

THE SPIRITUAL ROSTRUM.

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BIBLE DISCUSSION BETWEEN REV. GEORGE CLENDENAN AND MOSES HULL.

ELDER CLENDENAN'S SEVENTH LETTER.

BROTHER HULL: I returned yesterday from Middlebury, Ind., after an absence of three weeks, and found two numbers of the *Banner of Light*, for which accept thanks. Your expressions of sympathy are gratefully appreciated, though I am not conscious that my heart has a single longing for the consolations of modern Spiritualism; should on the contrary regret to find that they had fallen so low as to be obedient to the beck or call of any Spiritualistic sensualist, or bear a hand in the insipidly silly twaddle that is gravely palmed off for spirit communication. I prefer to use the good old Saxon word *Heaven*, when speaking of the home of the dear ones. "Summer Land" smacks too strongly of moon struck sentimentalism and boarding school literature. I hear a voice, not a rap or a tip, but a voice *from heaven*, it comes with stately stepplings across the lapse of eighteen centuries. "Happy are the dead—they rest from their labors." The difference between that voice and the peepings and mutterings of modern Spiritualism is the difference between the sublime and the ridiculous.

2. Brother Hull, your response is before me. I have read it and re-read it. It is hard to resist the conviction that you are trifling, that you are deficient in candor and an earnest desire to ascertain what is truth so far as the present discussion is concerned. Why this *low comedy* in one act, this effort in your third paragraph to get up a *horse laugh* at the expense of your own dig-

nity and of the subject? The pit will undoubtedly *bray* you their approbation, while the boxes and the dress circle will be filled with sorrow and mortification. Why talk of cast iron firmaments, the fastening of stars, screws coming loose, etc.? Please read attentively the following, from Hedge's Logic: "As truth and not victory is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to insnare an adversary by the arts of sophistry, or to lessen the force of his reasoning by wit, caviling or ridicule, is a violation of the rules of honorable controversy."

3. In your fourth paragraph you again refer to Deut. xiv : 21, and you assume two things. *First*, That God positively commanded the Israelites to sell to the Gentiles those animals that died of themselves, or were torn to pieces. *Second*, That this was bad meat. Now, be it known to whom it may concern, that I stand squarely on the negative, and deny both of these assumptions. They are without the slightest shadow of proof. The text says: "They shall *give* it to the stranger that is within their gates, or they *may* (not must) sell it to the alien." But in the second place, there is no evidence that the food was bad, only legally unfit for a Jew because he was prohibited from eating blood. And here I meet this "putrid meat" argument as it never has been met by any advocate of the Bible so far as my reading extends. I affirm that the permission does not refer to animals that died of disease, but includes only such as died a *violent* death and that died in their blood. In Lev. chap. xvii, we have the origin and reason of this enactment. "No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood; and whatsoever man of Isreal or the stranger that hunteth or catcheth any beast or fowl that may be eaten, he shall pour out the blood, for the blood is the life; and every one that eateth that which dieth of itself (*i. e.*, was accidentally killed,) or that which was torn with beasts, whether it be Jew or stranger, he shall wash himself and his clothing, or else be cut off." Here the distinction is not between good and bad meat, but between that with and that without blood. I submit, therefore, in the light of the facts that originated this statute in Lev. xvii, that the

permission in Deut. xiv, refers not to tainted meat, but to that which has been killed without bleeding. And I submit as my proof of the above the history and design of the law.

4. In paragraph five you deny the correctness of my position on the word "create," as used in Gen. 1st chap. Let us to the law and the testimony. "The original word for 'made' is not the same as that which is rendered 'create.' It is a term frequently employed to signify *constituted*, appointed, set for a particular purpose or use."—*Bush's Notes*. And set them for lights. Gen. i: 15; upon which Bush remarks: "Lights, (Heb. *lighters*,) instruments of illumination, *light bearers*, *light dispensers*. The original word for light is different from the word so rendered in verse 3." Thus testifies George Bush. Did he know anything of Hebrew? Is this "*ad captandum*—bare assumption and nothing more?" Now, with reference to those geologic periods. The Bible teaches that God finished creation in six days of twenty-four hours each; with reference to the time that intervened between those days the Bible is silent. Science testifies that each one of the earth's epochs was not introduced by gradual development, but had an instantaneous existence. "The Creator's aim in forming the earth and allowing it to undergo the *successive* changes which geology points out, and in creating *successively* all the different types of animals which have passed away, was to introduce man."—*Agassiz*. Here geology teaches that there have been changes and creations that succeeded each other. "We cannot link on a single recent shell to an extinct one. Up to a certain *period* we find the recent shells exhibiting all their present specific peculiarities. Down to a certain period the *extinct* shells also exhibit all their specific peculiarities, and then they disappear forever. There are no intermediate species, no connecting links. All geologic history is full of the beginnings and the endings of species, of their first days and their last days."—*Miller*. Here we learn that for ages there was uniformity in animal and vegetable life, then suddenly it ceases, and as the result of the next day's work new species take their places, extend over an indefinite period, then suddenly disappear to be followed instantaneously, "without a connecting link," by new species, until six geologic species run their ample rounds, each period commencing by extraor-

dinary means but perpetuated by ordinary. "There is no fact," says Dr. McCosh, "that has been demonstrated more completely to the satisfaction of every man of *real* science than that there is no power in nature capable of *creating* a new species of animals or of transmuting one species of animals into another." Each period then owes its existence, not to development, but was the work of one day, and hence God was only six days of twenty-four hours each, in bringing earth from chaos to its present completion. So says the Bible; so testifies geology, Agassiz, Miller, and McCosh! Are they competent to testify?

5. You say you are compelled to ask me where infallibility rests? I reply, it rests in the speaking and hearing faculty, *i. e.*, if I think Bro. Hull is quibbling, I possess the ability to say so in words that you cannot possibly misunderstand. The material world is under infallible law; that is, every cause in nature, if free from disturbing influence, will produce the designed effect. You ask, if a fallible person can find errors, etc., in the Bible, how would it be if tried by an infallible standard? This reminds me of the efforts of the teacher to impart to the little urchin a knowledge of the mysteries of single proportion, or the rule of three. "Now," said the master, "if 2 equal 4, how much will 8 be?" "Ah!" said the boy, "2 are not equal to 4." *There's the difficulty.* Infidels, we contend, have not yet sustained their charges of errors, absurdities, incongruities and contradictions. *There's the difficulty.* Touching Jer. xxxi, it was the law of the *new* covenant and not of the old that was to be written upon their hearts.

6. Your ninth paragraph is truly formidable. Your bearing is Lordly as you "hear" me say my catechism. 1st, Was the earth without form and void? Yes, it was. Please attend to definition of terms. "Without form and void. Heb.—*tohu vavohu*. Chaldaic—*desert and empty*. Greek—*invisible and incompleted, i. e., chaotic*. The original words signifying dreariness and desolation."—*Bush*. Science tells us there was no life during the first epoch. Was not that a dreary and desolate earth? I do *not* "think such an earth would be worth going a great way to see." 2d, Did God make a firmament? Yes. The Hebrew signifies expansion, the atmosphere, the blue vault of heaven in which apparently the stars are placed. Did God make the tree before the

seed? Well, I think it is in keeping with our views of propriety that the tree should first bear the fruit, and not the fruit the tree.

7. In your tenth paragraph you mount and ride at a break neck pace, your favorite hobby, "contradictions." Be careful that the horse does not control the rider, else you may share the fate of Gilpin,

. "Who little thought when he set out,
Of running such a rig."

My brother, what is a contradiction? Please define it. If you do, it will be the first definition of this term ever given by an opponent of the Bible. You have specified several contradictions in the New Testament. Now, my brother, select your strongest case, concentrate upon it all your talent and learning, and if I fail to reconcile it to the satisfaction of our readers, I hereby pledge myself to renounce faith in the plenary inspiration of the New Testament; *providing*, you also pledge yourself to accept as true its plenary inspiration if you fail to make good your charge of contradiction. Come, now, brother, show your faith by your works. I don't ask for "one hundred and forty-four," but for just one.

