

THE SPIRITUAL ROSTRUM.

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PROGRESS—PHYSICAL AND MENTAL.

BY G. W. FIELD.

In the brief space I have allowed myself in this article I shall not, in the elucidation of my subject, go back of the earliest primordial condition of inorganic matter forming the planet on which we live. I may perhaps safely affirm, as the generally received opinion of scientific men, that at a comparatively early period in the earth's history and progress—in its babyhood—it was an expanded, rarefied, ethereal and gaseous mass of inorganic matter, revolving in space around the sun, of which it would seem to be an offspring; and that gradually, by condensation and contraction of its particles, it became an opaque and substantial sphere of igneous matter.

It is at this point in its remote history that geology commences her impartial and “infallible record,” furnishing evidence of the gradual advancement of the inorganic matter and elements composing the earth, and of its general condition, through laws of motion, association and progression, in organizations vegetable and animal; from the simple *alga* to the blossoming orange tree; from the sponge to man.

In support of the theory of the early igneous condition of the earth, Prof. Dana, in his “Manual of Geology,” page 135, remarks as follows: “The fact of the existence of the globe in a state of universal fusion is placed beyond a reasonable doubt. And whatever events occurred upon the earth from the era of the elevated temperature necessary to fusion down to the time

when the climate and waters became fitted for animal life are events in the *Azoic Age*."

At a period immediately succeeding this igneous, or molten fluid condition, its surface gradually became cooled, and formed a firm crust, inclosing a mass of liquid fire within; and this still thickening crust called "*Azoic rock*," continues to inclose a molten mass which comes within a few miles of the surface.

"The *Azoic rock*," remarks Prof. Dana, "constitutes the only universal formation. It covers the whole globe, and was the floor of the oceans and the rocks of all emerged lands when animal life was first created."

Ages rolled on during this cooling process. After the firm, solid crust was formed, and frequently after it had obtained a thickness of several hundred feet, the cooling mass within, probably by contracting and thereby producing a vacuum, forced this external covering down to the central mass in some parts, and projected hills and mountain ranges in others; and folded and crumpled the surface of this crust on a scale of great magnitude. It is probable that about this geological period, by some farther condensation of vapors and gaseous substances, air and water appeared, and these, with the action and influence of heat, electricity, and perhaps other manifestations of force, disintegrated and decomposed the rocky surface to a great extent; and a union of these pulverized particles with other elements and constituents of air and water formed the superimposed beds of crystalline azoic rock; and these particles and elements subsequently uniting with pulverized shells of inferior animals laid the foundation, by the deposition thereof in the deep water then covering most of the earth, of the sandstone and limestone rocks in stratified layers as we now find them.

In reference to the limestone formations, Prof. Dana remarks: "These strata which constitute so large an extent of the earth's crust have been formed mainly by the action of water. * * * As shells and corals by growing in the ocean where shallow, under the action of the waves, produce the accumulating and rising coral reefs some hundreds of miles in the present age; so in former ages, shells and corals grew and multiplied, and made

coral reefs and shell rocks, and these old reefs are the limestone strata of the world.”

As these forces and depositions continued, the internal heat diminished, and further contractions occurred, causing further fractures and upheavals of the original crust, as well as the subsequently formed coatings, forming at times continents, and at others vast ranges of mountains, and exposing to view in some places the ragged edges of these successive crystallized and stratified rocky formations from the igneous crust, destitute of all appearance of vegetable or animal remains, to the last formation filled with the evidences of vegetable and animal organizations of a high order.

It is on these exposed edges that the modern geologist is favored with the opportunity of reading “Nature’s Divine Revelations,” therein recorded. Here he discovers the plants and animals that successively appeared on the earth and left their remains entombed in the rocks.

It is in the lower strata containing organic remains we find the simplest vegetable and animal organisms. As we ascend the rocky record we find types of animals, at first simple, advance to a more complex character, and after progressing and developing through apparently vast periods of time, attain a maximum of perfection, then cease to exist forever. Then higher types appear, and passing through similar changes of progression and development, disappear, and so on, until we arrive at the present types of vegetable and animal life, many of which seem now to have attained their maximum of perfection and are gradually becoming extinct.

As matter contains the essence of all forms, and motion of all forces, so the progressive unfoldment and development of it through its uses, from the simplest expression of its forms and motions to the highest, is a law of nature. The destruction of matter in one form is but the reconstruction of it in some higher form. Every change in its condition is a step in its progress of refinement, and qualifies it for higher organizations and offices. This is sufficiently illustrated by potash. In its most primitive condition, as found in the rocks, it contributes little or no fertility to soils, but that obtained from vegetation is a recognized fertilizer, though chem-

ical analysis fails to discover the difference. The same may be said of phosphorus.

The primary atmospheric and geologic conditions which existed when the first forms of organic life were developed are most felicitously and graphically described by A. J. Davis. He says, vol. five Great Harmonia, page 335, "After our earth had passed from childhood into its teens, had emerged from a comet state into a sober planet, then all elements—earth, air, fire, water—were being momentarily modified and refined gradually for the production and support of animal life. Carbon had become universally disseminated, while oxygen in comparatively minute portions was assuming a few of its present positions. The substance in granite known as quartz, (which is the most perfect combination of oxygen and silicon,) was combined with limestone in which carbon was so extensively condensed, and these combining and the magnetic warmth generated thereby acting at the same time with favorable affinities floating in the air and water formed extensive masses of *gelatinous matter* which was spread over certain portions of the sea-bed, and not less upon mountains, whose summits were just protruding themselves above the surface of the deep. These electro-magnetic beds of gelatinous matter contained the first germs of organic life, out of which all nature awoke from the profound solitude of countless ages of inanimation."

He further states, "By clairvoyant retrospection I behold an ocean almost universal, with here and there a mountain top projecting over the watery abyss. Tempest clouds gather in reckless profusion, storm blasts go hurriedly o'er the trackless waste of waters, and thunders go muttering along the distant verge, smiting the turbulent billows with electric fire, and the sullen waves go foaming, sparkling, spreading their brightness and whiteness over its boundless and stainless bosom, till all the world of waters is impregnated with the laws of all life and the germs of lower organizations.

"Beneath I behold a vast sea bottom, diversified throughout the globe with mountains and valleys innumerable; and certain portions thickly coated over with a deep strata of gelatinous mud.
* * * All this is far beneath the surface of the sea, * * *
in deep beds of gelatination, beds that have been made by the

hand of Nature between and on the sides of great submarine mountains—beds in which to lay the infant germinal eggs of all fishes, reptiles, birds, marsupialia, mammalia, quadrumana, bimana and mankind.

