

THE SPIRITUAL ROSTRUM.

VOL. I. CHICAGO, ILL., SEPT., 1868. No. 4.

BIBLE DISCUSSION BETWEEN REV. GEORGE CLENDENAN AND MOSES HULL.

ELDER CLENDENAN'S FOURTH LETTER.

BROTHER HULL: Your third response, like its predecessors, is devoted to the inspiration question, and will be attended to in due season. I will in this close the defense of my affirmation that the Bible contains a Revelation from God. You say, (Par. 3) "that man cannot originate an idea, nor even imagine the existence of that which is outside the purview of reason and the senses, is simply ridiculous and self-evidently absurd," and you ask "what of magnetism and electricity?" Please mention a single idea in these sciences that is not based upon sensuous observation of their phenomena or reasonings therefrom; also, jot down some of your imaginings so that we may test their claims to originality.

2. In your fourth paragraph you declare certain quotations apocryphal. That is the way to make discussion easy: when facts are against us, deny them; when for us, admit them. Your fifth will be noticed more fully under the head of inspiration. With reference to God changing—the Constitution of the United States pledges to each citizen protection of life, liberty, etc.; but when an officer acting under sanction of law takes the man's life, or deprives him of liberty, does it argue a change in the Constitution, or were these pledges conditional? Please respond, for "thereon hangs a tale." You ask me to tell how God can exist without a law of existence? I will do so with pleasure as soon as you explain how God can be self-existent, or have an *independ-*

ent existence and yet that independent existence be *dependent* upon law. Come, Brother, let's reciprocate favors.

3. In your sixth you say it is only when your pockets contain contraband goods that you refuse to admit the right of search. I trust my Brother "speaketh this *not* of himself but of some other man." The ink you shed is designed, like a certain fish, only to darken the waters of truth that you may elude pursuit. You objected to the Bible that it represented Jehovah as jealous while the Idols were more liberal. President Lincoln was exceedingly jealous, while Jefferson Davis was ultra liberal—willing to let the North alone if they would only let him alone. In paragraph seven you say the Chinese Empire ante-dates by thousands of years the Adamic era. Skepticism is extremely credulous of facts that militate against the Bible. Do you not know that the little bantling baptized at the font of French Atheism and named Chinese Chronology, has long since been pronounced illegitimate by the supreme court of literature? A fig, I say, for Infidel Chronology; did you never hear of Champollion and the Hieroglyphics?

4. But here is something worthy of Aristotle. You say, "man needs a revelation that cannot be put in a book." Please tell us what kind of revelation that would be that cannot be clothed in words, set up in type and bound in a book. But worse and more of it: you say, "all book revelations are the productions of mind, but mind cannot be confined within its own productions; *therefore, no book revelation can be adapted to meet all the wants of man.*" You probably intended this for a syllogism. The *silly* I can see, but the *gism* is not so apparent. You object to book revelations because they are the productions of mind. We now perceive why the works of Bible opposers abound so little in mind—they don't like it. But, sir, whither has your bark drifted? Mind and matter compose the universe. You will not have a revelation that is the production of mind, then of course your progressive revelation *in the soul is the production of matter. Mirabile dictu!* Oh, Moses!!! Once more, and I will spare your Aristotelian masterpiece; because the human mind cannot be confined within its own productions, does it follow that the human mind cannot be confined within the productions of the

Divine mind? We defend a revelation that claims to be the production of the mind of God. Paul has clearly stated our position: "For who of men knows the thoughts of a man, except the spirit of a man which is in him; so also the thoughts of God no man knows but the spirit of God. Now we (Apostles) have received the spirit of God, * * * we speak in words taught by the spirit, explaining spiritual things in spiritual words."—1st Cor. 2. (Geo. Campbell's translation.)

5. In paragraph eleven you laugh at the idea that Jehovah was the emancipator of the slave and the legislator for the poor. I suspect that your laugh has a *grin* to it. I dislike those grinning laughs, they indicate annoyance and ill temper. You think the Jews were slaves because they devoted a liberal portion of time and means to the services of religion. The same argument will prove the citizens of the loyal States the most abject slaves in the universe—they gave four years of time, a half million lives, and loaded themselves with a debt of three thousand millions of dollars. Voluntary service is not slavery.

6. In your twelfth, because the revelations of the Divine will adapted themselves to the want of society through its various political developments, you think the Bible follows in the wake of civilization; and I suppose because the doctor adapts his remedies to the progressive state of the disease and thus effects a cure, you will contend that the disease and not the medicine saved the man. You frankly concede that Infidelity don't go on a mission to the heathen. Her mission is to darken and destroy; hence where all is darkness and ruin she does not go. Like a moral eclipse, she will ever be obtruding herself between humanity and heaven's truths that the shadows from her opaque carcass, and not the rays from the sun of righteousness, may rest upon the soul. But if the feet of the missionary of the cross, and not the feet of the philosopher, are the first to press the virgin soil of heathendom, as you admit, will it not follow that the Gospel is the advance guard of civilization, while philosophy comes straggling in the rear? The legs of the lame are not *always* equal. I suspect your thrust at tobacco-chewing Christians was a playful personality. But, to be serious, I ask, who inaugurated Five Point Missions, Sanitary and Christian Commissions, that have originated and run the Tem-

perance movement, and the thousand and one beneficent institutions of Europe and America, and the answer comes from the ten thousand times ten thousand of the recipients of their blessings—CHRISTIANS.

7. My eighth argument I will term the *self-evidencing nature of the Gospel*. A religion may commend itself as from God, either by miracles wrought in its behalf, or by the *nicety* of its adaptation to the mental and moral constitution, to the complicated wants and restless cravings of the individual soul. And this latter is the standing witness of the Gospel. The Saviour says, (John 7,) "If any man will *obey* the Gospel—he shall *know* that it is true." The final claim is based upon actual experiment. As though the physician, after in vain showing certificates of medical skill, should say to the patient, "Well, sir, I ask but one thing more, give me a trial, take the remedy, if that fails to restore you, reject me." And now we are about to appeal to the millions who have from the *heart* obeyed the Gospel, and the testimony is unanimous that not a single gratification, a single want or restless craving that would tend to happify or ennoble, that is not richly provided for in the Gospel.

8. The following from Gen. O. O. Howard is the testimony of Christians in all ages to the efficiency of the Gospel to sustain the soul amid the trials, disappointments and misfortunes incident to human life:

WASHINGTON, Feb. 27, 1866.

I heard a lady in the cars lately detailing the sufferings, mortification and repining of a young man who had lost his right arm in the service. He said at first everybody received him kindly, showed him sympathy, and gave him aid; but now it had come to be an old story, and he has received no special attention, and found it difficult to obtain a position where he could gain a livelihood. I will say to you, my dear sir, that there are times when the deformity and inconvenience come across the mind, and disturb the equanimity of those who are full of ambition to make the best of whatever befalls. I do not believe, that even the plaudits of a grateful people, or the conscious pride arising from the glorious rewards bestowed upon patriotic efforts will be enough to sustain the one-armed man so as to make him cheerful, hopeful and happy at all times, so as to enable him to forget all the nervous pains and sensitive feeling that constantly assail him. *My only prescription is a complete surrender of the heart to Christ.*

O. O. HOWARD, Maj. Gen.

9. The *enemies* of the Gospel bear witness to the excellency of

its teachings and the purity of its morality. Pliny says the early Christians were not guilty of theft, robbery or adultery, that they NEVER falsified their word—after putting numbers to the torture he could discover absolutely NOTHING against them. (Letter to Emperor Trajan.) Julian the apostate, in a letter to Arsacius, says that the *holy lives* of Christians was the principal cause of the rapid spread of the Gospel. He adds, "It is a disgrace to the Pagans to disregard those of their own religion, while CHRISTIANS do kind offices to strangers and enemies." Edward Gibbon gives as one reason for the rapid spread of Christianity, the pure morality of its adherents. Robert Owen objected to the Gospel that it made hypocrites of its professors, *i. e.*, was so perfect that even the best man on earth would fail to comply with its requirements. What an eulogy upon the Gospel! Rosseau says, "I confess to you that the majesty of the Scriptures strikes me with admiration, as the *purity* of the Gospel has its influence on my heart. Peruse the works of all our philosophers with all their pomp of diction, how mean, how contemptible are they compared with the Scriptures. Is it possible that a book at once so simple and sublime, should be merely the work of man?" Reader, what verdict ought we to render, when her bitterest foes testify thus of Christianity?