8. In paragraph eleventh you repeat that the Jews were commanded to *steal* from the Egyptians. The charge is simply false. As, however, it forms a part of every reply, I suppose it will continue to do so. You say Deut. xiii commands parents to kill their children for a difference of *religious* sentiment. You have wholly misapprehended this statute. God was "King of the Jews," hence Idolatry was a political crime—was in fact treason. Now, it is yet an open question with some whether treason ought to be a capital offense. Deut. xiii does teach that the *enticers*, the leading rebels, shall die. I think, my brother, that Chief Justice Chase, judging from recent events, might have studied Moses with profit. The Bible commands us to hate wife and children. The word hate in Luke xiv : 26, is a comparative negative, and means to love less—we are to love God more than any earthly object. This is all true of the soldier—his country's service is first.

9. You say any effort to evade the difficulty by telling the

people of the American war will not avail. Why not? God reveals himself in Old Testament history as the *political* head of a nation. As such he may do just as much, *but no more*, to maintain the sanctity of his law as the Queen of England, or any other constitutional head may do. True, we do not "measure God's power by man's weakness," but we do gauge the rights and privileges of one political community by the rights and privileges of the great family of nations. But what mean you by man's weakness and wickedness? Do you refer to the successful effort to suppress rebellion? Weak and wicked men were perhaps engaged in it, but surely the *work* was one of power and goodness. You feel thankful that your God delights not in the death of smiling infants. Why, brother, your God kills one-half the infants that are born. Your God of Nature is a thousand times more cruel than even you charge the God of the Bible. I freely confess that the subject of human government is attended with difficulties. But still the question recurs, Is political society a blessing? This conceded and we have no difficulty in defending God in his character of Political Ruler.

Kindly yours,

GEORGE CLENDENAN.

MR. HULL'S SEVENTH REPLY.

BRO. CLENDENAN: I find your letter on my table on my arrival at home, and hasten to reply. Although you squarely backed out from a discussion of Spiritualism, you cannot resist the temptation to give it an occasional underhanded blow. Go on brother, you are welcome to all the glory you will get by your thrusts at "Spiritualistic Sensualists," and as for the "insipidly silly twaddle of Spiritualism," you will gain quite as many laurels by letting it alone and occupying your space in harmonizing Biblical "insipid and silly twaddle" with common sense. Your Biblical quotation in paragraph one is exceedingly unfortunate for your effort against Spiritualism, for when the whole is quoted, instead of Elder Clendenan hearing a voice saying: "Happy are the dead, they rest from their labors," you have only the testimony of a defunct medium, a man concerning whom you know nothing personally. His testimo-

ny is that *he heard* the SPIRIT say: "Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them." Rev. xiv: 13. There seems, indeed, to be a strange admixture of credulity and incredulity in that religion which, without a particle of evidence, swallows the Spiritualism of eighteen centuries ago with an appetite only equaled by Abraham's angels (who ate a whole calf, Gen. xviii: 8), and rejects that of the present age, though it comes with a hundred times the evidence of the adopted religion. Bro. C., I am heartily glad that it is only in religious matters that you are thus inconsistent. You talk of the sublime in the Bible, and the ridiculous in Spiritualism. Wait, my brother, until you hear of Spirit mediums wrestling with Almighty God and getting thrown down and their bones broken. Show something in the Bible half equal to "*The Resurrexi*," a poem given by Edgar A. Poe, through the mediumship of Miss Lizzie Doten, then you may boast.

2. Your second paragraph is so doleful that, were it not that "truth, and not victory, is the object of the controversy," I would hear your prayer and "spare the rod." I am glad, however, that you have been studying Hedge; the time was well put in; it will help you. Your preaching about "horse laugh," etc., will have a better effect upon your readers when you begin to mingle a little practice with it. Perhaps you will find the "case altered" when you find that it was your ox that did the goring.

3. Your argument (?) in paragraph three is really laughable. It is quite unnecessary for you to claim originality for it; be assured no one will ever try to steal your child. Christians write many inconsistent things, but never before were types required to portray a more desperate effort, or record a more signal failure, than in your dissertation on bad meat. If you had the making of a Bible, you could undoubtedly make it to read in harmony with your theory, but according to our present Bible your position, though given with such a flourish, won't stick; what a pity your *originalities* should lack the only element needed—*i. e.*, truth. Your quibble on "may" and "must" is worthless, in any case they were permitted to furnish for others to eat, that which was not fit to eat, and with regard to the stranger the command is emphatic, "Thou SHALT give it unto the stranger." But to your *clincher*. Here it

is. "I affirm that the permission does not refer to animals that died of disease." Have you ever read the text? Here it is. "Ye shall not eat anything that *dieth of itself*"; thou shalt give (sell) it unto the stranger that is within thy gate, or thou mayest sell it unto an alien." Deut. xiv: 21. Now the question is, Does the animal which dies of disease die of itself? It does. This animal which is accidentally killed, or the one killed without bleeding, does not die of itself. To illustrate: Elder C. has three calves; one sickens and dies; another he drowns: and another he butchers. Which has died of itself? Bro. C., you may answer when you have no theory at stake.

4. How could you so misunderstand me? I had not said anything about your position on the word "create:" I care nothing about it. There is not a word in the Hebrew language but that is susceptible of about four different, and sometimes contradictory meanings; so when you have proved Prof. Bush and others, who wrote to make out a case to be correct, you have not so much as looked at the difficulties which I presented. Please grapple with the real contradictions and incongruities I presented in the first three chapters of Genesis. A whole paragraph devoted to dissertations on the words "create" and "make," when the position which either would represent is false in point of fact, looks very like an effort to make out a case. The fact is, the sun was a light bearer to the earth millions of years before it could sustain animal life. In your sixth letter, paragraph five, you say: "The earth existed four Geologic days, or eras before the mists of chaos had sufficiently subsided to permit the sun to shine upon it." But in letter seven, paragraph four, you say: "God finished creation in six days of twenty-four hours each." That looks very much like Elder Clendenan *vs.* Rev. Geo. Clendenan. No one disputes your different Geologic Eras, nor do I know of a geologist who limits them to six, yet Moses knows nothing about them. Where has he said a word about them? He has counted the days of a week, one, two, three, on to seven. Not one word has he, or any other Bible writer, hinted about millions of years elapsing between the days mentioned. I apprehend that desperation in consequence of the everlasting discrepancy between the Bible and science has caused the elapse of eras between the days of Mosaic cosmogony. And

so you really do believe that the first race of plants and animals became extinct simultaneously with the creation of the second. But we know that every species of which Moses speaks, now exists. This is unfortunate for your theory, yet it is true. Bro. C., get acquainted with your tools before attempting to use them. You will get your fingers badly cut.

5. In your fifth paragraph you say but little that needs a reply. True, you can impart information to a limited degree to one capable of comprehension; to some you can impart more and to others less. Much depends upon the powers of comprehension in the party receiving the information. Your "little urchin" story has as much point to it, and bearing on the question as anything in the paragraph—*i. e.*, just none at all. Your obligation to write a definite number of articles of a certain length, causes you to drag a great amount of surplus lumber in, in the shape of stale anecdotes. Fill up with what you choose, I will not object.

You evidently have not carefully read Jer. xxxi, or you never would say, "Touching Jer. xxxi, it was the law of the *new* covenant and not of the *old* that was to be written in their hearts." Such a blunder is almost unpardonable. It was not the law of the *new* nor yet of the *old* covenant that was to be written in their hearts, but *God's* law—a law underlying all covenants. God is said to make a new covenant in that, he covenants to write *His* law (not the law of any covenant,) upon their hearts. If that promise has been fulfilled we are not to look to any paper book but to human hearts, for God's law, concerning the same. If it is not written there the prophecy is false; if it is, your theology is false.