“Overwhelming as the assertion may seem, it is nevertheless positively certain that in these primordial gelatinous beds, or brains, I behold all the organic substances, all the vegetating essences, and all the controlling principles which are to be found in the animal world, or higher than all, bloomed out in the constitution of man.”

Perhaps it is superfluous to say that the leading ideas of Mr. Davis contained in the language quoted, as to the origin and source of organic life, are sustained by the views of the leading minds of the present day.

Concerning the progression of life from the remote geologic past, we have the testimony of many geologists, both Christian and Infidel. Hugh Miller says, “Testimony of the Rocks,” page 220, that “while no hypothesis of development can neutralize or explain away the great geologic fact, that every true species had a beginning independently, apparently, of every preceding species, there was demonstrably a progress, in the course of creation, from lower to higher forms, which seems scarce less fraught with important consequences to the natural theologian than this fact of *beginning* itself.”

Prof. Sedgwick, in the preface to his “Discourse on the Studies of the University of Cambridge,” says, “there are traces among the old deposits of the earth of an organic progression among the successive forms of life. They are to be seen in the absence of mammalia in the older, and their very rare appearance in the newer, secondary groups; in the diffusion of warm-blooded quadrupeds (frequently of unknown genera,) in the older tertiary system, and in their great abundance in the upper portions of the same series; and lastly, in the recent appearance of man on the surface of the earth.” “We learn,” he says, “that there was a time when cephalopoda (mollusca) were the highest types of animal life, the primates of this world, that fishes next took the lead, then reptiles, and that during the secondary period they

were anatomically raised far above any forms of the reptile class now living.

The author of "Vestiges of Creation" says, page 33, that the first life on our globe were "the unpretending forms of various zoophytes and corals, together with a few single and double-valved shell-fish, all of them creatures of the sea."

Mantell says, in his "Wonders of Geology," that "a few shell animals and corals are the first evidence of organic existence on our globe."

Agassiz says, "Principles of Zoology," page 224, that the earliest fossils "belong to the Molluscons."

Hudson Tuttle says, "Arcana of Nature," page 164, "in the lower silurian rocks we meet with low organized mollusca, and these extremely rare."

The same author is of opinion that life existed long before fossil skeletons were entombed, but was of such an ephemeral and perishable character, that no positive records of its existence have been preserved.

Mr. Richardson, himself, furnishes evidence that the earliest members of the class mammalia were inferior to those subsequently introduced. He tells us that the first mammals on our globe were born in an immature state, and during the early period of their existence were carried by the mother in a *pouch*.

The simplest organizations, both vegetable and animal, are a simple cell, such as the alga, or primitive sea-weed—a simple elongated cell. The Rhizopod is an animal of the simplest possible kind—simple cell, with no mouth, stomach, or members. The sponge is but a compound animal, made up of many simple cells—a microscopic examination of its material only revealing that it is not vegetable.

Rhizopods early made their appearance in the vast ocean that once covered the original crust of the earth, and long previous to the limestone formations; for these small animals—many times smaller than the head of a pin—have contributed largely to the formation of those rocks.

From these simple and comparatively early formations, from microscopic Diatoms to mammoth cedars, from plants simple, seedless, flowerless, fruitless and odorless to the stately pine tree,

and the useful and beautiful peach and orange tree, with their fragrant blossoms and delicious fruit,—from the rhizopod to the elephant, and up to intelligent man—the progressive unfoldment and advancement of matter went unceasingly on from step to step, each rising above the other.

Numberless species of vegetable and animal life came forth, multiplied, advanced, attained the highest condition possible to its kind, and then disappeared forever ; and this ceaseless motion, association, organization, progression, elevation and development filled a period of time of which the most ardent imagination can hardly conceive.

This gradual advancement of the earth and progressive unfoldment of matter through organization, destruction and reorganization—the highest forms of a preceding epoch becoming the first and lowest of a succeeding one; vegetable forms gradually advancing through innumerable and successive forms and organizations nearly to the point of the more perfect organs and functions belonging to animals, until the dividing line between these kingdoms becomes quite indistinct and undefined. The successive manifestations of motion, life, sensation, intelligence, and, finally man, the last and highest, the coronation of all nature—are truths, perhaps generally apprehended by every diligent student of nature.

The growth and advancement of the earth through vast geological periods still continues ; it is still advancing to higher conditions through the laws of motion, life, sensation and intelligence ; through composition and decomposition it is still advancing in the character and condition of its inorganic matter as well as in its vegetable and animal productions, in its flowers and fruits.

Hallam has some profound remarks relative to man's place in the creation. He says, "Literature of Europe," page 162, that, "every link in the long chain of creation does not pass by easy transition into the next. There are necessary chasms, and, as it were, leaps from one creature to another, which, though not exceptions to the law of continuity, are accommodations of it to a new series of being. If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning

his slave approaches to that of a speechless brute who wanders in the forests of Sumatra. Thus, standing on the frontier land between animal and angelic natures, what wonder that he should partake of both ? ”

Agassiz says, in the conclusion of his “Principles of Zoology,” “that there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the vertebrates, especially in their increasing resemblance to man.

“Man is the end toward which all the animal creation has tended, from the first appearance of the first paleozoic fishes.”

The lower manifestations of form and force always prophesy something better in the future in the order and methods of nature. The highest vegetables suggest animal forms and functions ; the lower animal organizations contain primitive forms and forces that higher animals have more highly perfected. Many of the lower order of animals possess much intelligence in some special direction, sometimes excelling man’s ordinary native capacity ; but in man it blooms out in full array, crowning him “lord of all.” In his constitution we may trace indications of the anatomical, physiological and mental, or phrenological peculiarities of the various plants and animals in nature.

It is a modern theory in reference to the origin of worlds that the central body in the progress of matter throws off masses of matter—throws off its most elevated, refined and spiritual elements—its outermost circumference in rings—at various times, which ultimately collect and condense into planets.

This theory is stoutly sustained by the facts relating to the phenomena of meteors.

On this theory Neptune was once the outermost boundaries of the sun, and at the time it was projected it constituted its most ethereal portions. And the same may be said of each successive planet in our solar system ; Herschel, Jupiter, Saturn, Mars, &c., until we arrive at the last and nearest planet to the sun, Mercury, —if we may except one now being eliminated, or thrown off, as is claimed by some, and causing the singular appearance sometimes witnessed and known as zodiacal lights. According to this theory the sun not only gives birth in this manner to planets,

but is, herself, constantly contracting and condensing her matter, so that the great spaces existing between the orbits of these planets is partly owing to this cause.

As our sun came from and is related to a more remote central body—the parent of many solar systems of a character similar to our own—so it must partake of the elements and character of that great central body; so also the earth, as it came from, or was born of the sun, must necessarily be matter of a similar elementary character, and the moon being the only child of the earth must resemble her.