10. I offer as a final argument the LIFE of Jesus. Here, after all, the contest must be decided. 'Tis vain to talk of Bible imperfections while the character of Jesus remains the moral miracle and admiration of all the world. I shall attempt no defence of the author of the Gospel, but shall argue from his *absolute perfection* of character, because Infidels have fully admitted it—Strauss by attempting to make his life mythical—Renan by taking a troubadour view of the Gospel history. Rousseau says, "Is it possible that the sacred personage whose history is contained in the four Gospels should be himself but a mere man? Do we find that he assumed the tone of an enthusiast or ambitious Sectary? What sweetness, what purity in his maxims! What an affecting gracefulness in his delivery, what sublimity in his manners. What profound wisdom in his discourses. Yes! The life and death of Jesus were those of a God. Shall we suppose the evangelic history a fiction? It bears not the marks of

7 | fiction. The history of Socrates, which nobody doubts, is not so well attested as the history of Jesus. The marks of truth in the Gospel are so striking and inimitable that the Inventor would be a greater miracle than the Hero."

11. Thus we have the testimony of friend and foe to the fact. Jesus of Nazareth was the only absolutely good man. But a good man will not lie—will not impose upon mankind. Hence, when Jesus claimed that he had glory with God before creation—that he came down from heaven—was the Son of God and the Saviour of the world—the subject of all prophecy—that his blood was shed for remission of sins—that he did actually rise from the dead—is invested with universal power, authority and dominion—that he is appointed judge of living and dead—why it follows that these claims are all founded in truth, for Jesus is confessed by all to be the model man of the race; but if he be, then his claims are founded on truth, and as a consequence the Bible contains a revelation from God.

12. Just here is the terrible contradiction of Infidelity. Jesus was the greatest liar and impostor that ever lived, or else the Christian religion is true. The model deceiver and impostor, and yet a miracle of goodness and morality! But then it is only the Bible that must not abound in contradictions; as for *philosophy*, why it is its prerogative to indulge in queer antics.

13. The following, from the *Atlantic* for July, will close my defence: "What men have always been moved by in Christianity is not so much the excellency of its morality, as its uncompromising pretension to be a *final or absolute religion*. If Christ's claims be of the same kind with Zoroaster, Confucius, Wesley, etc., he is, to be sure, entitled to our respect, but then there is no reason why its teachings should not be superseded by some future Ann Lee or Joe Smith. *And what the human mind craves above all things else, is repose toward God—is not to remain a helpless sport to every fanatic sot that comes up from the abyss of human vanity and claims to hold it captive by the assumption of a new divine mission.*" Wholesome words these, for that class who would "strip" from the Gospel and its Author that which constitutes their chief efficiency and glory—their claims to divinity and finalism.

Yours in kindness, GEO. CLENDENAN.

MR. HULL'S FOURTH REPLY.

BRO. CLENDENAN: Again old Father Time has called upon me with your letter, and I hasten to reply. Some things I must omit saying anything about, as it is but reasonable that you should have the last word on some points. The "I will attend to it in due season" is repeated in your last letter. Several of our readers are anxiously awaiting the arrival of that period called "due season." It does seem that the hours that bring it drag very slowly.

Your talk on the origin of ideas is the same that you have ever talked, your argument might possibly convince somebody if there were not thousands of ideas in the world that have come to us independently of the Bible. Take notice, I have not denied a Revelation, I have only denied that the Bible contains any more of a Revelation from God than is found in other books.

2. When I declared certain of your quotations irrelevant and apocryphal, why did you not favor us with the proof of their relevancy and genuineness, rather than complain about my denying facts because they were against me. I gave proof of my position. Could you not have favored me with the proof of yours? Does the Constitution of the United States "pledge to each citizen protection of life, liberty, etc."? If so, I have not read it right. Is there any State Constitution that unconditionally makes such a pledge? Nay, when the hangman puts the rope around the felon's neck, does he not do it in obedience to law, rather than in its violation? Admitting the potency of your argument, it does not meet the argument in my fifth paragraph, for the cases are not parallel. In Ex. iii: 14, God changes his purpose, not because of any change in the people, but because Moses' superior wisdom convinced the inferior wisdom of Jehovah that the act he was going to do was foolish and wicked. Your question in paragraph two admits that God exists without a law of existence. That is all I wanted. I have one more question. May not the universe exist without a law of existence as well? If so, what becomes of your *ad captandum* about nature not being able to exist without pre-existent laws?

3. In your third paragraph in order to escape hanging on a halter which you had fixed for me, you impart the important

information that "President Lincoln was exceedingly jealous, while Jefferson Davis was *ultra* liberal—willing to let the North alone if they would let him alone." It is strange how differently we read history! My history tells me the rebels fired the first gun—that they inaugurated the war—that Lincoln in his inaugural address plead with them to lay down the arms of their rebellion—that even after they had fired upon our flag and stormed our forts, he offered them mercy, provided they would desist from trying to execute their hellish plans. You next proceed in your classic way to dispose of the Chinese Records, but they are too old and have been admitted by too many *Christian* investigating committees, to be questioned now. True, there are apocryphal stories in them, so there are in the Bible, but one proves the existence of the Jews hundreds of years before Christ, and the other that of the Chinese several thousand years before the Mosaic Cosmogony.

4. You next make merry over my assertion that man needs a revelation which cannot be put into a book. Well, enjoy yourself, remembering the "woe to him that laughs now," for your time is short. Please put the sick-headache into a book. Not a twelve-month since I had a revelation in the shape of a severe attack of inflammatory rheumatism. I am certain that not only the rheumatism cannot be put into a book, but that no language but that of experience can describe it to any one who has not tasted its bitterness. Paul says, "Eye hath not seen, nor ear heard, neither entered it into the heart of man, the things which God hath prepared for them that love him."—1 Cor. ii: 9. If Paul tells the truth, my proposition is true. You say, "Please tell us what kind of a revelation that would be that cannot be clothed in words." I can tell you of hundreds, yea, of millions of revelations that cannot be clothed in words. Please make words signify to the deaf man the tones and semi-tones of the musical scale. Let words convey the difference between blue and red to the blind man. The fact is, nothing beyond the powers of the five senses can be conveyed to man through the senses, *but man needs*, and *has* a revelation that does not come through the physical senses. Though I am loth to leave this subject here, I must not in this etter pursue it farther. Do you argue that the Bible is the pro-

duction of the Divine mind—and not the human? If so, alas for Divinity! The term, on this hypothesis is so nearly synonymous with the term idiocy, that it would take a philosopher to note the difference. The Divine mind has said that one of man's ribs was taken out and worked over into a woman.—Gen. ii: 21. O, Divinity! Divinity!! How profound!!!

5. True, voluntary service was not slavery, but Jewish service was not voluntary. The picking up of a bundle of sticks on the Sabbath day, with which to warm a cold dinner, was punishable with death. See Ex. xxxi: 14; xxxv: 2. Num. xv: 32-36. So the violation of any command in the Jewish Code was punishable in the same way. Let me have Egyptian servitude in preference to such freedom.