6. You next resort to the Hebrew and Greek to help you out of certain difficulties. You had better stick to those languages. Your errors are not quite so easily pointed out to the mere English scholar; then you get into so many difficulties in the English, I think the Hebrew much the best for you. In Hebrew and Greek criticisms you are certainly right, for critics can be found on every side of every question. Seriously, until Hebrew scholars settle the question as to whether the *animal* that tempted the mother of all races was a devil, a snake, or a monkey—whether Noah's ark was made of Pine-wood, Box-wood, Gopher-wood, or bulrushes, and a thousand-and-one other disputes about almost every text in

the Bible, I prefer to confine myself to the English. "Science tells us there was no life during the first epoch." To what scientific works do you refer? Please save yourself the mortification of being laughed at by every school boy. Science teaches that *all is life, in every epoch*—that there is no chaos—never was. Every particle of matter in the granite rock revolves with as much precision as the largest planet in our system—that the most rotten fungus, instead of being chaotic, is well organized and filled with *living* animalculæ, as perfect in their organization as the tallest angel. You have decided that Gen. ii: 5, is correct—that God made trees and plants, etc., and *set them out*; in this you have decided against Gen. i: 11, which teaches that the earth brought them forth.

7. In paragraph seven you ask me what a contradiction is, and complain that infidels never have defined the term. Upon this point please see Webster's Dictionary—a large volume for sale at almost every book-store. Webster is considered authority on all such matters. Several times you have called for quarters, but never so lustily as in the paragraph under review. If I will drop ninety-nine out of every one hundred contradictions, and say in the face of my knowledge to the contrary, that they are not contradictions, you will undertake the Herculean task of harmonizing *one*. How magnanimous! I will do no such thing. You set out to prove the truth and plenary inspiration of the Bible. Now, at this stage of the discussion, you ask me to yield ninety-nine one-hundredths of my objections on condition that you attempt to fill a one-hundredth part of your contract. Brother, you offer a "big shave" on Bible papers, but I must demand an "unconditional surrender." Of course you do not ask for one hundred and forty-four contradictions, yet you must have them, It would not impoverish me to let you have twice the number. I will yield all that my judgment tells me that you have taken from me. I hope you are man enough to do as much without a "providing." I have long since pledged myself to follow my highest convictions of truth and duty; if you are pledged to as much, it is enough.

8. I leave our readers to decide whether the command to borrow the Egyptians' goods and not return them, but run away with them, amounts to a command to steal. The command for parents

to kill their children cannot be dodged by the fact that God was the king of the Jews, for he always was and ever will be, the king of all nations. (See Dan. iv : 17-25 ; v : 21, and Moses, Saul, David and others were kings of Israel, Deut. xxxiii : 5. You have not yet made a criticism but that could be proved as baseless as the fabric of a vision. A want of space is all that has saved you so far ; now I will examine one of your borrowed criticisms. In Luke xiv : 26, where the disciples are commanded to hate their parents, companions and offspring, for Christ's sake, you say, "the word 'hate' is a comparative negative, and means to love less." The word hate comes from the Greek *Misei*, and signifies to "detest, abhor."—*Greenfield*. Even though you were correct, no man has a right to love his own flesh less than Jesus—not God, as you say. Jesus is the object you are commanded to love at the expense of your love for all home ties. I am under a thousand times the obligations to my wife and little ones that I am to Jesus. Jesus will neither starve or freeze if I neglect him, and my children would. The command is wicked, and any attempt to smoothe it over only exhibits its vindictiveness.

9. You ask why the American war was not a parallel case to the putting the innocent Midianite babes to death ? I will tell you.

1. The Midianites were not in rebellion against their own government.
2. If they were, the little babes surely were not in the rebellion.
3. No quarters were to be granted to any one. No paroling, exchanging, or releasing prisoners, but the command is, "*Kill every male, and the LITTLE ONES, and every female that,*" etc.
4. Another class of females were to be kept for such uses as barbarous savages, who were promised everything that their "souls lusted after," (Deut. xiv : 26,) had for them. Compare that wicked, bloody, licentious command with the strife of our nation to save its existence. It will compare with the Sermon on the Mount, or the Lord's Prayer as well ! As darkness stands to light, and as low, vile lewdness compares with all that is great and true, so do these Biblical commands compare with our recent domestic difficulty. You ask what I mean by man's "weakness and wickedness." I mean that if the American nation had been guilty of treating their enemies as Num. xxxi : 17, commands, it is no excuse for God to do so—that it is simply childish for you to undertake

to justify God in acts of wickedness by such among men, even though you could find them. Next, you inform me that my "God kills one-half of the human family in infancy. Suppose he does. Does that justify the Bible God in setting the nations to devouring each other in so barbarous a manner as that book commands? But you are mistaken. My God never killed any person. When children die, it is because they or their ancestors have violated the laws of life and health. When, by accident, the ship is thrown in the way of a storm and is lost, no one blames the captain as they would were he to deliberately kill the crew and passengers. So when the process of renovation causes old earth to quake to her center, and vomit forth rivers of liquid fire, and lives are destroyed because men lacked the wisdom to know where to locate out of danger, no one blames the law which produced the tornado or the earthquake, as they would the *demon-god* who would issue the command, "Kill every male in New York, but the females save alive for yourselves." Hoping that your eyes may yet be opened, I subscribe myself,

Your Brother, MOSES HULL.

NOTE: This is probably the last that will be heard of Eld. Clendenan and the discussion. We have written several times for the remainder of his letters but as yet fail to hear from him. Our readers must decide for themselves as to the reason of our discussion being thus summarily broken off. M. H.

The highest praise that can be bestowed on a man, is to call him a philanthropist. Wealth, fame, position—these are accidents, which may or may not prove blessings; but he who stands up for humanity under every condition, "stands up for Jesus" in the only acceptable way, and is "blessed in his stead." In old age let my solace be that in youth I espoused the cause of the oppressed; and on the simple stone that marks my final resting place, let it be engraved—"He loved his fellow men."

R. P. LEWIS.

"To Universal Girlhood."

THE BLOOMERS.

BY JOHN F. HOLLISTER.

Come girls—don the bloomers,
That charming attire,
So light and convenient,
I look to admire!
So modest, so tidy, so tasty and trim,
So fitly adapted to person and limb!

The dress for the concert,
The wedding, the ball,
The church and the party,
The visit, the call,
The journey, the country, the city, the ville—
Becoming the woman, go where she will.

No burden of dry goods,
A load for a ship,
Fantastically fitted,
Hung over the hip,
And brushing the army of brogans they meet,
Or sweeping the sullage on sidewalk or street.

No tripping of suitors
At dances and fairs,
No treading on dresses
In skipping up stairs,
No hazard of gathers, or flounces, or tacks—
Exposure, or falling, in mounting the hacks.

The girls in their bloomers
Can caper and run,
A match for the "fellows"
In frolic and fun;
Fleet-footed, tread thicket, scale mountain and ledge,
Chase game o'er the prairie, or vault o'er a hedge.

Let silly ones scorn you,
And spurn you with sneers,
What matter their fleering,
Their flouting and jeers?
Their railing is harmless and stupid their gibe—
Society's buzzards—detestable tribe!

'Tis just as judicious
 To rig up the tongs
 In dresses that dangle
 And tangle the prongs;
 Then press them to service round fire-place or stove.
 How labored their action, how awkward they move!

God never rigged rabbits
 And fawns of the wood
 In draggling habits
 To trail in the mud;
 But clad them in vesture so simple and fair,
 To gambol and frolic as free as the air.