Light, it has been claimed, is but matter—proceeding from the luminous body—in motion; hence, if we catch this matter and analyze it, and ascertain its elemental character, we may know the character of the body from which it proceeds. From such analysis it is apparent that all the heavenly bodies are composed of similar elements; that in all nature there is diversity in unity.

On this subject Prof. Dana remarks, “The rays of light which come from remote limits of space are a visible declaration of unity; for this light depends on molecular vibrations, that is the ultimate constitution and mode of action of matter, and by the identity of its principles, or laws, whatever its source, it proves the essential identity of the molecules of matter, * * * there is a oneness of law through space.”—*Dana's Man. Geo.*, page 3.

A comprehension, therefore, of the laws of nature on this earth is a comprehension of the laws of the Universe; and reasoning deductively, and from analogy, we may safely affirm that all organic bodies on the face of the earth, as they are necessarily built up through the laws of nature, through association, progression and development of matter in the earth, are composed of the same elementary qualities in a greater or less degree of refinement, which we find in it. And reasoning inductively, and from analogy, we may further affirm that a knowledge of the earth and of the laws of nature as therein disclosed—of the progressive manifestations of matter in form and force—of the laws of motion, life, association, sensation and intelligence here will enable us to comprehend the condition of sister planets in these respects, and especially the comparative progress and development thereon. And we may perhaps on this theory reasonably affirm that the

older planets, Neptune and Herschel for instance, are farther advanced in the refining process of nature, that they have more perfect vegetation, fruits and flowers, and more perfect representatives of organic forms and intelligence than the earth; and that all the vast and infinite system of worlds are, so to speak, only vehicles in which elemental matter rides onward and upward in its progress through the vast cycles of eternity to higher conditions.

On the subject of the gradual development of matter, and of the diversity in unity, of all matter in the Universe, allow me to quote from an essay by an intelligent writer (G. A. Shufeldt, Art, Petroleum,) the following remarks; "The great mass of solid and liquid matter—the earth, the rocks, the water and the fire—which now constitute our planet were once but a shapeless mass of nebulous matter, imponderable and without form. The matter was gaseous in its nature, and contained within itself the primitive elements of all things which have subsequently and do now appear on the face of, or beneath the surface of the earth. * *

"Gradually by its revolutionary motion condensing its material about the center, and assuming a spheroidal form, the surface became more condensed, and a crust began to appear; and here beneath this crust were contained all the elements, all the primitive principles of everything we see and know and feel—the ground we stand upon, the rocks and stones beneath our feet, the gold, the silver, the copper, tin, lead, and all mineral substances—the waters of the ocean and the land, all plants and vegetable matter, and the whole animal kingdom, from the lowest in the order up to the great pinnacle and microcosm—man.

"These primary elements were and are yet, for creation has not yet ceased,—in commotion, boiling, surging and upheaving—particular principles seeking and finding chemical affinities, and moving from center to circumference, slowly, but gradually and surely compounding themselves into the material things we now see around us. Low down in the earth's crust, as far as man's knowledge has penetrated, we find the primitive or crystallized rock, such as the granite and gneiss, wholly devoid of all appearance of vegetable or animal matter; then the Silurian, or age of molusks, the lowest order of animal life; then the Devonian, or

the age of fishes, the first vertebrates; and then the Carboniferous, or the age of coal, in which the flora of earth probably reached its rankest and most luxuriant growth. And thus upward did creation go, until the soil was prepared for man's occupation, and the surface of the earth became lovely and beautiful to behold."

Such is a brief but comprehensive statement of one who has a just understanding of nature's methods.

Man's early history is of course involved in the dark night of the remote past. His bones have been found in the caves and rocks with those of extinct animals, and also under several successive growths of Cypress trees in the alluvial lands of Louisiana. The earliest written records extend back but a small fraction of the vast period of time since man first appeared on the earth a rude, unclad, uncultivated animal. And his advancement from this state—only a degree above the gorilla—to his present state of comparative intelligence and refinement, covers a period of time incomprehensible to the mind of man.

This progress is now increasing in a geometrical ratio. The last few years are replete with the most substantial evidences of his accelerated progress. The tunneling of mountains and lakes, the projection and completion of great railroads, the successful laying and operation of the Atlantic cable, the discovery and use of petroleum, the discovery of the origin of all organized bodies, the indestructibility and eternity of matter, and motion the correlation of forces, embracing light, heat, magnetism and electricity as varying forms of force; the solution of the problem of converting motion into light—now successfully accomplished—the revelation of the constituent elements of the sun and stars through the *Solar Spectrum*,—the abolition of serfdom in the old world, followed by the extinction of slavery, and an increasing recognition of the rights of man in the United States, and the general dissemination of scientific and Spiritual truths, are among the evidences of this accelerated progress.

Man's progress, too, must be eternal. If it were otherwise, if man ceased with the decease of his physical body—if to *die* were the "be all, and the end all"—then were creation a failure; for the Great First Cause having unfolded matter and carried it

up the ascending scale of organization, culminating in man, it is evident that His purpose was through these vast movements and unfoldments, the creation of man. If this was the infinite idea—if this was the infinite purpose, which seems evident—then man must be immortal; for if man ceases with the decomposition of his physical body, then indeed were God's plans a failure and his purposes finite.

But this cannot be. The physical body develops a spiritual body; "For there is a natural body and there is a spiritual body." The natural body is sown at its dissolution, and the spiritual body is raised, and it *must* progress as suggested by the operations of nature everywhere, through an endless future.

THE PRESENCE OF ANGELS.

BY H. B. STORER.

Your wish is heard, and from the heavenly portals,
Where stand the guardian angel of your soul,
We come to pour into the ears of mortals,
Those words of truth that have divine control.

We come to bathe your spirit in the radiance
That shines from God, through heaven's eternal day,
We come to sing in strains of softest cadence
The songs of heaven, to cheer you on your way.

We come to open to your inner vision
The spheres of love where happy spirits dwell,
And guide to realms of purity Elysian
Souls rescued from the fear of death and hell.

We come to watch and guard our charges given
And guide them to "the straight and narrow way,"
Through whose blest aisle they pass along toward heaven,
Still drawing nearer with each closing day.

By all our love for kindred, friends and neighbors,
Whom on earth we loved with fervor strong,
We now engage in these celestial labors
And strive through good to overcome the wrong.

The life of earth, its conquests and its trials,
To us are known—and 'tis the Father's will
That we should haste to comfort, when denials
Of hope's bright dreams the sorrowing soul doth fill.