6. If you would not consider that I was slighting efforts which to you at least, seem *Herculean*, I should not notice your paragraph marked 6. Please tell me when I admitted that the feet of the missionary of the cross, and not the feet of the philosopher, were the first to press the virgin soil of Heathendom. You are good at making admissions for me. There is not a heathen nation but had whisky carried to it in the same ship that carried the missionaries. Which did the most toward reforming them, whisky or the Bible? Nay, are they reformed? Not a nation can be found that has been reformed by the Gospel. Nations have outgrown many of their old barbarous ideas, and have learned to discard much of the Bible in consequence. Has the missionary taught the Heathen not to steal? If so, he has violated a plain command of the Bible. See Ex. iii: 21, 22. Also he has done a work of supererogation, for they have ever been more honest than Christian nations. For proof of this, see "*Narrative of the loss of the ship Hercules; Captain Benjamin Stout's Address to President Adams; also, D. H. Kalf's Voyages of the Dutch Brig of War Donga.*" It would also be an advantage to you to read "*Howitt's History of Christianity and Colonization.*" I am certain that no gentleman of your ability and candor could read the above mentioned works without being convinced that Christianity has put a blight on the morals of millions of hitherto good people. As to the Sanitary and Christian Commissions, they were Christian only in name. There was quite as

great a proportion of Infidels engaged in the good work done by those Commissions, as of any Orthodox denomination. Yet, as Christianity plagiarized its Divine Books, so it steals honors which do not belong to it. While you are telling what Christianity has done, why do you not tell of the one hundred million of people who were put to death by it during the terrible reign from A. D. 530 to 1798. Why not enumerate the fiendish crimes of Constantine and every other Christian Emperor, as traceable directly to Christianity? Why not tell of the "divine institution of slavery," and the late rebellion as being trophies of Biblical Christianity? I shall try, before we are done, to recount some of the things you are forgetting, and show that though you are mistaken in telling many things the Bible has done, you have left out quite as many things it has not done. If you do not know that temperance and other reform movements have met their greatest opposition from Christianity, (so called) it is because you were not engaged in them.

7. I have read my Bible some, not so much, perhaps, as you have yours; yet, I have never seen the verse you quote from.—John 6: "If any man will obey the gospel, he shall know that it is true." I prefer to know that it is true before I obey it. My Bible says, "If any man will do his *will* he shall know of the doctrine, whether it be of God or whether I speak of myself."—Verse 17. It does seem, dear brother, that you have all along been *afraid* to go into the Bible, and now that you have pretended to quote from it, and shot so widely, I conclude that even you feel that it is unfortunate for you to hand the Bible to your readers as it is. The proposition you would prove by the text you quote is a good one. Prove that the Bible presents a religion fully adapted to meet man's moral, mental and physical wants, and you have converted me. The "final experiment" argument amounts to nothing. The same argument will prove the divinity of any system of religion. The Mohammedan calls as lustily for persons to learn by experience as does the Roman Catholic, Methodist or Mormon. Hundreds can testify by experience to the truth of all these systems of religion. A Roman Catholic once asked me to go to the priest for a blessing, assuring me that if I would try the experiment, I never in the future could doubt the divinity of

Roman Catholicism. Such arguments weigh but little with the one who has had experience in the religious and philosophic world. ✓

8. Your quotation from Gen. O. O. Howard proves as much as if Eld. Clendenan had used the same words—no more. If a complete surrender to Christ could cause a person to forget his “nervous pains and sensitive feelings,” my advice to all such would be to “surrender,” or take a heavy dose of morphine, which would have the same effect. But I have seen Christians who were both “nervous” and “sensitive,” yet I have no objection to your recommending Christ as an anti-spasmodic. ✓

9. The proposition that “the enemies of the Gospel bear witness to the excellency of its teachings and purity of its morals,” is in part true. But do those enemies oppose its excellency and morals? No; they only oppose those parts which have an opposite tendency. I can take part of the Bible as a help—not as a master, and draw from it as pure a life as any man upon earth ever lived. From other portions I can draw as impure precepts and examples as a fiend could wish. But does the morality and excellency prove that it comes directly from God? No more than the same thing from the *New York Observer* would prove the same for it. ✓

Your quotation from Pliny and Julian, “the virtuous,” whom Christians have called “the apostate,” but who “did no harm, neither was guile found in his mouth,” proves nothing. The fact that Pliny did not know Christians to be liars and thieves, does not argue the divinity of the Bible (a book which not one in a thousand of them ever saw,) any more than the same fact for Mohammedans would prove the same for them, especially when we know that there were Christians who would lie and steal. Moshien says, (Eccl. Hist., Part 2, Chapter 2,) “The first of these (Christian) maxims was, that it was a virtue to lie and deceive, when by these means the interests of the church might be promoted.” Your quotations from Julian and Gibbon may be offset by quotations proving that the Heathen are the people who possessed the real virtue, and that Christianity got its popularity by an Emperor embracing it, who had killed so many of his own blood-relatives and others, and committed so many heinous crimes, that the Pagan priests refused to absolve him from his ✓

guilt. The Christian priests washed him with the waters of purification, and took him into the church. After this, of course, the *Christian* Constantine must make the blood of the Pagan *Sopater* flow in expiation of his crime. Is it an eulogy upon the Gospel to say that "the best men on earth would fail to comply with its requirements?" I think not. Is it an eulogy upon the "Fugitive Slave Bill" that good men refuse to obey it? One Gospel command is to cut off your right hand, or pluck out your right eye; another is to *hate* your brother, and even your own life. I hope ever to eulogize the Gospel by refusing to obey such commandments.

10. Your tenth argument is a splendid eulogium upon the character of Calvary's martyr. The Nazarene was a good man, pure and noble, perhaps, as any mortal. Yet he erred occasionally. When he looked around upon his audience in anger, (See Mark iii: 5,) he did what a philosopher, under the circumstances, ought not to have done. When, without leave, he took the colt, he did what in Michigan or Wisconsin would be esteemed a criminal offence. His language, where he pronounces so many woes, (Matt. 23,) is rather that of bitter malice than of pity.

11. The claims you urge in paragraph eleven, as being set up by Jesus, were the most of them set up *for* him, not *by* him. Others were matters upon which it is easy to be mistaken, while others were true. I do not doubt that Jesus, and all others, had glory with the Father before the world was. Why not, as well as for all to sin in Adam? or, for Levi to pay tithes to Abraham? See Rom. v: 12-20; Heb. vii: 8-10. All men are the offspring of God, hence all existed and partook of the Father's glory before the world was. All men are Sons of God; all can be Saviours. There is virtue in the blood of any one who is a martyr in a good cause. Jesus arose from the dead as millions of others have done, and appeared to his disciples in the same way; and as to Jesus being judge, the Bible assures us that all men are judges—that "we shall judge angels." 1 Cor. vi: 2.

12. My remarks in the last paragraph so fully meet your remarks in paragraph twelve, that nothing further is needed. Hundreds of noble and virtuous men have been mistaken in their

claims; also, have had claims set up for them which they never urged.

13. The position taken in your quotation from the *Atlantic Monthly* is as true of Mohammedanism as of Christianity, and proves as much for either of a half-dozen contradictory systems as for Christianity, were it not for that, your claim might prove your position; but remember that "that which proves too much, proves nothing."

Hoping that you may live to see the necessity of having, not the "letter which killeth," but the "*living epistle*" written on all hearts, I subscribe myself your Brother,
MOSES HULL.

THE ANGELS ARE ABOUT US.

BY J. H. POWELL.

The angels are about us,
When we think they are not near;
And those of angel natures,
Are to angels wedded here.

As we walk with bleeding feet,
Over life's uneven way,
May we know that angels guard us,
Through the night and through the day.

If we aspire to goodness,
With Christ before our eyes,
Loved angels will baptize us,
In the bliss of Paradise.

The just delight in justice,
And the juster man appears,
The more he draws down angels,
From the pure and perfect spheres.

May we heed angelic whispers,
And amid the strife of woe,
When all its force of passion
Lays our feeble virtues low;

When hope is shrouded like a sun,
And life is bowed by care,
And all the chambers of the soul,
Are haunted by despair—

Let us heed the gentle whispers
Of the angels ever near,
And ghosts of grief, like shadows,
From the soul shall disappear.