Beshrew the vile bodice!
 Why longer be slaves
 To Fashion, that goddess,
 The queen of the knaves?
 Spurn lacing and padding, those tricks of the gump,
 Let waist, "slim and taper," grow ample and plump.

God never put bodice,
 Or splinter and string,
 On robin and linnet,
 And bade them to sing!
 Their fashion is freedom of muscles and lungs,
 And symphony loosens their musical tongues.

The lasses of Eden,
 The houries, are drest
 In bloomers befitting
 That land of the blest;
 Their swains, in love-making, seem ravished with bliss,
 To see them in costume so charming as this!

Then doff the old prisons,
 Nor don them again,
 That bring to the living
 Death, trouble and pain!
 Put on the new 'parel, so easy and warm,
 Both shadow and shelter in sunshine and storm.

INVISIBLE AGENCY.—CHURCH ATHEISM.

BY J. O. BARRETT.

No fact is more palpable than that the liberal churches whose wake the orthodox closely follow, are rushing fast upon the rocks of atheism. Rev. F. H. Hodge, a leading Unitarian, says in his work—popular in “liberal circles”—entitled “Reason and Religion”: “Suppose them—Spiritual manifestations—real, not empty illusions, and suppose them to be the work of the agency to which they are ascribed; the question is, what evidence do they furnish of prophetic wisdom or Spiritual truth? None whatever that I can discern. I can see no connection between the prodigies in question and the truths of religion, or any other truths. Invisibility is to me no pledge of superior wisdom. The word of a wise and good man, speaking from the fullness of a sound mind and an honest heart, communicating by natural organs, unaccompanied by any extraordinary manifestations, would weigh with me more than the utterances of a hundred mediums, purporting to speak by dictation from the shades. * * * * I know not what latent powers there may be in the air or the human organism, by which such wonders are effected; but the doctrine is all the more questionable which comes to me from such a source. I should say that these invisibles—if spirits they are who dictate such stuff—were more in need of instruction than themselves are able to impart it; and that if they are really, as is sometimes claimed, the great departed who deliver themselves thus, then to die, for them has not been gain; they have lost the wit which they had in the body, and verify the melancholy saying, that ‘a living dog is better than a dead lion.’”

This is no new argument. All Atheists use it. If we understand it, this Doctor of Divinity, who calls the manifestations of spirits “stuff,” would reject them because, mainly, they purport to come from invisible agency! He evidently does not appreciate the Spiritualist’s position. We acknowledge that the communications are not always of “superior wisdom;” but as a general rule, are marked with simplicity which certainly is to be weighed in the scale of credit. What if we thus demonstrate to a benighted

world our immortality, is it not *valuable* "stuff"? We read in the good book which our learned brother professes to endorse, that God perfects his praises by "the mouths of babes and sucklings." The Pharisees rejected Jesus because he was simple minded, a teacher of *intuitional* truth. The doctor's fine sieve strains well; but a little word of loving recognition from a departed spirit weighs a thousand fold more than all the metaphysics of his "Reason and Religion." True, the mere *invisibility* of the agency does not prove the truth of spirit presence; but the "*manifestations*" prove that the agency is spiritual.

All primal moter agents are invisible. The formation of dew, the growth of plants, the pulsation of the heart, the action of the brain, the motions of the planets, the circles of life everywhere, are all controlled and governed by invisible agencies or laws. Why does not the doctor close his eyes to such manifestations of life, and pronounce them "stuff," because the agencies are not comprehensible to his senses?

Does he also deny the existence of God, because He, too, is invisible? Let him be consistent with his premises. He surely is drifting in the material channel fast down the precipice of Atheism!

Well, let the church worship "dead lions;" the "living dog" is surely better. Better is the "stuff" of Spiritual manifestations, stirring and seething and burning than the cold, dark skeleton of the church. Let all mummied kings of theology keep in their dry cells of ancient pyramids. Like to like. "Let the dead bury their dead." For our part we love the angel voices, and all manifestations of their ministering presence. One heart beat of an angel is a world of joy to the thirsting soul.



Man's most reliable guide is reason. Aided by intuition, it is nearly infallible. Though it may sometimes lead us away from results fondly cherished, its deliberate exercise is perhaps never attended with consequences ultimately injurious.

R. P. LEWIS.

“WHAT SHALL WE DO WITH THE WOMEN?”

BRO. HULL: I read with surprise and humility your editorial in No. 6 of the *ROSTRUM*, entitled, “Bad Women—How are they to be saved?” I was surprised at some of the assertions there made, and mortified that there existed even a *possibility* of their being true. But on due reflection I concluded that your statements were slightly exaggerated—that men have not fallen as low as you represent. There are men for whom I cherish a high regard—high-toned, noble souls, that would redeem the race if there were no other savior; and I believe that these men, and such as these, can stop at any first-class hotel in America without being asked the question “will you have your room well furnished?”

After giving your readers an insight into man’s depravity—or weakness, if you will—you ask, “what shall be done with the women?” If your statements are true, I answer, for woman’s sake, for sweet humanity’s sake, let us alone and give your attention to these sensual men, governed as you say, by “impulse and passion”—men who have not the moral courage to say “No,” when asked if they will have the company of “a painted courtesan.” Women do not need the protection of men who would ask this question, or of those who would accept when asked; but we do need to have these immoral stumbling blocks removed from our way that we may be the better able to protect ourselves. We do not ask our brothers, who are sick with the leprosy of sin, to give us something to do, but we beg them to keep their unholy hands from those who are trying to do something. I regret that men feel obliged to tax their brains in devising ways and means to dispose of us, when every sane man ought to know that he has done too much for woman already, and unless his gratuitous efforts are subject to change, I would recommend that they be discontinued. Wicked women are often the effect of man’s guilt, and not the cause, and if we would lay the ax at the root of the tree of evil, fallen men should be kindly cared for, and helped to a noble manhood. Now, the question suggested to me by the article under consideration is, What shall we do to purify these souls from “whisky, beer, tobacco”—souls engulfed in sensual-

ism? How so purify their lives that they will be worthy to stand side by side with even the most depraved of my sex? After some means are devised to reform men who cannot resist temptation, we can talk more consistently about elevating woman. Till that good time is ushered in I, too, shall be obliged "to repeat in thunder tones," the question, What shall we do with the men?

L. H. K.

NOTE.—Sister K. undoubtedly misapprehended our position. On account of the crowded state of our pages we defer our reply to this until the next number.

M. H.

LETTER FROM DEAN CLARK.

BROTHERS HULL & JAMIESON: I have just been informed that you are sending your able journal, the *ROSTRUM*, to my home in Lowell, Mass., and I hasten to acknowledge the favor and tender thanks, and will endeavor to reciprocate the kindness by contributing an occasional article, (if such would be a favor,) though I am but a novice in the great art of composition, and feel almost incompetent to enter the list with the able contributors among whose honored names I learn you have placed mine. I regret that my perambulating business as a Missionary, prevents me from receiving the *ROSTRUM* as it periodically issues, and that I must postpone the enjoyment of its perusal till my weary feet again find rest for a brief period, from the roving mission I am now engaged in, and I can have the coveted opportunity to refresh my sparsely-stocked mind with the great and good thoughts that emanate from others more highly endowed and more thoroughly cultured. I most heartily commend the energy and perseverance you evince in this much-needed enterprise of issuing, in a convenient and permanent form, the concrete ideas of the greatest and grandest religious philosophy that the combined genius of mortals and angels has ever conceived and unfolded; and I trust that an appreciative public will sustain you in this laudable undertaking, and that the glittering gems of thought from the great thinkers in our ranks may be thus enshrined in enduring form to be read and appreciated more fully by future generations than is possible to-day.