Earth's weakness, too, how well do we remember,
The feeble hands upraised against the wrong—
But "by each side walks an unseen defender,"
To nerve the soul and make the weak ones strong.

The devious paths of human life are wended
By messengers invisible to mortal sight,
The sad are comforted, the lone befriended,
The darkened mind bathed in celestial light.

The purple splendors of the early dawning
Greet not, alone, the soul just waked from sleep,
For with the coming of each earthly morning
Strong spirits haste from heaven's profoundest deep.

We come to greet thine earliest aspiration,
To soar with thee on wings of purpose high,
Our incense mingles with thy heart's oblation—
Our living presence is thy panoply.

Oft when the shades of early night are falling,
And quiet steals o'er valley, hill and stream,
Our influence calm is felt—our voices calling,
Seem to our loved ones like a soothing dream.

Oh, not alone when Sabbath bells are ringing,
And you are wending to the house of prayer,
Do we draw nigh, our heavenly influence bringing
To cast around the "chosen" of God's care.

All days are God's, all days are man's, and ours,
And sacred places fill the whole wide earth—
We come to all men, to unfold those powers
Allied to God's, which prove their heavenly birth.

All places, times, are ours, where our assistance
Can to our loved ones render service due,
The hours of peace, or when, 'mid war's resistance
And battle strife, you seek the just and true.

No babe is born without celestial nurses
Around its spirit hovering in love,
The mother feeds its body, but its spirit
Is fed and nourished from the spheres above.

Not to the lowly babe of Bethlehem, only,
Has God sent down His angels from on high—
Where 'er a mother, lifted up or lowly,
Waits for her hour, a spirit band draws nigh.

The sons of God, in palaces or mangers,
Alike receive the angels' constant care—
For in God's family there are no strangers,
With equal love He sends to all their share.

Be fearless, then, and brave in paths of duty,
Let the bright visitants from angel spheres
Pour out their thoughts in liberty and beauty,
And fill with joy the swift advancing years.

Wide open throw your hearts, and bid us enter,
To sing our songs of hope and jubilee;
From earth's remotest bounds unto its center
Proclaim these truths, and be in spirit free.

INVOCATION.

The following Invocation was dictated by a spirit calling herself Lucy, and given through the mediumship of Mrs. Kate Osborn, of St. Louis, and repeated at an anniversary celebration of the Children's Progressive Lyceum at Springfield, Ill., by Estelle DuBoice, a little girl not twelve years old. It is seldom that so much is put into the same number of words. Such prayers lead the mind toward heaven.—Eds.

Great Father of the Universe! We thank Thee for Thy eternal presence in all things. Thou art the rosy light of the morn, the golden glory of the noontide, and the silver vail of the even-

ing. We see Thee in the starry coronet of night, the diamond dew-drops that gem the rose, and in the emerald carpet that adorns the earth. We hear Thee in the great artillery of heaven, echoing around the mountain, trembling in the valley; in the sighing breeze 'mid the tall oaks, whispering through the tangled moss. We hear Thee in the wild music of the dashing sea-waves which lash the shore, in the murmuring brook that winds its way through the silent forest. Father of love, we feel Thy divine presence in our exalted pleasures and intense sorrows. The smiles of joy and the tears of woe are mingled together by Thy hand and placed in the cup of life to unfold the spirits of Thy children. God of the flowers, the storm and the sunshine! We humbly bow before Thee in holy prayer to receive the harmony of Thy influence, and the golden light of Thy truth. Let Thy mantle of purity rest upon us, and let our heart-strings ever answer to the touch of angels. Make us humble as the lilies of the valley, that we may entwine ourselves with the shining stars which wreath the universe. Let Thy boundless wisdom guide us through the dark labyrinths of the earth-life, and let Thy love hold open the gates of paradise till all Thy children have written their names with the angels,—where the rosebuds of immortality lend new beauty to the expanded blossoms.

MAN WORSHIP—PRINCIPLE.

BY EDWIN R. KITCHEL.

I have been a careful reader of your Magazine from its first issue, and find much to commend. You have taken the initiatory in a field that was ripe for the harvest. While there are many weekly papers devoted to the Harmonial Philosophy—more I fear than will be sustained for two short years—there was not a single first-class monthly, and the *ROSTRUM* was hailed with delight by many as a necessity. The one great fault with it is—*there is not enough of it*. I trust your hands may be so strengthened that the second volume will see a large increase in the number of pages.

That it has been self-sustaining for the first half-year is a favorable augury of its worth and adaptation to the wants of progressive minds.

1869
In the January number I notice an article by A. M. Worden, headed "Celebration." The writer confines his remarks to the celebration of Christmas, stating that the birth of Jesus is not definitely known, the day or the year, and that Pope Julian fixed upon the 25th of December as the day to be commemorated. He then goes on to state that the coming of Jesus was to inaugurate a new era, to be the dawn of a happier period for mankind; and likens it to the birth of a new year, to be ushered in by "flowers and singing birds." He concludes his article by calling on all *liberal* minds to unite in changing the celebration of the natal day of Jesus from the 25th of December to the 1st of May, or the first Sunday in May, when Christmas could be celebrated with "flowers and singing birds."

Now, for one, I object to this change. Let Christmas be on the 25th of December. By all means do not change it, and especially do not make it the first Sunday in May. Who ever knew of a birth day always occurring on the same day of the week, no matter what the day of the month was? But why on Sunday? The day we observe as Sunday is not the Sabbath of the Jews, and most of the Spiritualists have no more reverence for Sunday than they have for any other day of the week—holding that all are alike sacred.

Your contributor places himself in the category of *Liberals*; but I doubt, judging from his article, if he can claim any kin with Progressive minds. He still holds to the idea of worshiping the man, not the principle he taught; and would, if he could correctly ascertain it, keep sacred each returning birth day of the Nazarene. Thousands of Spiritualists in the United States have outgrown these ideas. They think there is no further use for priestcraft and worship of idols, and care not to retain rites that absorb the principle and leave only the crude form. Cut loose from old orthodox theological trammels, and inaugurate a new order of thought. Let the dead bury their dead. The Jewish dispensation, Catholicism and Protestantism have done their work and had their day. Let all their rites, their sacred days, and their

man worship sleep together in the great oblivion of the past. Cut aloof and be free. Their successor, Spiritualism, is now claiming the attention of the world.