If we'd like Jesus live, and learn
The lessons he has taught,
His maxims in our deeds must glow
Like jewels in a court.

Our lips may sound the name of Christ,
And yet our hearts may own
The world's material idols—
Gold, iron, wood and stone.

Oh, may we draw down angels
From the border land of bliss
To sanctify our faith,
As we live for God in this!

May we know that faith and goodness,
Like the dew upon the flowers,
Shine brightly in the angels' eyes,
Whose joys increase with ours.

The angels are about us
When we think they are not near,
And those of angel natures,
Are to angels wedded here.



Nothing exhibits greater ignorance of the history of the church and of the history of mankind, nothing is more fitted to reduce the intellect to imbecility and to carry back the race to barbarism, than the idea that we have nothing more to learn, that Christianity has come down to us pure and perfect, and that our only duty is implicitly to receive the lessons of our catechisms.—*Channing.*

PEN SKETCHES OF REFORMERS.—No. 2.

BY MRS. H. F. M. BROWN.

EDWARD WHIPPLE.

Among our first, best and most industrious workers Edward Whipple may be numbered. He is a native of Ohio. He was born in Mesopotamia, Trumbull county, March 21st, 1833. His father is a native of Connecticut, his mother of Pennsylvania. Both parents were honest, industrious and highly respected citizens. They were not over zealous in religious matters, but attended, with their children, the little "Union Meetings," in Mesopotamia.

Like most of the early settlers of the West, Mr. and Mrs. Whipple were unable to give their children the advantages that they desired to give them or that the children demanded. Edward, when a mere boy, manifested a strong desire for religious and scientific knowledge; in fact, his religious nature has led him to the investigation of Nature's laws. He is a worshiper; but his altars are the rocks and the mountains; his creed is written on the earth and in the over-spread sky. In his search for information he has met many obstacles; his way has often been rugged, but the *will* to conquer has made him victorious. He has many times walked from ten to thirty miles to attend religious or scientific meetings. After returning from these meetings he has often been heard repeating to himself, or to some of his young friends, facts and incidents that he heard at these meetings. "I mean to be myself a speaker," he once said, "I know that I shall yet be able to teach the people a good many things that will be of use to them." The young prophet worked on and waited the fulfillment of his words.

At the age of seventeen years Edward saw the importance of going out into the world to provide for himself and to assist in the maintenance of the younger members of his father's family. Pittsburgh, Penn., was fixed upon as the place for employment. With a scanty wardrobe; a few well worn books, and a few dollars in his pocket, he turned toward that city. A cheerless

autumn midnight found him without friends, without experience, a stranger in a great city. One may imagine his feelings of loneliness, of desolation, but only those who have been in like circumstances may know how long and deeply that young soul suffered.

Edward obtained employment and for nearly three years worked from eight to fourteen out of twenty-four hours. The leisure hours were given to study; he seldom allowed himself the luxury of a holiday or the means of attending places of amusement. The "old folks at home" needed his wages; they did not ask in vain.

In 1852 Mr. Whipple was apprenticed to a Mr. Chase, of Chagrin Falls, Ohio, to learn the trade of blacksmith. He, however, remained but a little time in his new vocation. A bit of hot cinder, from the forge, flew into his eye nearly destroying the sight; but of this seeming misfortune great good resulted. To that very accident he is indebted for his present education and position; to it the public owe the profit and pleasure derived from his varied lectures. After a long and painful illness Mr. Whipple engaged as agent with a vender of patent medicines. In this new avocation he learned something of the business world and much of human nature. He had, too, more time for mental improvement.

Our brother is somewhat peculiar in his literary tastes. He cares but little for the information that comes to him through the daily papers. If he finds in them facts in science and philosophy he treasures them as precious things; but daily transactions are to him of little worth. With the romance of the age he knows about as much as does his little ten-year-old Fannie. I doubt his acquaintance with the poets; but the philosophers, ancient and modern, few men of his years know so thoroughly. He reads a book—reads slowly, critically; he analyzes, compares, then decides the value of the work he has read by the standard of reason. In all his investigations he has clearly manifested *purpose, application, method*. The result is, he fully comprehends the thought of an author, and can give his reasons for accepting or rejecting another's ideas.

At the age of twenty-one Mr. Whipple was united in marriage

with Miss Frances S. Williams, of Chagrin Falls. This new life brought to both care, joy, sorrow; new hopes, poverty, sickness, strength. A child-life bound closer their life-links. Their united earth-life lasted but seven years. The wife, at the age of twenty-five, passed on to the eternal hills, leaving husband and child in the shadow-land. Thus far our brother had been disciplined in the school of hardship, without even the blessed privilege of choosing his teachers. He had tried in various ways to accumulate property, to acquire an independence; but money-getting did not prove to be his forte. It is said that to be successful one needs but to find his place. Mr. Whipple may have been out of his sphere at the anvil, on the farm, and as medicine agent. One thing is positive, he did not prosper money-wise in any one of these employments. Circumstances at last opened to him new employment—a business in which head, hands, heart worked in harmony. He has given in a letter to a friend, some glimpses of this new life. We will copy from his letter, as it, to some extent, reveals the heart-life of one so little understood by those who think they know him best.

“In the winter of 1858 I usually stopped over Sunday with a Quaker family in which resided a young man of great intelligence. I had conversed with this young man on the subject of phrenology. He finally requested me to give a lecture on the science in the school house. That was something I had never thought of, but I finally yielded to his importunities and consented to lecture on the following Saturday evening. Saturday came, and with it loss of appetite and great foreboding as to the result of my attempt to speak in public, for I was always timid and diffident in presence of my fellow-men. When I arose to speak my own voice frightened me, but I summoned all my energies to the task and concluded, when I ceased speaking, that I had acquitted myself pretty well.

“My next attempt in the same direction was attended with much less embarrassment, but as yet I had no thought of entering the field as a public lecturer, though no kind of labor would have been more acceptable, if I could have been assured of success.

“In the year 1856 and '57 my twin brother, mother and two

sisters went to the Spirit Land. One tie after another was severed which bound me to the ordinary interests of life, and I felt myself more and more a citizen of the world, and I longed to labor for the general welfare of humanity. I had always been very much attached to my twin brother. He inherited a feeble constitution, but an active, aspiring mind, and was much earlier developed mentally than myself. The consolations of Spiritualism, which I began to appreciate about this time, very much mitigated the pang of separation. I had looked forward to the time when he must die as having in store for me a desolation of soul for which there could be no adequate compensation. But our relation has never been more intimate than since his departure. I know that his sphere of action is much enlarged since he was permitted to range the summer realms of immortal life, from whence he occasionally returns to his only remaining earthly brother, and imparts to me his rich experiences, that others may share the benefits of his heavenly acquisitions.

"In the autumn of 1860, my wife's health began to fail. She had a scrofulous tendency which developed on the lungs, and on the 21st of February following, she passed from earth to the Spirit home, having lived and labored with me for a period of seven years. My little daughter, then two and a half years of age, was adopted by her grand parents, and I was left alone to battle with the realities of life.

"When I look back upon those years of toil, I realize that there was going on a silent preparation for the field of labor I was soon to occupy. I was becoming accustomed to hardship and disappointment, that when once committed to my new mission I might meet its obstacles with an unfaltering purpose, and hence do not regret those circumstances of my earlier years which summoned to activity the slumbering powers of my being, and contribute to an education in the true philosophy of life.

"As soon as I heard of Spiritualism I was a believer in the reality of intelligent intercourse between this and the Spirit world. I accepted the philosophy before I ever witnessed an external fact, and I do not now remember that the manifestations have had any other effect on my mind than illustrating what I had before accepted as a matter of course. Since I first began to reason, I

have regarded society as a growth; its institutions the crystallized thought of the century, containing germs of truth and husks of error, which it is the province of the ages to eliminate the good and cast off the bad.