The literati of America and Europe, with all their scholastic pride and pageantry of lore, can no longer sneer about the unsophisticated simplicity of the great and rapidly increasing fraternity that is honored by such erudite and polished scholars as S. B. Brittan, Epes Sargent, John Pierpont, T. B. Read, J. M. Peebles, Alice and Phebe Cary, Lizzie Doten, Belle Bush, Hudson and Emma Tuttle, Wm. Denton, Professors Mapes, Hare and Buchanan, A. J. Davis, Dr. J. B. Dodds, Wm. Howitt, Sir E. B. Lytton, Mrs. E. B. Browning, and hundreds more of avowed believers and advocates of the Spiritual Philosophy, whose literary productions and scientific works have placed them in the front ranks of scholarship, and wreathed their names with immortal honors!

Indeed, the most popular authors, poets and dramatists of this age, are those whose productions *teem* with Spiritualistic ideas. They constitute the *charm* of poesy, and render Tennyson, Whittier and Longfellow the "Household Gods" of refined and literary circles.

Despite the stigma which bookish pedants and supercilious critics have attempted to cast upon our literature and its authors, it is fast becoming *popular*, and both the clergy and journalists are "stealing our thunder," and their parishioners and readers are feasting upon manna just brought from the Summer Land by the inspired writers and speakers whom these wisecracks affect to despise and disdain. It cannot be denied that the profoundest minds of the age are being imbued with the spirit of our philosophy, and the critical observer of the "signs of the times," and tendencies of mental currents, will readily discover the inevitable results that are being attained.

Spiritualism being the only religion that meets the demands of progressive minds, and satisfies the longings of heart and head, *must* and *will* become ubiquitous; and those time-serving and weak-kneed people who obsequiously bow to Mrs. Grundy, and are "*ashamed* to be called *Spiritualists*," will, ere long, be *ashamed to be called anything else!*

Let us, then, work with might and main, to clear the track for the Grand Army of Progress, that is gathering in its ranks the veterans of all reforms, the great moral heroes and heroines of every

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progressive movement, the champions of every humanitarian scheme, the noblest, best, and wisest philanthropists who are striving to ameliorate human conditions, and inaugurate "Peace on earth, good will among men." "Being encompassed by so great a cloud of witnesses," who have called us as pioneers to *lead* the advancing columns, let us fearlessly press on, "from conquering to conquer" the enemies of truth, knowing that truth is mighty and will prevail, and that victory is achieved by "the *vigilant*, the *active*, the *brave*," who strive for *principle* and not for popularity.

In this great Spiritualistic Movement is involved the destinies of coming generations, for which it is shaping the institutions and policies they will inherit, and we are making history to be read and judged by millions yet to be, and when the historic pages are sought for a record of the startling events that formed the basis of the then existing social, commercial, political and religious institutions, will not the SPIRITUAL ROSTRUM be sought as the depository of the choicest literature, the best thought, the wisest schemes for human elevation, that this gigantic movement is developing.

My confidence in the ability and indefatigable perseverance of its projectors, editors and contributors leads me to expect that such will be the case, and that the dilettante, the scientist, the scholastic, the philosopher and the moralist, will find in it mental aliment adapted to their cultivated tastes, and such as will be unexceptional to any healthy appetite. Realizing, then, that you are collating literary gems for an educated public, let no pains be spared to make your journal an *omnium gathrium* of the best productions from the fertile minds that adorn our literature, and give dignity and grace to their productions that commends them to all lovers of the beautiful, the artistic and scholastic.

We need just such a Magazine, that shall take rank with the "first-class" monthlies of other schools of philosophy and religion, and it is my sincere hope and trust that the ROSTRUM will supply this demand.

Wishing you abundant success in this laudable effort, I am fraternally yours for truth and right.

DEAN CLARK.

South Haven, Mich., Oct. 28, 1868.

LETTER FROM J. T. ROUSE.

A score of years has passed since to the tiny rap the hearts of men thrilled with delight and awe, and it is confidently asserted that believers in Spiritualism are numbered by millions. In its ranks may be found men of wealth and culture, and from the workshop and the farm, the countingroom and the chair of the scientific professor, the men of leisure and the lovers of art, the ranks of Spiritualism are being swelled. Yet how little has been done to spread the principles of our glorious philosophy abroad. True, earnest men and women have traversed the country, bearing aloft the lamp of life and immortality, but hitherto only favored localities have received their ministrations.

For ten years and more I have devoted myself to the work of proclaiming the new gospel. I have struggled against poverty, opposition and misrepresentation, but I am not weary. If I remain on the earth I shall devote ten or twenty years more of my life to the glorious mission. I love Spiritualism, and I love humanity; therefore I engage in the work, rejoicing that I am counted worthy to be considered even as the humblest of the champions of this glorious philosophy. I do not usually speak of myself and my work, but I do know that I have helped some struggling souls to find the light. For nearly a year I have labored in the vicinity of Galesburg, and my efforts have at last met with encouraging success. Through my influence and endeavors an association has been formed styling itself the Spoon River Association of Spiritualists, and looking toward a practical missionary work. If the good seed which I have sown in weakness, shall in the coming years produce an abundant harvest, I am not troubled that others shall gather the fruits.

Allow me to say to the readers of the **ROSTRUM** that I am ready to make lecturing engagements for one or more months wherever my services may be needed. Though, if there are openings in Indiana or Ohio, I should prefer to enter upon the lecturing field there. I am full of inspiration of the pioneer work, and though I shall expect reasonable remuneration for my services, yet I am more anxious to secure the people's ears than their gold. I may be addressed box 408, Galesburg, Ill.

J. T. ROUSE.

LETTER FROM S. L. CHAPPELL.

MESSRS. EDITORS: I would be very grateful for a small space in your pages to pass the "how do you do?" to my friends, in the various parts of the country. In answer to their inquiry of me, I say I am well in body, save it is imprisoned, but the spirit roams away, and asks earnestly for its own native element—"Labor for truth with hearts who love it for its own sake." I have been in this city two years, and feel that I have come to consciousness through the process of associating with strong, earnest minds and throes of soul from struggles within, which I feel have brought me more into sympathy with the Infinite and the finite. My experience has been strange and searching since here, but have found it sweet to cling close to God, even when stern necessity kept me without food for days, never in the time desiring to swerve from the soul's integrity. Although pride is humbled, for want of comely attire, I have never on that account been guilty of loosing a lecture from Wasson, Emerson, Phillips, Garrison, Longfellow, Prof. Denton, Collyer, Weiss, Bartol, Mrs. Dall, and such minds as these; but have walked steadily through, although on thorns, ever hopeful because of unwavering faith in Infinite principles, never forgetting the communion of angels and the work they are doing. And I have done all that has been given me to do, either in lifting souls from out shadows, or giving my thoughts before audiences; having given a course of lectures in Boston, Marlboro, Milford, Portsmouth, and several other places. This has been my only means of support, meager though it be. I have not lost anything, for Boston has been my educator. My friends may have thought me dead, but was never more alive to truth than now. And I wish to say to them that the voice within me cries out, "go work in my vineyard," and I wait for the echo, "come," either from the east, west, north, south, California, or elsewhere. Please address me immediately, at No. 5 Asylum Street, Boston.

S. L. CHAPPELL.

Boston, Sept. 22, 1868.

EDITORIAL DEPARTMENT.

MOSES HULL & W. F. JAMIESON, EDITORS.

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

SALUTATORY.

To the many readers of the SPIRITUAL ROSTRUM I would extend a most cordial greeting. To most of you I am a stranger, but hope, ere long, to form a pleasant acquaintance through the mediumship of our Magazine. I have associated myself as a partner with the two well known brothers who have been publishing it for the past six months. I am quite a stranger among the Spiritualists, having been identified as one only about one year. Ten years of my previous life, however, were devoted to the cause of humanity and social reform as a Universalist clergyman. But I grew out of that glorious and liberal *faith* into the more glorious and soul-elevating *knowledge* of Spiritualism. I love its teachings and influences, and hope to be instrumental in aiding others to gain a knowledge of its truths. I shall work with both pen and tongue whenever opportunity presents. We have now formed a trio, which seems to be the necessary number in all the forces that combine to produce great results.