If we wish to celebrate a day which is most appropriate as becoming liberal, progressive and spiritual beings, let us not go back to heathen mythology, or sectarian theology, its outgrowth; progress beyond man worship to the principle, and commemorate with joy and gladness the dawn of Modern Spiritualism. It comes at the time of year when the cold, blustering winter has loosened its icy hold preparatory to ushering in the time of "flowers and singing birds." The 31st of March is a fit day to be set apart as commemorating the birth day of principle, of truth and love. I hope to hear that the coming natal day of Modern Spiritualism—the day when it becomes twenty-one years old—will be celebrated by thousands throughout our land as the dawn of the era which dissolves the shackles of the past and ushers us into a glorious period where there shall be perfect bliss, and happiness forever reigns.



REJECTED LETTER.

The following communication was rejected from the *Present Age* on account of its radical tendencies.

The proprietors of the SPIRITUAL ROSTRUM are not afraid of radical truths, and prefer to let their journal die in the effort of producing radical thought than to have it live afraid of its shadow. Bro. Allen, and all other reformers, send on your radical truths, the world demands them, the readers of the ROSTRUM want, and shall have them. We regard it as *wicked* to keep such thoughts from the world.—EDS.



ANOTHER LECTURER "ORDAINED."

SOME THOUGHTS ON MARRIAGE.

CERTIFICATE.—To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in

our brother, J. Madison Allen, as a Public Lecturer, do hereby grant this Certificate of Fellowship, and ordain and recognize him as a "Regular Minister of the Gospel," and as such, authorize him to solemnize marriages in accordance with law.

Given under our hands, at St. Charles, Illinois, this first day of November, 1868.

(Signed,)

S. S. JONES, *President,*

S. H. TODD, *Vice-President,*

A. V. LILL, *Clerk,*

Executive Board of the Religio-Philosophical Society.

LETTER.— * * * * Herewith I enclose you a letter of fellowship, and constitute you a regularly ordained Minister of the Gospel—as much so as the Catholic, Episcopal, or any church could make you. Distinction in Churches are not known to American Institutions. Wherever any minister of whatever denomination is authorized to solemnize marriages, you are authorized to do it. Some States may require ministers to have their certificates of fellowship recorded in the county where they perform the marriage ceremony; very few States have any such provision in their State laws. Such a law would be applicable to all other ministers as well as you. * * * * *

(Signed,)

S. S. JONES.

In presenting the above to the readers of the *Present Age*, I am moved to offer a few observations.

First. I believe *marriage* (mateship and blending of the bodily, spiritual and soul forces,) to be infinitely above all legal enactments as light is above darkness, or love above hate or fear. I recognize it as that central, all-pervading element, force, or LAW, which focalizes all human conditions into the one universally experienced aspiration for *conjugal unity*; that is to say, marriage in some form, of some kind, is, and has been, and ever must be, the *center* from which out-flow all human conditions and experiences; it produces home life, social life, national life. As, therefore, the "first cause" in all human affairs, (not to speak now of marriage in the various forms of animal, vegetable and mineral existence,) it lies at the basis, or SHOULD of all efforts at

human perfection. With the center wrong, the whole circle (or sphere) is askew. Anything less, or other than a rectification of the marriage "laws," institutions and customs, while it may promote, can never completely accomplish the happification, purification and harmonization of the race.

The law of marriage, as written by the finger of Supreme Wisdom; love in the constitution of the soul, spirit and body, must not be unheeded, disobeyed or despised, or *woe* follows, must follow, ought to follow. Until that law is *understood*, obeyed, revered, marriage will continue to be imperfect, ill-assorted, unsatisfactory, and its results deplorable. Until love is based upon science; until the law of marital adaptation is critically analyzed, and by the masses clearly comprehended, the world will continue to be filled with crime, disease and wretchedness—necessary consequences of ignorance and disregard of the highest, holiest functions of human existence.

Unions based upon mere sentimentality cannot endure. Foam, froth, may glitter, but they do not nourish.

A deep, enduring, soul-full love, between parties temperamentally, phrenologically, and psychologically fitted for each other, is the fountain cause of every good, beautiful and delightful experience. Without it, robust, harmonious, aspiring, cherub-children are impossible; and the world fills with gross, sickly, sensual, shortlived, wretched and warlike specimens of false generation, needing, but not receiving regeneration. Not even the "blood of the Lamb" can wash away the stains spattered upon the originally spotless souls, which are thrust into earthly form by accidental or passionnal parentive excitement between those whose life-forces are to each other non-attractive or poisonous.

True, complete, happy, and enlightened marriage is the savior of the world; false, incomplete wretched and ignorant sex-union, called marriage, is the Demon, the Beelzebub, the Pandora's box of our present and of all past "civilization."

Second. In the present stage of society-development, *some* form of marriage, some legalizing ceremony, outward in its nature, seems justifiable, proper, and necessary, as human governments—political machinery of every kind—are justifiable, proper, and necessary. We must abide the (less and less) slow growth of

human thought, and while appropriating some of the forms of the past, infuse into them the more expansive and progressive *spirit* of the present; until, having obtained *possession* of the formal machinery, we may at length be able to abandon it, and plant ourselves fully and firmly on the rock of Divine Law. We shall then, self-guided, become a *law unto ourselves* in all things, and the kingdom (or *democracy*) of heaven will be established upon the earth; sickness and sorrow will be known no more; the earth will be covered with HAPPY HOMES; the whole abominable machinery of *external authority* will be dispensed with,—“God in the soul” will be triumphant over bolts and bars, legal enactments and national “constitutions”—patriotism will be superceded by humanism or universalism, and all be “merry as a marriage bell.”

Let us as reformers confront the marriage question; remodel the marriage laws; demand that those who marry persons shall have also the “right” to *unmarry* them, at their simple request; thus avoiding the annoyance, dreaded publicity and odium, which at present attend the parties, (separation for reasons best known to themselves, and with which the public have no real right to meddle.) If happiness is not derived from the marriage relation, ought not those who suffer, to be the best judges of whether they shall continue to suffer? Such a law would purify marriage, and relieve it of most of its (present) horrors. It would place it upon the basis of affection and adaptation, instead of—anything and everything else, as now.

J. MADISON ALLEN.

Ancora, N. J., November, 1868.

FASHIONABLE RELIGION.

BY JOHN F. HOLLISTER.

Religion is a most convenient thing—

This popular, this fashionable sort,

’Tis chloroform to Knavery’s guilty sting;

And gives to folly time for show and sport.

A BLOODY DOCUMENT.

BY MOSES HULL.

A copy of the *Earnest Christian* has casually fallen into our hands, a regular, old-fashioned *Christian document*, such as they used to have in the palmy days of Wesley, days when blood and fire constituted the staples of Christianity—none of your progressive ideas in it. It is, indeed, a corner stone. By measuring from this to the majority of the Christian journals of to-day, one would be able to note exactly the progress the Christian church has made in the last century.