"From my earliest recollection I have had unwavering faith in two things—God and Humanity. Though my views concerning God have become modified with more mature reflection, yet that there is economy in the scheme of Creation and beneficent tendencies in all things, I have never doubted. And so in contact with the world, I have learned to discriminate the differences of my fellow men, yet my faith in the possibilities and probabilities of human destiny has never faltered.

"In January, 1859, I listened to a discussion on the Development Theory, between Wm. Denton and Prof. Garfield, which interested me so much that I decided to take up the subject of Geology as a distinct study, and have devoted myself to the science now for nine years, with a feeling of great enthusiasm. I can but regard it as the field marked out for me by my spirit guides, even in the years of my infancy, while these incidental experiences were but the occasion of pointing out to me the path long since chosen by those who had fathomed the mysteries of my being, throwing a gleam of prophetic light on my path, which stretches away out among the mountains, beyond which calmly beams the star of my destiny.

"About this time (1860,) I began to realize something of the significance of the field of labor that lay before me. I had long been struggling against difficulties to obtain an education, but hitherto it had only been the school of sharp trials, hence I rejoiced in the opportunity, even at so late a day, of exploring those fields of knowledge which had hitherto existed only in my ideal world. So I bethought me that the next few years must be devoted to hard mental labor in preparation for the future. The labor has been gladly undertaken, and I have rejoiced in view of my surroundings; thankful to the kind angels of both the earth and the spirit life for their counsel, sympathy and support.

"In the summer of 1861 I spent a few months at the residence of W. H. Hoisington, in Ashtabula county, Ohio, a blind man, formerly a clergyman, now a progressive. He had a fine library,

and gave me the benefit of his erudition. During these few months I greatly overtaxed my powers. I read to Mr. H. through the day and had the evenings, or rather nights, to myself, in which I devoted myself to the study of Geology, preparing a course of lectures, and often I labored until two and three o'clock in the morning—the conclusion of one day's work was but another day begun. The consequence of such close application was a protracted illness in the form of typhoid fever, from which I did not fully recover for over two years.

“I should not omit in this connection to acknowledge my great indebtedness to Hudson Tuttle, of Erie county, Ohio, who gave me valuable assistance during my preliminary studies. When the task seemed an almost insurmountable one and I was about to despair of success and abandon the undertaking of pursuing geology as a profession, that noble brother encouraged me; gave me the use of his library, furnished me with paintings to illustrate my lectures; and extended to me the comforts of his home, together with his brotherly care, when from excessive labor I was prostrated with a severe illness.

“Among the portraits suspended in the halls of memory those of Hudson Tuttle and his large-souled companion will forever occupy the most prominent position.

“In the winter of 1861 I went to South-western Michigan, where I gave several courses of lectures on Geology and the Spiritual Philosophy. The following summer I located in Vandalia, Cass county, where I lectured Sundays for six months, and devoted all the time I could command to study. And for four years following I traveled and lectured on Geology in winter, located for Sunday appointments and study in summer.

“I have no doubt that many of the kind friends whose hospitality I have shared have often thought me cold and unsocial because I would persist in my studies when it would seem I might devote more time to recreation and amusement. But I find in order to accomplish anything of moment it required devotion and persistent application. Besides, my labors are for the benefit of the world at large, and I cannot, therefore, sacrifice those public interests connected with my mission for the sake of those hours of ease and pleasure which might be gratifying to myself and to

the individuals with whom I associate. My motto has always been: 'Let the Spirit World aid those who will try to help themselves.' If it is necessary that the farmer should devote twelve hours a day to give a presentable appearance to his farm and command thrifty returns, it is just as necessary that I should devote as much time in the preparation of my subjects to meet the intellectual demands of this age, and it is unreasonable to expect that the scientist can honorably acquit himself with less attention to his profession than the business man to his affairs.

"While stopping in Vandalia, Mich., I made the acquaintance of a young lady who is now the companion of my life. Her name was Cynthia M. Willcox. She inherited a delicate frame, and a true artistic genius. Truly feminine, reserved and modest in her demeanor. We were united Dec. 7, 1864. For two years subsequent to our marriage we resided and kept house in Kalamazoo, Dowagiac, Mattawan and Sturgis, without any permanent home. Finally, at the suggestion of my wife, I purchased a lot in the village of Clyde, Ohio, last summer (1867) and proceeded to erect a neat brick dwelling, doing all the carpenter work myself (as phrenologists say I am handy with tools.) Cynthia contributed with her brush and pencil to decorate and constitute our home a little paradise. I feel now that I have a *centre*, a home in which the heart's best affections are enshrined; a place where I find rest from the turmoil of worldly conflict; a sacred altar around which cluster the holiest aspirations of my being."

A misfortune, perhaps another enmasked blessing, developed another latent faculty in Mr. Whipple's brain. At the conclusion of a course of lectures in Appleton, Wis., he sent his chest of charts, maps and paintings to the depot for shipment to Mich. It was Saturday night. The baggage room was closed, the chests were left out till Monday in a terrible storm. Five weeks after this drenching they were left at their place of destination; but the charts and paintings were utterly valueless. To the proprietor the loss was great. He had no means of supplying the damaged goods. What was to be done? The good wife suggested, "Go to work and replace the lost maps, charts, portraits. I will aid you." To work he went with energy and will. In six months

the paintings were replaced, the work all done and well done, by Mr. and Mrs. Whipple. No one has been more diligent, none more self-denying in the acquirement of knowledge than Mr. Whipple has been; no one has worked harder to disseminate knowledge; no one, perhaps, has been so meagerly remunerated for services rendered as he has been. The fault may not be in his hearers that he has not been fully rewarded for his services. He has not asked for money, seldom thinks of it till pressing needs reminded him of the "the yellow dust."

He commenced his first course of lectures on Geology Dec. 9, 1861, in East Norwalk, Ohio. During the year, ending March 21, 1863, he gave one hundred lectures on Geology, twenty on Phrenology, and ninety on the Spiritual Philosophy. During the year, ending March 21, 1864, he gave eighty-five lectures on Geology, eighteen on Phrenology, sixty-seven on Spiritualism, and ten funeral discourses. During the year, ending March 21, 1865, he gave twenty-four lectures on Geology, and sixty on Spiritualism. For the year, ending March 21, 1866, he gave ninety-two lectures on Geology, sixty-six on Spiritualism, and five funeral discourses. For the year, ending March 21, 1867, he gave fifty lectures on Geology, sixty-two on Spiritualism, and eight funeral discourses. For the year, ending March 21, 1868, he gave seventy-four lectures on Geology, fifty-two on Spiritualism, and one funeral discourse. The total number of lectures delivered since he entered the lecturing field is 1212.

In concluding this sketch of Mr. Whipple I will copy from his private journal. He who talks to his soul in secret is the most faithful biographer.

"NEW PARIS, Preble County, Ohio, }
"March 21, 1868.

"This is a beautiful March morning; one of the most lovely I ever experienced. The sky is clear as crystal. A cool, bracing wind sweeps down from the northern hills; the robins and blue birds make the valleys vocal with their songs; the wrinkles of age on the face of Nature are hiding away beneath a green carpet of grass, and the morning of life flings its charm over all the plastic forms of visible creation.

"This is my birth day! Thirty-five years ago I awoke from the slumber of ages into conscious life, and turned my wondering gaze toward the sloping Alps of Being, whose altitudes fade insensibly into the ideal realms of eternity. I was born in March, and the march of my life has been stern and wild—it has seemed that more winters than summers have attended my earthly pilgrimage. Mountains have interposed in my path; poverty walked by my side; toil and fatigue rest upon my shoulders. Seldom have I engaged in the joyous recreations of childhood, or indulged in the gayeties of social life. My meditations, joys and sorrows, have been in silence, where only God and the angels have taken cognizance. My life has never been demonstrative before the world, except in my public ministrations. The things which absorb the interest and ambition of those around me do not satisfy the cravings of my soul. They seem like baubles which the impatience of childhood vainly expects to appropriate with lasting benefit. Every one is seeking for happiness, yet the world bewails in disappointment.