While Hull & Jamieson are in the field at work I shall have the care of the ROSTRUM in the office. I shall act as local editor, and hope to be able to manage that department to the entire satisfaction of both publishers and readers. Our subscribers and correspondents will address us as heretofore: Hull & Jamieson, Drawer 5966, Chicago, Ill.; but please omit the word "*publishers*" on your letters, as that is a mark for those who make a business of extracting money from letters. As we have lost considerable money sent by mail we hope our friends and patrons will heed this admonition in the future.

In entering upon the duties of the part assigned me, I am fully aware that I am assuming a responsible position; one that will

require judgment and close application to business. The success of journalism depends much upon the judicious and proper management of the editorial department. The ROSTRUM has gained an enviable reputation in the first six months of its existence, and we hope that its good name may continue to increase.

Hoping that we may have a long and pleasant journey together and that Heaven's choicest blessings may be ours, I subscribe myself your friend and brother,

J. C. GILL.

REPLY TO REV. ROBERT COLLYER.

We have long since come to the conclusion that there are several different classes of Spiritualists. One class cannot see anything good in Unitarianism, Universalism, nor in anything else that is not "Spiritualism Proper." We hope we are not of this class.

We esteem Rev. Robert Collyer as an honest man, one who, therefore, does not fear criticism. We believe if he ever should become convinced that spirits of the departed communicate, as we Spiritualists claim, he will not hesitate to boldly preach the new light.

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

THE SERMON.

Mr. Collyer in his sermon says, "It is also probable that in this time more persons are in doubt about the life to come than ever before." After nearly two thousand years of preaching the "truth as it is in Jesus Christ," man has, according to this acknowledgment, drifted into Infidelity! What is the matter?

Does not this fact prove the necessity for "material proofs" of a future existence? It shows, also, the inadequacy of any system of religion not based upon Philosophy, Science and Nature, to meet the wants of the human soul. If more persons in the present time are in doubt about the life to come than when preaching began, how long will it require to make the whole human race *Atheists*? If "tipping tables" prove to man beyond doubt that his soul is immortal, it is more than ministers, with all their preaching, have been able to do. "Tipping tables" have done this to the entire satisfaction of millions of people. Good for the "tables!"

All that Mr. Collyer claims for preaching is that it will give us Faith. He says the Spiritual world is "always open to our faith," but if we could *know* that there is such a world, we would be so "taken up with it as not to be worth our salt in the life we are living." What felicity can there be in merely *believing* a thing, which belief, when reduced to *knowledge*, would make us miserable? We are happy if we *believe* there is a Spiritual World, wretched if we *know* there is one. This is Brother Collyer's logic. The difficulty is now, and ever has been, that people are too much "taken up" with the things of *this* world, living with too little reference to the life to come.

Nature teaches the great lesson of "Demand and Supply." Brother Collyer admits that the demand exists for material proofs of a future state. Many persons are so constituted that they do not need such proofs; they have sufficient Spiritual illumination, intuition, faith, or whatever else it may be called, to satisfy their nature, but there are millions who are not so fortunately organized. Is there no provision made for them? The "light" in their souls is but a flickering one at best. Our Materialistic brethren declare that there is no light in them furnishing any "truth and demonstration of the Spirit World."

Brother Collyer says, "Spiritualism professes to have received just such an assurance as this that doubting men are pleading for." We claim that this demand is met by the phenomena and philosophy of Modern Spiritualism. He thinks that the silence between the two worlds has never been broken, and argues against the *possibility* of breaking it on the supposed radical difference between this life and that which is to come.

Says he, "What proof is there, men say, that there is any life to come at all? No man ever came back to tell us anything about it, that would prove it past a peradventure. Not a word has ever penetrated across the silence from any that have entered. * * * * The eternities receive them out of our sight and we stand on the shores of time bewailing."

This view is Mr. Collyer's, and to enforce it he gives us a very pointed and beautiful parable of the grub in the shallows becoming a dragon fly. The change is so complete, the conditions of the atmospheric life are so different from those of the aquatic, that it is, in the language of Mr. Collyer, "a beautiful natural impossibility" that the "silence should be broken;" it would be "destruction to the risen one to go back again and tell its old companion of the great change." Our friend makes it plain as to what he means; but to leave no one in doubt that he believed that the spirits of the departed cannot communicate, and never have communicated, he quotes the words of David uttered on the occasion of the death of his son, "I shall go to him, but he cannot return to me." Second Adventists cite this text to prove the unconsciousness of the dead. They maintain that if the dead are conscious it is but reasonable to believe that they can communicate. Mr. Collyer bases most of his argument against the possibility of spirit communications on the supposed radical difference of the conditions of the Spirit world and this—as great as that which exists between water and air. Had he even *proved* this, it would not have militated against the Physical Manifestations of Spiritualism; for the "grubs" could "form a circle" around that "twig" which could be vigorously shaken by the "dragon flies." Thus a "communication" would be established by means of "grub alphabet"—which, it is presumable, the flies had not forgotten. Then, again, what could prevent the grubs from *seeing* their risen friends? If they had no eyes they could obtain the information from the other classes of living creatures down there in the water, by means of "signs," if not by "grub talk." There is nothing in this parable, as applied to this life and the world beyond, which does not admit of practical communication between them. There are difficulties to be encountered, it is true, but the mistake of our friend consists in suppos-

ing the obstacles *insurmountable*. To show that there is not so great a difference between the two worlds as he imagines, we will quote his own witness, the Bible. Paul says he knew a man who was "caught up into Paradise"—the "third heaven." That was one *grub* (in the language of Mr. Collyer's parable) who had "broken the silence." Paul further declares a truth which makes commerce between the two worlds far from being a "natural impossibility." "There is a natural body, and there is a spiritual body," and they are as nearly alike as one grain of wheat is like another. This is what Paul teaches. If the spiritual body of the other world is so much like the earthly one of this—and yet, as Paul declared, is not the same—it is not inconsistent to believe that there is an equally great similarity between this and the future state of being. Men and women have the same spiritual nature as departed human spirits. Why will it be necessary, then, for God to "alter our whole nature" in order to give us such an assurance of the life to come as Spiritualists claim to have? Mr. Collyer believes that it would "kill out our curiosity and longing and determination to know more" to have such assurance. Is that so? "*Eternal Progression!*" is the motto, Brother Collyer. Can Astronomers have their curiosity killed out because of new discoveries? Lord Rosse's telescope has increased their curiosity in proportion to its greater magnifying power over that of the first rude one invented. Discoveries and inventions impart to the mind a healthy growth. If we could discover *limits* to the boundless Universe, we might, then, be apprehensive that the curiosity of the human mind, with its *infinite* possibilities, could be "killed out." The universe is formed on such a grand scale, with its millions of magnificent objects requiring our study, that if we could travel through space with the swiftness of light itself (which is said to be at the amazing rate of two hundred thousand miles a second!) and continue our journey, in a straight line, for one thousand million years, we would find ourselves no further away from the *center* of the universe than when we started! Room enough, certainly, in which to nurture our "curiosity to know more." Such is the nature of the human mind that it can never be satisfied with its acquisitions.

There is another point which our friend makes. "The whole

world would be in commotion!" if spirits could give material proofs of their existence and communicating power. There is truth in this statement. The world *is* in commotion on this very account. This is nothing, however, against the assurance of the life to come. The preaching and "wonders" of Jesus Christ and his apostles produced great commotion. The agitation of Thought is good for the world. If all Spain, yea, all Europe, had gone stark mad over the discovery of America, that would have been no argument against its discovery. The existence of our Republican Government alone would more than compensate for the loss of the entire old world.