In an article on the "Chaff and Wheat," B. T. Roberts, the editor says: "The wheat, Jesus will gather into his garner! The righteous shall go into life everlasting. 'They shall be mine,' says the Lord, 'when I make up my jewels.' Imagination cannot conceive of the glory and the happiness they shall enjoy forever at God's right hand. But the wicked shall go away into everlasting punishment, where 'is weeping and wailing and gnashing of teeth.' Their wretched abode forever shall be where 'their worm dieth not, and their fire is not quenched.'"

Here is your old-fashioned, personal God, seated on his literal throne, with a few saints at his right hand singing a song, without even a chorus between the stanzas, or any other interlude, except an occasional cessation for the saints to flatter his approbateness by telling how much he has done, and what a "good fellow" he is generally; and on the other hand is your "everlasting punishment," "weeping and gnashing of teeth," and "undying worms." Truly one would think that the "dead past" had experienced an *anastasis*.

An article from Janette Stillman says she heard Jesus say, "I suffered for thee on Calvary; thy sins which are many are all forgiven." And now her whole employment is to sing:

"My God is reconciled,
His pard'ning voice I hear;
He owns me for his child,
I can no longer fear."

Common sense would teach any one that it is the sinner who needs reconciliation. But this lady's God has come over to her—accepted her terms, and become reconciled! What an accommodating God!!

Another article by D. F. Newton, entitled, "Satan in the Camp," gives Henry Ward Beecher a hauling over the coals. He says: "Have you not heard? Oh!! what has not the devil done through the agency of one man! far and wide, north, south, east, west, across the big water. The smoke of the torments of those already dead and damned rises up before us, darkening the heavens, and millions, we fear, through the instrumentality of this Judas, or Simon Magus, are on their way to perdition, 'where the worm dieth not and the fire is not quenched.'"

He winds up his appeal to Mr. Beecher in the following language: "If Satan is your master, go on, serve him with all your heart, soul, mind and strength. You profess to be God's minister, a watchman on the walls of Zion, and yet what multitudes of the rising age will go down to hell through your example and false teaching. And on whose skirts will their blood be found, if not on yours? O, that the shrieks of those lost ones might reach your ear e'er you meet them with wailings of the damned—e'er the flames of hell gather around you, the hell of hells—the lowest, fiercest of all hells. Those sins of which you are guilty will come down on your own pate as certain as there is a God in heaven of truth and justice.

"There is a line by us unseen
That crosses every path,
The hidden boundary between
God's patience and his wrath."

"Deem this uncharitable? Not a word of it. We weep over you, shed tears of pity and tender compassion, while we abhor with perfect loathing 'your garments spotted with the flesh.' The Lord have mercy on you, if any there is for one who has crucified the Lord of Glory afresh, and done despite to the word of grace."

Poor Beecher! who does not pity him? Knows more—has forgotten more—has more genuine piety every moment of his

life than the whole *Earnest Christian Fraternity* ever thought of. Wonder if he is not frightened at such an anathema. And as for this Newton, we can only say, poor old ——— one-horse foggy; better spend his time issuing bulls against comets. Beecher will pay as much attention to his harangue about eternal hell, etc., as a train of cars would to the yelping of a cur dog.

Not wishing to entertain our readers with any more such stuff, we open the *Earnest Christian* conference department. Bloody department would be a more appropriate title; for it is *blood* and *hallelujah* from first to last. Without giving comments, or even names of writers, we will transcribe a few quotations. "I thought how shall I get over the river to the Savior? Soon as I thought that, he came through. A stream of *blood* was flowing from his side, mingling with the water. He had a glass cup in his hand, which he dipped in the river where his *blood* flowed. He caught it full, then poured it on my head." Another says, "I know that my Redeemer lives and intercedes for me. I am enabled to feel that the *atoning blood sprinkles my heart* anew this morning. Glory to His name!" Another, "I know that Jesus saves me this day. I am a whole burnt offering before the Lord. I am accepted. Glory to the name of my Jesus! Hallelujah!! Glory!!!

From the following we learn that the Lord has been down in Missouri, and as usual, has killed a few: "The Lord was with us in our meeting last night, in power, and His slain were in our midst. I am looking for better days among us here."

Mrs. Allen has learned a *bloody* lesson. She went to *God's chamber*. Hear her: "While in God's audience chamber this morning I learned that I had just commenced to get the true use of the *blood* that saves from the infections of sin. * * * I am one of the despised, little ones. I feel that Jesus saves me, soul and body. Glory be to God! I can testify that there is power in Jesus' blood to wash as white as snow." Another says, "My soul has been redeemed and washed, and made clean through the *blood* of the Lamb."

Enough of such *bloody* documents. The time was when such went down theological throttles, and sensible men and women thought it was good. But now nothing more is needed to disgust

people with it than to present it. Thanks to the Harmonial Philosophy; the world is rapidly being delivered from such heathenish fables, and reason is taking the place of such silly nonsense, much to the benefit of mankind.

ATONEMENT.

BY D. W. HULL.

It was not till half a century after the death of Jesus that the idea of an atonement through his blood suggested itself to his disciples. Previous to this, his assassination had been regarded in no other light than martyrdom to a principle. True, his biographer makes him say, that the son of man gives his life for the sheep, dies for the sins of the world. But this is no more than has been claimed for every person who has died for a principle. John Brown gave his life in behalf of freedom when he sealed his devotion to his principle with his blood. So did every soldier who died in behalf of the Union in the late rebellion.

Nothing more did Jesus do by his death. He taught moral principles centuries in advance of his age, and they could not be received. His teachings were positive and aggressive. No religious creed, no preconceived opinion, no sacred book, no venerable theory was too sacred for his philosophy. When he teaches the abrogation of the law of Moses, and the necessity of a higher law, he is deemed sacrilegious; but his reasons are so interblended with his theory that they have not time to condemn the one before the presentation of the other. No doubt they well understood his views concerning the death penalty, and now that they had a woman proven to be guilty of a crime, the penalty of which was to be stoned to death;—and the cowardly mob, who stood ready to execute the sentence, wishing, no doubt, that there were more such objects upon which to feed their fiendish nature, thought they would take advantage of this circumstance to get him to commit himself on the unpopular side of this question.

They tell him that their sacred books say so and so, "but what say you?" "We want to see if you *dare* differ from our

Not in
advances
He spread
them
more.

holy creeds." But what was his answer? "Let him that is without sin cast the first stone;" as much as if he had said, "You are all sinners, in a philosophic sense (if not in the popular sense) of the term." He would be willing to punish criminals, if they, uncharitably, insisted upon it, provided they could find innocent persons as executioners. But how was it in that assembly? Not one there but was guilty of the same, or worse sins, and, therefore, felt that the woman, in justice, had as much cause to throw stones at them as they at her. Jesus, also, here taught the perfect equality of the sexes, by claiming that the sin of adultery was just as bad in his brother accusers as in the woman—the accident of sex could not change their responsibilities in this respect. They then perceived that it would not do to carry out this law, because it would depopulate their nation, and where then would the elect of God be found?