"The winters of my life are almost numbered. Their severity thus far has been necessary to 'crack the shell and give the kernel room to germinate.' I feel that the beautiful spring-morning of my existence has dawned. The buds of hope and promise are expanding under the influence of a brighter sun, and, ere long, I trust, will burst into bloom.

"As I look back upon my past life, I feel that I have reason to thank God for the sorrows as well as the joys I have experienced, yet I hope the necessity will not often recur in the future for traveling down in the valley of sorrows as in years gone by. The experiences of life are educational, and blessed is he who profits by their lessons.

"The visible Universe seems to me the index of a vast scheme of Creation, conducted with intelligent precision toward predestined and beneficent ends. Man has engendered within his constitution infinite possibilities, and it is by human instrumentalities co-operating with Divine Law, that our conditions are to be ameliorated and our highest destiny achieved. I believe in the influence and guidance of the Angel World, and this belief cheers me in all my labors. While I seek a knowledge of the

natural, in view of utilitarian benefits, these material facts do not monopolize my thought. The ideal with its unsung harmonies and inexpressible loveliness, wakes to conscious delight and activity the mysterious depths of religious sentiment, in which forever repose the delicate charms of mystery.

"I have now been engaged in lecturing on Reform topics seven years, during which time I have spoken in ten different States, giving in the aggregate over twelve hundred lectures. The first year of my itineracy I received but \$400; the last year \$900. A meagre salary from which to support family, buy books, pursue studies and defray traveling expenses. But I do not estimate my success during the last seven years from a material point of view. I commenced without education—some practical lessons have been received, and I trust some useful discipline acquired. I have had contact with the world, learned the ways of society and know how to interpret its manifold contradictions. I am in possession of a good constitution, a fair condition of health, and with the habits of industry and economy already acquired, I anticipate at least twenty years of active labor on earth, which I trust may be made mutually serviceable to myself and Humanity. The roughest ground has been traversed; the preliminaries are concluded; I am at the threshold of successful labors, and I think I may safely say, this is the happiest anniversary of my advent on earth I ever experienced. Henceforth my pathway leads up the glorious mountains of thought, and the life-stream rolls its silvery volumes in perpetual music."

ITS MERITS GROW UPON YOU.—"It is not a careless reading we have given to the new illustrated edition of Webster's Dictionary, and we have found that the more care we spent upon it, and the further perusal, the more profit and pleasure we got from it. We commend it heartily, and we believe with reasons which those who consult it will understand."—*Christian Examiner*.

UNIQUE MARRIAGE.

What odd ideas some people have of marriage, and how diverse the way to that fabled Eden! One of these strange thinkers and independent doers is Mrs. Elvira Whelock Ruggles. She avers that the only true and lasting union is the marriage of souls; she holds that it may be wise, as the world is, to have your soul union sanctioned by some one who is "clothed with authority;" but that does not make the marriage, it only makes public one already made in the righteous kingdom of nature.

Miss Whelock and Gen. Ruggles wished to make some suitable record of their soul-union. A party of friends were invited to the house of the bride's parents, in Janesville, Wis., Tuesday, Aug. 11th. Mrs. H. F. M. Brown, an ordained minister of the "New Church of Humanity," was among the invited guests. The persons invited to the wedding had an idea there was to be a marriage ceremony out of the order of like events; there was, therefore, some wondering and guessing as to the order of exercises. When the hour came Gen. Ruggles walked into the parlor accompanied by two ladies—one a bride in white, the other a minister in black. The Gen. taking Miss Whelock by the hand said: "In the presence of these kindred and friends I take you, Elvira, for my dearly beloved and lawfully wedded wife." Elvira replied: "And I, with the full approval of head and heart, take you, James, as my loved and lawful husband." Mrs. Brown then coming forward said: "Gen. James M. Ruggles and Miss Elvira Wheelock, by this joining of your hands, and by these words of faith and affection we believe that your hearts are already united, and that you wish here to acknowledge a marriage already recorded in Heaven. Hoping, praying that the Love-Star that shines to-day in all its glory over your united life-paths, may know no setting, I pronounce you husband and wife."

The ceremony was followed by friendly congratulations and a fine supper.

L. H. K.

EDITORIAL DEPARTMENT.

MOSES HULL & W. F. JAMIESON, EDITORS.

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

ROBERT COLLYER AND HORACE SEAVER *versus* SPIRITUALISM.

Among the Unitarians are to be found some of the best educated and most talented preachers in the world. We admire their liberality, but are not blind to their errors. All that is liberal in Unitarianism, and all the so-called liberal religious organizations, is to be found in Spiritualism.

Robert Collyer is one of their best preachers, a man of talent, a pleasing, entertaining speaker, and no doubt means to be a reformer. Common-place subjects under the influence of his poetic temperament, receive a new charm. His manner is earnest, yet easy. A vein of mirth runs through his discourses which places him on good terms with his audience. A man in his position must have an opinion upon the great subject of Spiritualism, favorable or otherwise. He has expressed his opinion in a discourse delivered on Sunday, May 10th. He said he had "*heard* that the Spiritualistic phenomena stood in proof that there is a life to come." Had *heard*! Why had he not *investigated*? He had "*conversed*," he says, "*with Spiritualists*;" he "*discovered* from their words that those who believe that they receive signs from other worlds are entirely *useless* to this. Such fold their hands, look upon this life as merely a waiting or ante-room, and sit here listlessly, serenely waiting their turn for an audience. This is the strongest argument against the theory of demonstrative proofs of the existence of a future life."

Brother Collyer, like all who attempt to speak of a subject which they do not understand, has betrayed his ignorance. Spiritualists do not "look upon this life as merely a waiting or ante-room." They consider it a School of Preparation for the next; they believe every deed, yea, every thought here, has an influence upon the life to come.

Mr. Collyer does not believe in revelations from other worlds: "If revelations from other worlds were possible it would destroy this life." If Robert Collyer is right, there never have been "demonstrative proofs of the existence of a future life." Paul said—and he is authority with our liberal friend—"For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens."—2 Cor. v: 1. It appears Paul *knew* about a future life. He saw, and conversed with, spirits; hence, had "demonstrative proofs of the existence of a future life;" he received "*signs* from the other world." Did they render him "entirely useless to this?" Did Jesus and the Apostles have revelations from other worlds? Did Jesus return from Paradise and impart revelations? How does our Reverend friend know that "revelations from other worlds would destroy this life?" Would they cause people to feel dissatisfied with this bleak, cold, uncharitable world because of the surpassing loveliness of the Spirit Land? The fact is, those who know most of the life to come appreciate this life because of the "good of seeming evil;" because of the discipline afforded by fiery trials. They are *sure* that there is a life to come, and that their condition there will correspond with the "deeds done in the body." No "demonstrative proofs of the existence of a future life!" And is this the "cold morsel" that Unitarianism has to offer? What is the difference between it and Materialism? Horace Seaver, editor of an Infidel paper, called the *Boston Investigator*, a paper for which we have great respect because of the mighty work it has done, and is doing, in liberating minds from the bondage of Creeds, entertains much the same views upon Spiritualism that the Rev. Robert Collyer does. Neither of them believe in "demonstrative proofs of the existence of a future life." We will introduce them to each other. "Brother Collyer, Brother Seaver; Brother Seaver, Brother Collyer."

MR. SEAVER. "Brother Collyer, I am delighted to meet you. These Spiritualists are well-meaning people, but deluded. They *fancy* they hold communication with the people of other worlds. I discover that our liberal sentiments are taking root—especially in the churches. People who are not led away by Spiritualism

become fully impressed with the conviction that the Material Philosophy is founded in science and fact, and that human duty is *confined to human existence!*"

MR. COLLYER. "Those are my sentiments exactly. A knowledge of future life is exceedingly damaging to a man's usefulness."