Our friend speaks of opening the "whole secret" of the life to come. Can that be done? If we *can* obtain *knowledge* of it, should we not do so? We are going there to *stay*, and ought to learn all we can about it while here. He thinks not, because such knowledge would cause us to neglect present duties. Probably Andrew Jackson Davis knows as much of the life to come as any other man of this age. Does he neglect present duties? A more energetic worker in behalf of Humanity is not to be found anywhere. He is a living illustration of what effect a knowledge of Spirit Life has upon the mind. The mind's curiosity instead of becoming extinct, is stimulated to increased action to fill the measure of its Uses in the mundane world.

If we should say that Christians delight in spending nearly all their time in counting beads, praying and fasting, it would not be more wide of the mark than when Brother Collyer declares that the "practical result" of the Spiritual revelation is the destruction of the "finest energies and accomplishments of this life." He says that those who receive the phenomena of Spiritualism with perfect good faith, "will do nothing for the uplifting of our common humanity." There are thousands of Christians whose principal occupation consists in religious ceremonies, moaning and groaning, "We are all miserable sinners." These same Christians do not so much as lift their little fingers to relieve freezing, starving humanity—perishing at their own doors, and right before their own eyes. They will supply them abundantly with *tracts*. The managers of the *Banner of Light* supply them with *bread!*

We grant that there are Spiritualists who do not do their duty, who are content to "devour signs and wonders;" but as a body of people, their sympathies are alive in behalf of down-trodden, suffering humanity. We are ready, at any time, to compare the practical results of Spiritualism with those of Christianity in any of its forms. The folly and fanaticism connected with Spiritualism can be more than matched by similar excrescences of Christianity. Our effort should always be to carefully distinguish chaff from wheat, gold from dross, in Spiritualism and Christianity, as well as in other things. Our friend will readily admit that there is a great deal of counterfeit Christianity. Spiritualists acknowledge there is counterfeit Spiritualism.

Brother Collyer's argument on the Necessity of the Life to Come will, with a very few exceptions, meet with the hearty approbation of Spiritualists. For years we have advocated what Natural Philosophy so plainly teaches, that there is no waste in the universe; but when he endeavors to argue against *facts*, even his learning and ability cannot conceal the weakness of his positions. Previous to the successful working of the Atlantic cable, men of science theorized upon the transmission of messages between the old and the new worlds. They declared that it would be *impossible* to send a message over the cable on account of earth's counter currents, etc. Although their list of reasons were very plausible, their theory very finely wrought, yet they were obliged to yield to the *facts*, which completely annihilated their theory, with as good grace as possible.

Now, there are a few stubborn facts against Brother Collyer's theory of an unbroken silence between the two worlds, that he seems to have entirely overlooked. *Angels*, according to history, have communicated with mortals. Daniel said the angels he saw looked like men. The spirit of the prophet Samuel communicated. Moses and Elias talked with Jesus several hundred years after their promotion from "grub" existence to the life beyond. Jesus himself conversed with his disciples after his crucifixion; and the spirit of one of the prophets talked with John on the Isle of Patmos.

A single fact, like that of Samuel communicating, proves that there has not been an "unbroken silence" between the two worlds.

David's ignorance, then, that his son could come to him is of no greater value in this investigation than the ignorance of anybody else concerning Spiritual things. He merely proved that he did not know anything about the case. Spiritualists believe that spirits communicated anciently, not so much because the book says so, as that it is rendered reasonable by like communications transpiring all over the land at the present time. History enables us to discover the footprints on the boundaries of another world.

We trust that our friend upon further examination will discriminate between the genuine phenomena of Modern Spiritualism, and the wonders of professional tricksters—between its soul-elevating teachings and the ravings of half-crazed Spiritualist zealots. We feel sure that he will accept the beautiful teachings of Spiritualism after thorough investigation of its Phenomena and Philosophy. There is everything about it calculated to cultivate the intellect, refine the taste, and purify and ennoble the affections. It sheds a flood of light on the history of the past, fills its believers with rapture in the realization of the dreams and visions, and heavenly trances which gifted bards and sages, living in dim Antiquity, foresaw would be the blessed heritage of the children of the future. Truly, this is the Age of Angel Ministry. A Spiritual Universe, boundless as space itself, is discovered! Science and Religion are married!

Spiritualism will accomplish what Sectarianism has failed to do; will redeem the race from the dominion of Evil through obedience to Nature's Divine Order; unfold to our view a purpose and grandeur in human life undreamt of in all other philosophies and religions. Then earth will be a Paradise filled with happy beings who will

“Own and love the Truth,
“And never crucify and scar it.”

W. F. J.

PEN SKETCHES OF REFORMERS came too late for this number. An interesting sketch of Hudson Tuttle will appear in our next. Mrs. Brown, like all who will work, is very busy, but proposes to furnish an article for each number of the *ROSTRUM* during the coming year.

THE SPIRITUAL ROSTRUM AS SEEN BY OTHERS.

Many favorable notices of the ROSTRUM, from the press and private letters are being received. The crowded condition of our pages prevents our publishing many of them, but occasionally one seems so *apropos* that we cannot resist the temptation to make room for it. The following is from the *Dodge County Republican*, published at Kasson, Minn.:

"The SPIRITUAL ROSTRUM, published in Chicago, by Hull & Jamieson, is one of the spiciest and liveliest monthlies that we know of. Any person who ever heard Moses Hull speak, can guess what kind of a Magazine he is capable of editing. The ROSTRUM is the embodiment of live and progressive ideas, rather ultra, perhaps, on some subjects, yet cautious in its discussions, high toned, philosophical, and pleasing. Terms \$2 per annum."

A Universalist minister, whose name, for private reasons, is withheld from the public, writes as follows: "I am really becoming attached to the SPIRITUAL ROSTRUM. I want to see it well taken care of, and carefully nursed until it is able to go alone. I know it is a good child; it came of good parentage and shows good blood. It will repay those who stand by it and rear it to manhood. It is just independent enough to suit me. I like its outspoken manner of treating every subject. It is not warped or biased to any *ism* or creed, and that is just what suits me. I love the bold manner in which it treats all subjects, no cringing or asking, 'how is this or that going to suit the people?' Go on, Brothers! Go on!!"

Our worthy brother, A. B. Severance, of Milwaukee, Wis., writes as follows: "You have my best wishes for your success, and here let me say that I think your monthly is a good one and well worth the money, and as soon as I find out where I shall locate I shall want it again. With many blessings on your heads for your untiring efforts in the work of reform, I remain your friend."

M. H.

PETER WEST, THE MEDIUM.

We, not long since, went into our audience in Crosby's Music Hall, in Chicago, when a stranger beckoned us to him and said, "Excuse me, sir, but your wife and sister are here." He then gave a very accurate description of each of them. We then asked him his name. He replied, "I am Peter West, the Medium." While he was conversing we, unobserved by him, wrote out several questions and folded them so that they could not be seen, and handed them to him, one at a time. Every question was read, and so far as we know, answered correctly.

On several occasions we have visited him at his rooms, have seen writing come on the slate without the aid of physical hands, have seen furniture move about the room without physical contact, have handed him questions in sealed envelopes and obtained correct replies.

We advise our friends who visit Chicago to call at Room 11, 133 South Clark Street, and see Mr. West. We feel assured that he is a medium of no ordinary ability.

M. H.



MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

At first we were in doubt about the propriety of advertising the Positive and Negative Powders, as we do not wish to give the influence of even our advertising pages to humbugs; but a thorough trial of the Powders in our own and numerous other cases, has so thoroughly convinced us that they are what they claim to be, that we have decided to keep them constantly with us, for use, and in our office for sale.

It is not claimed that the medicinal properties in these powders work the wonders that the powders sometimes do, but they are charged positively and negatively, thus they contain a *magnetism* that comes directly in *rapport* with the condition of the patient. They may not cure in every case, but their effects are in many cases wonderful.