Jesus, perhaps, well knew that that uncharitable age and nation would not suffer him to live. His teachings were pungent, and withal, they were axiomatic. He, indeed, told self-evident truths, but in nearly every case it was at the expense of some venerable law found in their ancient books. Hence he talks of "dying for the world," "giving his life for the sheep," etc. Now he never supposed that a shepherd gave his life for the sheep to raise them from the dead, to expiate their sins, to make an atonement for them, or anything like it. But he taught that the shepherd loved the sheep so well that in the hour of danger he defended his sheep even at the expense of his own life. Jesus died a martyr to the principles he taught. These principles were doctrines, theories, and axioms opposed to the theology of the dead past. He well knew that his death in defense of these principles would be the means of agitating the subject.

It is true that Paul in order to get advantage of Hebrew prejudices, taught the transubstantiation of the sacrifices of the Jewish dispensation (and he might have made all other heathen systems equally figurative,) into the sacrifice of Jesus. But after he gets them to this point he opens their eyes still farther concerning the atonement.

Hear him: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the

foundation of repentance," etc.—Heb. vi: 1. It is well for liberal minded people that this sentiment *is found* in the orthodox sacred books; for such a sentiment coming from any other source would have been labeled, "Blasphemy." We are told to "*leave the doctrines of Christ*," not for the purpose of going back into the old Egyptian-Jewish mythology, but that we may go on to perfection. Paul said the law was our schoolmaster to bring us to Christ.—Gal. iii: 24; and when he gets us to his teachings, he makes *his* doctrines our schoolmaster to bring us to perfection.

It would be easy enough to show the impracticability of human atonement; but it is enough that the subject never seemed to have been thought of in that light till many years after the death of its reputed author. We are told that the world is reconciled to God (not God reconciled to the world,) by Jesus.—2 Cor. v: 8; and this can only be done by bringing the people of the world toward God in principles of morality. All heaven could never blot out a sin once committed. In the future we may avert errors, but errors once committed become a part of our past history. We may owe a debt, but when that debt is canceled we will owe it no more. But sin is no debt, or obligation. If we have committed *one* sin, all the blood of Prometheus, Esculapius, Chrishna, Jesus Christ, and all the other crucified saviors, may be concentrated upon that one sin, and yet it can *never* be blotted from our history;—its scar will remain as a part of our being, although the pain may be allayed by true reformation and progression.

Paul teaches us again, Rom. v: 10, that we are reconciled to God by the death of his son, but *we must be saved by his life*; and he is probably nearer the truth than his orthodox friends of the nineteenth century. If there was any saving power about this Galilean (and there certainly was) it was in the doctrines he taught and exemplified in his life, and *not* in the blood he shed at his death.

NOTE. The writer of the foregoing article is a brother of Moses Hull, who came out into the full light of Spiritualism last June, having for many years been a clergyman of the Second Advent school. This shows a marked progress in ideas in a short time. Go on, Bro. Hull! We bid you God-speed in the good work.—EDS.

THE BEAUTIFUL RIVER.

BY THOMAS CLARKE.

I saw in a vision the beautiful river
That flows through the fruit-laden garden of God !
Its emerald margin by angels was trod,
Who reveled in bliss, while they praised the great giver,
And oh ! how I longed to be with them forever !

I thought 'twas my home, whence exiled too long
I had strayed, or been banished to earth for a while ;
My parents, my lost ones, my friends, with a smile
Came running to meet me, a beautiful throng,
And they welcomed me home with sweet music and song.

And they kissed me and questioned, and begged me to stay,
But soon I was fain to forego their embrace ;
For looking to earth, I beheld in that place
Those loved ones who needed a guide on their way,
That all might be garnered, and none go astray.

But now the last dear one has taken his flight
From the sorrows of earth, and can need me no longer ;
Ye wings of my spirit, wax broader and stronger,
To waft me once more to those regions of light,
That beautiful river and land of delight !

DUST RETURNING TO DUST.—It is asserted by scientific writers that the number of persons who have existed on our globe since the beginning of time amounts to 36,627,843,273,075,256. These figures when divided by 3,095,000—the number of square leagues on the globe—leave 11,320,689,732 square miles of land ; which being divided as before, give 1,314,622,076 persons to each square mile. If we reduce these miles to square rods, the number will be 1,853,174,600,000 ; which, divided in like manner, will give 1,283 inhabitants to each square rod, and these being reduced to feet, will give about five persons to each square foot of *terra firma*. It will thus be perceived that our earth is a vast cemetery. On each square rod of it 1,283 human beings lie buried, each rod being scarcely sufficient for ten graves, with each grave containing 128 persons. The whole surface of our globe, therefore, has been dug over 128 times to bury its dead !

EDITORIAL DEPARTMENT.

MOSES HULL & W. F. JAMIESON, EDITORS.

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

THE WOMAN QUESTION AGAIN.

Our article on "Bad Women" has called out several replies. The only one taking ground against us we gave our readers in December. We now propose to devote a brief space to L. H. K. and the woman question.

Our reviewer says, "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."

This is just what is needed. "Give attention to these sensual men." But how is it to be done? If L. H. K. had carefully read our article she would have noticed that we said, "In many respects the female is the superior. Woman holds the power. She can draw man up or down, as she chooses. If man is ever saved it must be through woman; hence our work of saving the world must begin with the women. * * * Elevate woman socially, put her on the plane that her genius and talents have made for her. Give her something to do and pay her well for doing that something, and you have saved her. Save her and she has redeemed the race."

The great desideratum now is the saving of men; but the kind of men spoken of in our article cannot be saved while the world is nearly half full of lewd women; but such women are not so apt to be lewd on account of passion as from necessity. Put them in a condition where they will not be compelled to sell their virtue or starve, and the great work has been done. *Woman will have been saved.* That done, she can bless man (who must be redeemed through her) as she cannot now.

Now, we appeal to women, including L. H. K. You hold in your hands the cords to draw man heavenward. Will you do it? We know *you* will. But there are thousands of your sex who will not, and thousands again who would, but *cannot*. Men have so effectually closed the avenues by which to obtain an honest living that they are compelled to lead the only life left for them. Again, we ask, *What shall we do with them?*

Do you say, "Let us alone"? You don't mean it. It is to the men you must appeal. Plead with voters, legislators, senators, presidents, all, to enfranchise woman, to place her on a social equality with man. Then, and not till then, can you help man; and the poor "sensual men, governed by impulse and passion," instead of prostituting womanhood, will look up to her. At woman's shrine man ever has and always will bow. Then in heaven's name let us try to save the women.