MR. SEAVER. "Our exertions will be bounded by *this world* as the only one of which we have any knowledge, or in which we have any concern. Hope to receive the assistance and co-operation of those who entertain similar views and opinions."

MR. COLLYER. "Most heartily will I render you all the assistance in my power to show that 'demonstrative proofs of the existence of a future life' take from this 'all that is worth living for.'"

MR. SEAVER. "AMEN! It is not often that I feel so reverent; but, my dear Collyer, your sentiments and *ours* are so much alike! Bless my stars, how the world moves! You still cling to a few traditionary notions concerning Christ and God, which we will satisfy you are as visionary as the 'stuff that dreams are made of;' then will you be liberal indeed!"

Of the two, Horace Seaver is the greater reformer. We are inclined to think he is doing more for liberalism than are all the ministers of the whole Unitarian denomination. Spiritualism is what this gifted clergyman and that editor, of the most ably conducted Infidel paper in America, both need in order to make "this life worth living for."

W. F. J.

IMPARTIAL SUFFRAGE CONVENTION.

The Impartial Rights Association of Wisconsin will hold its Second State Convention at Fond du Lac, Wednesday, September 9th, at 10 o'clock A. M. All interested in the cause are especially invited to attend.

MRS. J. T. DOW,
MRS. L. L. HOOKER,
MRS. PAULINA J. ROBERTS,
I. H. MORGAN,
E. W. STEVENS,

Executive Committee.

FOOT PRINTS IN THE EAST.

"Home at last." Thank heaven! "Be it ever so humble there is no place like home."

How good after a five months pilgrimage to again get home—eat at one's own table, sleep in one's own bed. We query, Is it right for any one to live so that every day he spends at home is a dead loss? It is so with us. Of one thing we are sure, that is, the life of an Itinerant Spiritualist Lecturer is a hard one, especially if he does all he sees to do. "The harvest is great and plenteous, and the laborers are few."

Dear reader, don't think from the above paragraph that we regard our task as a hard one. We do not—better wear out than rust out. We love the wear and tear of lecturing from six to nine times every week. We have talked a continual stream for five months, have been all of the time with the *very best of friends*—those who have done the best in their power for our comfort and happiness, otherwise we never could have borne up under our labor. We have promised to visit New England again this winter; and here we wish to say, those wishing our services for Sunday lectures, evening lectures or debates, would do well to apply soon, as our time is rapidly being filled up. All letters should be addressed, care of SPIRITUAL ROSTRUM, and marked "private."

Since our last "footing up" we have visited Portsmouth, Dover, Great Falls and Milford, N. H.; Boston, Stoneham, Munson and Woburn, Mass.; Stafford and Mystic, Conn.; Westerly, R. I. and Vineland, N. J.

At each of these places we found live friends, who prove their sincerity by their works. At Westerly, the most orthodox town we visited, we found the smallest audiences and the least progressive thought. Brother Clark here is the only one we found who everywhere and under all circumstances, avows his allegiance to the Spirit World. We were compelled to restrain that brother; he sacrifices entirely beyond his means. There are so many other Spiritualists whose minds need to become infused with zeal rather than to be held in check, that when we find such

a case as Brother Clark's we make a note of it. We may, in the course of human events, visit Westerly again; if we do, we shall expect to make a better report. Brother Clark writes that there are now a great many inquiries about Spiritualism, when they can have more lectures, etc.

At Portsmouth, N. H., the cause is still on the move. Meetings, with the exception of the Lyceum, having been suspended during the "heated term," will undoubtedly be resumed again this fall. We could wish that burdens in that place could be more equally distributed. Brother Elisha Tripp still stands at the helm there, and he will pilot the ship safely through. If every man receives according to his work, Brother T. will have a great many jewels in his crown in the hereafter.

At Dover we had the privilege of occupying what was the Unitarian church. The pastor, Rev. E. K. Abbott, and a majority of the church, have outgrown their Unitarian garments, and have formed the first "Independent Religious Society" of Dover; they are progressing finely. Our debate with Elder Grant at Dover proved a fine thing for Spiritualism. The people of Dover, so far as we could learn, are now convinced that Spiritualism won't "down" at the bidding of such specimens of the *genus homo* as Elder Grant, albeit he has authority direct from heaven. Dover friends, we will call on you again during January or March of next year.

We did not spend a Sunday at Great Falls, and hence cannot criticise the workings of their Progressive Lyceum. We, however, find many good, whole-souled Spiritualists there; had good meetings and a good visit.

At Milford, N. H., they have a fine Society and Lyceum, which they claim is the direct result of our discussion with Elder Grant. Sorry we have not room here to copy their Constitution and By-Laws—they are the best we have seen. We spoke there on two of the hottest days of this year. We have promised to visit them again the first two Sundays of February.

At Boston we attended the semi-annual meeting of the State Spiritualist Association. Judging from the reports brought in there, and from what we have seen in Massachusetts, the cause never moved more successfully in that State than at present.

The meetings at Music Hall last winter were the most prosperous Boston has ever known. They are to be resumed this winter, at which time we have promised that Boston shall hear our voice again.

At Munson, Mass., we were urged to go and debate one night with Dr. Moran, a Scotch Presbyterian, who thinks his chief virtue consists in his not having departed in the least from the "old paths" in which his grand-father and Aunt Betsy walked. The people of Munson knew nothing of Spiritualism only as they heard it *mis*-represented by its opponents, and were evidently taken back when, instead of hearing a ranting, hair-brained idiot go into a splurge about "Spirits and Ghosts," "Hobgoblins and Haunted Houses," they heard a sane man make a rational argument, drawing evidence from nature, science, the Bible, all history, and modern phenomena, to prove that our friends

"Though dead are with us yet,
Are more than ever ours."

The people wanted more, and called loudly for our return. The Doctor's chief *forte* lies in his ability as a blackguard, his power to relate obscene, witty stories, to elicit cheers, stamps, laughs and clapping of hands from those whose heads never contained an idea. So long as there are bigots and fools in the world, so long the Doctor will have his friends. Do not understand us that he is not well posted and cannot argue, for he is posted and knows how to make every argument count, but he is aware that with *his friends argument will not pay*, so he seldom uses it.

In Stafford, Conn., we lectured in several places to good audiences. There is not power enough in the ranks of the enemy to stop the onward march of Spiritualism there. There we had another discussion with Dr. Moran, a report of which many of our readers may have seen in the *Banner of Light*. At that place the question was decidedly a two-sided one. The church had long since concluded that Spiritualism was a humbug. While they adhered to their decision, the Spiritualists and outsiders said that *all* the arguments were on the side of Spiritualism.

At Mystic, Conn., we gave two lectures, and were challenged to another controversy. Here the Doctor failed; his friends had

heard a discussion between A. T. Foss and one of the ablest lawyers of the place. As a result they had lost confidence in the ability of *any man* to put Spiritualism down, so they wisely left the Doctor "alone in his glory." Our audience was made up of Spiritualists and *Thinkers* who do not belong to any society, (permit us here to except the Methodist minister; we must "give honor to whom honor is due,") so the Doctor's stories did not go down; he had no alternative but to argue against Spiritualism. In this he failed, as all must. We are under obligations to again visit Mystic Bridge. Could E. V. Wilson go there, or some other good speaker who accompanies his speeches with tests, it would be the dawn of the millennium of Spiritualism in that place. Every argumentative "gun" that could be brought to bear against Spiritualism has been silenced. C. Fannie Allyn has given some tests, made some speeches and delivered some poems there, as she does wherever she goes, which have been more than a match for the opposition.

The history of our visit to Vineland, and what we there saw, we shall be compelled to defer for a future number. M. H.



OUR EXCHANGES.