M. H.

PLAGIARISM.—Although the *American Phrenological Journal* refuses to exchange with the SPIRITUAL ROSTRUM, yet it copies from its pages without giving credit. We have no objections to the readers of that journal being regaled with that which has before feasted our readers, but we do think that its conductors should have the manliness to tell its readers where it gets its “feast of fat things and flow of soul.” In the long run it may be cheaper, still we doubt the propriety of stealing. “Murder will out,” so will thieving, especially when that which is stolen goes into the columns of a literary journal.

DR. HALL'S VOLTAIC ARMOR SOLES AND BANDS.—Andrew Jackson Davis in one of his works alludes to the surprising benefits of wearing metallic soles for the curing of cold feet. Dr. Hall's Voltaic Armor Soles are worthy a trial by all who are suffering in this manner. The bands are used for the other diseases mentioned. See advertisement in our Advertising Department. The bands and soles are meeting with a rapid sale. A constant supply kept at this office.

MISSIONARY BUREAU.—Societies wishing the services of the Illinois State Missionaries should address Mrs. Julia N. Marsh, Secretary of the Missionary Bureau, or the Missionaries in person, Dr. E. C. Dunn, Rockford, Ill., P. O. Box 1000; W. F. Jamieson, Drawer 5966, Chicago, Ill. All contributions for the Missionary work should be sent to Mrs. Julia N. Marsh, No. 92 North Dearborn Street, Chicago, Ill.

DR. GREER, whose advertisement is found on our Advertising Sheet, is working wonders in the way of curing all kinds of diseases. Invalids coming to the city in search of medical aid, or healing influences, would do well to give the Dr. a call.

THE BANNER OF LIGHT has steadily grown more interesting for the past twelve years. Determined not to be equaled by any other Spiritual journal, it is now more than half of it printed on new *nonpariel* type, thus enabling it to give its readers at least one-third more matter than formerly. Success must, as in former years, continue to perch upon its folds.

NEW BOOKS, PERIODICALS, ETC.

THE PRACTICAL OF SPIRITUALISM. Biographical sketch of Abraham James. Historic description of his oil-well discoveries in Pleasantville, Pa., through spirit direction. By J. M. PEBBLES. Chicago: Lyceum Banner Office, 137 Madison Street. Boston: Banner of Light Office, 158 Washington Street. Pp. 85. Price, 40 cts.

This small volume is full of interest, not only to the believer in the doctrine of Spiritualism, but to the general reader. It contains, as its title indicates, a brief sketch of the discoveries made by Mr. James at Pleasantville, Pa., also a short account of the Artesian Well of Chicago, which was sunk by his direction. Persons desirous of acquainting themselves with these remarkable discoveries will obtain the desired information from this well written book.

MEDIUMSHIP: ITS LAWS AND CONDITIONS; with brief Instructions for the Formation of Spirit Circles. By J. H. POWELL. Boston: Wm. White & Co., 158 Washington Street. 1868. Pp. 22.

To those who wish to learn something with regard to mediumship, and the laws and conditions necessary for the successful formation of Spirit circles, this little volume is invaluable. The author is well known among Spiritualists as one of the deepest thinkers and most profound writers of the age. Many interesting incidents are embodied in this little work, which will be profitable to those in search of facts and truths.

THE SPIRITUELLE: OR, DIRECTIONS IN DEVELOPMENT. By Abby M. Laylin Ferree. Boston: Wm. White & Co., 158 Washington Street. Pp. 32.

This is a well written little volume on the Development of Spiritual Existence. The directions given are plain and practical, and will well repay any one for the time and money required to obtain the reading of this little book. Some of the most pure and sublime thoughts that ever emanated from the human brain are embodied in this work. Read it, everybody.

SPIRITUAL HARP.—Prof. Weldon, the chorister of the Society of Spiritualists and Liberalists, meeting in Crosby's Music Hall, Chicago, has introduced the *Spiritual Harp* into the choir. He says he will use no other; it is *the* Music and Psalm Book for Spiritualists. No Society after trying it long enough to form a meager acquaintance with its songs and music will be without it.

PETERS' PARLOR COMPANION FOR THE FLUTE, VIOLIN AND PIANO. Price \$3.00 per annum. Single copies 30 cents. New York: J. L. Peters, 198 Broadway. Chicago: DeMotte Bros., 91 Washington Street.

This monthly publication consists of sixteen pages of music, arranged for the Flute and Violin, with Piano accompaniment *ad lib*, or for two Violins, and may be used as Flute or Violin Solos, if desired. In this work is given from time to time selections from the various Operas, together with a choice selection of Dance Music by the best American and Foreign writers.

THE SPIRITUALIST.—This journal, formerly a monthly quarto, published by Joseph Baker, at Appleton, Wis., has been “born again,” has come out a nice six column weekly folio; is issued from the beautiful city of Janesville, Wis., edited by Joseph Baker and J. O. Barrett.

Bro. Baker has always made a good paper of the *Spiritualist*, now that Bro. Barrett has put his shoulder to the wheel, it will be doubly interesting. Bro. Barrett's forte is writing, and his determination to see Spiritualism organized and a more religious element running through it, will make the paper especially attractive to those who are looking for a Religious Spiritualism.

HUMAN NATURE.—This is the title of a monthly magazine which comes to us as an exchange from the other side of the Atlantic. It is neatly printed with good type on excellent paper, and contains 56 pages in each number. It is published by James Burns, 1 Wellington Road, Camberwell, S. London, Eng. We value it among the very best of our exchanges. It is usually filled with articles from some of the ablest writers of the present day, and affords its readers much profit and pleasure in its perusal.

THE OHIO SPIRITUALIST —A very neat, weekly paper, devoted to the advocacy of Spiritualism, published in Cleveland, Ohio, by Hudson Tuttle and H. O. Hammond, at \$2.00 per annum, in advance. Among our large list of exchanges there is none we welcome more cordially than the above paper. It is always filled with fresh gems from the pure fountains of thought, bubbling and sparkling with that life which is peculiar to our blessed philosophy. We wish it unbounded success both financially and spiritually, and hope it may live to bless generations yet unborn.

OBITUARY.

By a private letter from Dr. Bryant we learn that his wife has passed from the Indian summer of this life to the better Summer Land. From a four years' acquaintance with Sister Bryant we are prepared to sympathize with the Dr. in his loss, as only those can who were acquainted with her many virtues. Bro. Bryant, however, knows of another world, and though the body of his companion sleeps, he lives in the enjoyment of communion with the supernal world. Mrs. Bryant has gone to join some of her dear ones on the other side, while her husband remains to administer to the afflicted in body and mind.

Bro. Bryant writes, "Our beautiful philosophy is my only consolation." He now lives for the benefit of the world, is going to enter the healing business with more than his usual enthusiasm.



CIRCULATING LIBRARY.

As there are hundreds of people in and near Chicago who are thirsting for knowledge but have not the means to purchase books from which to satisfy that desire, therefore, the publishers of the SPIRITUAL ROSTRUM propose to establish a circulating library of Spiritual books, at their office, in Chicago. By this means persons will be enabled to procure the reading of a book for the small sum of ten or fifteen cents, which would cost them one or two dollars to purchase.

We expect to establish this library by contributions of books, and money with which to purchase such as contributors may not have on hand. Friends, let us hear from you on this subject soon. If you have books or money to donate to this enterprise, please send them in, and you shall have credit for them.



The undersigned having associated himself with Hull & Jamieson in the publication of the SPIRITUAL ROSTRUM, wishes to make engagements to lecture on Sundays in towns and villages near Chicago. Those wishing Sunday lectures will please correspond with him on this subject. Address,

REV. J. C. GILL,
P. O. Drawer 5966, Chicago, Ill.