✓ THE BANNER OF LIGHT is now nearly eleven years old. It is the leading "light" among Spiritualistic luminaries, and is unquestionably a "star" of the first magnitude. It is one of the best family weekly journals in America. Spiritualists feel proud of it; its typographical execution is excellent, its matter varied, editorials forcible and generally of a practical, matter-of-fact character. ✓ Luther Colby is Editor-in-Chief, Lewis B. Wilson, Assistant Editor; Warren Chase, Editor of New York Department; J. M. Peebles, Editor of the Western Department. Last, but not least, is the Children's Department, conducted by Mrs. Love M. Willis. Long wave the BANNER. Subscription price \$3.00 a year. Wm. White & Co., Publishers, Boston, Mass.

THE PRESENT AGE.—This is a new weekly Spiritualistic publi-

cation, the first number of which appeared June 10th. It is a live paper, ably edited by Lyman B. Brown and Dorus M. Fox. Charles Betts is editor of the Agricultural Department and Stillman F. Breed, corresponding editor. Fred. L. H. Willis, M. D., is local editor of New York Department. This is a strong editorial corps. It would be stronger, gentlemen, if you would have one or two of the many intellectual women of Michigan members of the editorial staff of the *Age*. It may be your intention to supply this want. We in Illinois look to the *Present Age* to do good service in securing the women of the Peninsular State equal rights with men in all the relations of life.

It is with unfeigned satisfaction that we witness the prosperity of Spiritualism in Michigan. It is our old field, where for years we labored in behalf of Spiritualism. Now we see this glorious State leading the van of all the others in progressive movements. A live people, a prosperous Spiritualist State Association, with its neat, well-printed State Organ—with such advantages even average good management will secure success. As it is, we consider victory for the *Present Age* inevitable.

Address all letters and communications to "EDITORS, PRESENT AGE," Lyons, Mich. All business letters must be addressed to Col. D. M. Fox, of the same place. Terms of subscription, \$2.00 per annum.

THE BANNER OF PROGRESS.—Benjamin Todd & Co., publishers and proprietors; Benjamin Todd and W. H. Manning, editors. Published in San Francisco, Cal. This sterling weekly is doing a great work on the Pacific coast in behalf of Spiritualism. It is a well-managed, neatly printed paper, filled with fresh, interesting articles. There is a high-toned, frank, outspoken spirit about it that we particularly admire; and which is all the more refreshing when it is considered that even reform periodicals, as a general rule, manifest considerable of the time-serving element by pampering to the prejudices of their readers. Success to you, brethren of the Pacific.

THE OHIO SPIRITUALIST.—We have received No. 5, Vol. I. of this weekly paper. If the twenty-five thousand Spiritualists of

Ohio will do their duty, the *Ohio Spiritualist* will be a success. The State organs which are springing into life throughout the North will have the effect to insure harmony of action in their respective domains.

The motto of the *Ohio Spiritualist* is, "Charity for all:—Malice toward none,"—a good motto. The paper is folio in form, five columns wide. Terms of subscription, \$2.00 per year, (52 numbers.) H. O. Hammond, publisher. Address Room 1, 89 Bank Street, Cleveland, Ohio.

THE SPIRITUALIST.—A monthly quarto sheet, published in the city of Appleton, Wis., Joseph Baker, editor and publisher, to whom all communications relating to the paper must be addressed. Terms, \$1.00 per annum, invariably in advance.

We quote from the excellent editorial of the July number entitled "Liberality:—" "We firmly believe in giving all questions a candid hearing and a fair investigation. Certain sects tell the Spiritualists they are *liberal*. They invite us to their churches; ask Spiritualists to hire pews there, and help support their minister. How liberal! They are willing to preach to us and to accept the money and support of Spiritualists; ask them to attend and hear *our* lectures, to give us the use of their houses, which Spiritualists, in many cases, have helped them to build, and you are looked upon as presumptuous, and they feel almost insulted. Where is the liberality in this? They are liberal to take—that is all. The Spiritualists who are thus deceived and flattered into the support of those *liberal* sects are ridiculed behind their backs for their lack of manhood. We have seen so much of this 'liberality' that we utterly loathe it. We must do our duty, and earnestly, seriously expostulate with such Spiritualists, if they are worthy of that name. If Spiritualists would have others respect them they must first respect themselves."

THE RELIGIO-PHILOSOPHICAL JOURNAL.—This weekly paper is published in Chicago by John W. Smith and S. S. Jones. S. S. Jones, editor. Price of subscription, \$2.00 a year. It is now but half its former size. There are but few publications that had better opportunities for success than this one. For its support

more than *twenty thousand dollars* were invested by its stockholders during the first year of its publication. Egregious blunders in its management have reduced it from a prosperous eight-page sheet to its present size. Many of its readers regret the uncharitable and *ex parte* spirit of its editorial management. Vituperative assaults upon lecturers and others who are unselfishly engaged advocating our philosophy, but who have manliness enough to disagree in opinion upon phenomenal Spiritualism or anything else with even an editor of a Spiritualist paper, is neither calculated to produce a kindly, fraternal feeling among Spiritualists, nor to insure the success of the journal that makes use of such means to gain a present seeming advantage. Let us beware how we imitate the sects whose history is a continual wrangle and bitter personal strife. We can improve human character by judiciously pointing out its defects. Such labor should be prompted by genial brotherly-love. In like manner should we deal with Institutions, and in this spirit do we now pen our criticisms of the *Religio-Philosophical Journal*. There is room enough for us all. Why should not we, with our varied thought and different modes of expression be "harmonial philosophers" indeed, and "agree to differ," each performing his and her appropriate work. We trust that all our journals will occupy a higher standard of moral and intellectual excellence than characterize the secular and religious press.

W. F. J.

THAT TERRIBLE QUESTION.—Such is the title of a racy, well-written pamphlet just issued. We have no room for particulars. We will only say that in handling the "Terrible Question" of Love and Marriage, Mr. Hull, as usual, takes his gloves off. He holds it up in such a light that every one can see what he is driving at. Price 20 cents per copy.

Address Hull & Jamieson, Drawer 5966, Chicago, Ill.

ILLINOIS STATE MISSIONARIES.—Dr. E. C. Dunn and W. F. Jamieson have just been appointed State Missionaries of Illinois. Let the friends call them out.

EDITORIAL CALL.—We have just received a visit from N. A. Brown, editor of the *Principle and Personality*, published at Berlin Heights, Ohio. Brother Brown is a fine appearing man, and withal intellectual. He walks “this wilderness of woe” under spirit dictation—none of your common-place spirits—he has made a bargain with the Supreme Spirit of the Universe to direct him. He once took a vow to never allow food to pass his mouth until he knew the will of God. God now guides him. The God that directs him is a staunch advocate of eclecticism. Elder Sheen, how is this? Your God, when we debated with you last winter, was not friendly to eclecticism. Brother Brown’s Supreme Director believes in receiving all the good possible, that exists in all systems. After all, every man makes his own God—and in his own image. God never made anybody. Brother Brown, obey the God within your own soul, and all will be (is) well.

W. F. J.

AFTER DEATH, OR DISEMBODIED MAN.—A copy of the above named book, published by P. B. Randolph, Boston, Mass., is lying on our table. After perusing it carefully we are prepared to say that it contains some very remarkable statements with reference to the life beyond the so-called river of death.

The author claims to have been born a Seer, and for many years to have been more familiar with disembodied men and women, and their magnificent dwelling places across the river Death—to know more of their splendid worlds than he does of this outward, or material world of ours. He treats his subject in a masterly manner,—as one who fully understands the work in which he is engaged.

* *

FOR SALE AT THIS OFFICE.—The thrilling book entitled *Dawn*. Price \$2.00; postage 30 cents.

Spence’s Positive and Negative Powders. The great Spiritual Remedy. Price \$1.00 per box. Sent by mail on receipt of price.

Light of the Age. An able book, of 109 pages. By F. D. Orcutt. Price 40 cents; postage 4 cents.