Our sister next asserts that, "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 out of our way, that we may be the better able to protect ourselves." True, women do not naturally need their protection, but they are the "lords of creation"—have been made so by law—and if L. H. K. was the wife of one of them she could not even claim her shoes as being her own property. Just such immoral "stumbling blocks" hold the legal and social dominion, and until something is done *for the women* they will continue to do so. *What shall be done?*

The prescription is: "We need to have these immoral stumbling blocks removed out of the way." *Amen!* How will you do it? We answer, by reforming women, so that they will refuse under any circumstances to administer to the passions of such; but woman cannot be reformed while the keeping of her soul and body together so often depends upon the sale of her virtue. Say, L. H. K., *What shall be done?* Without wealth, social position, or ballot, how can you "protect yourself?" How will you compel such persons to keep "their unholy hands from those who are trying to do something," but have nothing in the world to do?

"Wicked women are often the effect of man's guilt." True; but in what does man's guilt consist? Not in his ungovernable

passions, which are often made *for* him by them ; but in the fact that he has not yet permitted "the weaker sex" to elevate herself socially and politically to a position where man could not sin against her with impunity.

In conclusion permit us to say sister K. is on the right track. Men must be purified, and her question, "*What shall we do with the men ?*" is pertinent. Something must be done ! Our sister has not suggested the answer to our queries. Woman holds the power to save man ; only put her in a position where she will not be compelled to prostitute her power to baser purposes, and she will soon show sister K., and all others, "*What shall be done with the men.*"

M. H.

NOTE.—The above article was written for the January number, but failed to reach the office in time.

SPEAKERS' PROTECTIVE UNION.

The necessity of a Spiritual Speakers' Protective Union has for a long time been seen by some of our best speakers ; and to-day, Jan. 1, 1869, some of us more than ever before, feel the necessity of such a Union. As things now go, speakers and people are being sadly imposed upon.

It is a grand imposition on speakers to send for them to furnish intellectual and spiritual food for an audience, promising them a certain amount of money, and then after the meetings are over and the speaker is half worn out, to coolly inform them that there is no money in the treasury ; when at that very moment, perhaps their families are at home suffering for the plainest food and clothing ! Within the year 1868, we were five times treated in just that way. In 1867, three times. In 1866, we spoke three months in one place, was to have at the rate of \$1,000 for forty-nine Sundays, and then was turned off with less than \$6 per Sunday. So, we might carry our own history back to the time of our commencement in the Spiritual ministry, often not even getting

our traveling expenses. We are not "alone in our glory." Ours is the experience of many of the best lecturers in the field.

Again: Letters requiring our services usually say, "How much do you charge?" When we tell them \$25 per Sunday, we are often met with the response, "Such a speaker only asks twenty, ten, or five," as the case may be. In such cases our answer is, take your cheap speakers, we cannot go from one hundred to one thousand miles and pay our own traveling expenses for less than \$25 per Sunday. We begin to consider our family an important part of humanity, and in our work for the race must remember them.

A Speakers' Union, with a regular scale of prices, no member of that Union to go below those prices, would soon adjust all the above mentioned difficulties. Speakers would not then as now, in too many cases, work against each other; the interest of one would be the interest of all, and then, when a society failed to pay their speaker, as is often the case, he could soon address every member of the Union warning them not to speak for such Society until past indebtedness is canceled.

The immediate effect would probably be to dry up missionary work in some of the States where Societies are several hundred dollars in debt to their missionaries; and some Societies in large cities, not even excepting Chicago, which are blowing about smart speakers and large houses, would deal less in gas and more in "greenbax."

We have learned by sad experience that speakers cannot live on "God bless yous," and newspaper puffs. While we believe as much as any one in a "free gospel" we love to hear "turkey" said to a speaker occasionally.

We do not advocate the Speakers' Protective Union exclusively for their benefit. We would have it benefit Societies as well. Such a Union could, if properly conducted, put an effectual check on such mountebanks as Chauncy Barnes, and a dozen others whom we might mention, who are moral, mental and spiritual leeches, sucking the very *life blood* out of our holy religion. This would protect Societies from being swindled out of their money and patience.

We are personally acquainted with a talented speaker—one

whose moral character is untarnished, who has been sick, and gone *four days* at a time, in mid-winter, without food or fuel. This could not be, had we a society perfectly organized, with an indigent fund, and a necessary machinery to take care of its own poor.

We have not at present the plan of such a Union matured, nor will we try at this time to mature one; we would, however, suggest a convention of speakers to take this matter into consideration, and devise some plan by which such impositions as we have been compelled to meet, shall in the future be avoided. M. H.

CHEERING PROSPECTS.—We deem it our duty to occasionally inform our patrons of the success we are meeting with in the new enterprise of publishing an Independent Monthly. We do not believe in calling on our friends for support without letting them know upon what foundation we are standing. We now place before you the ninth number of our Magazine, and can say what few can in the publishing business, viz: That it has been self-sustaining; not requiring a dollar outside of its own proceeds to bring it thus far on its journey. Our subscription list is increasing daily, and hope by the kind aid of our friends and patrons to be able to carry it through to the end of the year on the same basis. If our patronage will justify, we shall enlarge the *ROSTRUM* at the commencement of the next volume at least twelve pages, which will enable us to give one-third more reading matter, and make room for a greater variety of topics. Our aim is to make it a first-class Monthly of seventy-two pages, or more, at no distant day; and in order to do this we are dependent, in a great measure, on the support we receive from our readers. Friends of the cause need not hesitate to invest money in it, for we feel the utmost confidence in the enterprise, and will guaranty that they will not lose anything by the investment.

Any of our subscribers who do not receive all their numbers can have the missing ones supplied by notifying us of the fact, stating plainly what numbers are missing. We use the utmost care in mailing, doing all the work ourselves, yet by some mismanagement in the mail, numbers occasionally get lost.

HOW AN INDEPENDENT MAGAZINE IS LIKED BY THE PEOPLE.

Bredett C. Murray says: "I have just received No. 8 of the *ROSTRUM*. It is a charming number, superior to any of the others. 'The Unity and Diversity of the Races of Mankind,' by Hudson Tuttle, is a very interesting and instructive article, and so fair and unprejudiced is the reasoning that it cannot help but produce a very lasting impression in the mind of every reasoner.

"One of the happiest features of the *ROSTRUM* is the 'Pen Sketches of Reformers.' After we have become familiar with the writings of a great man or woman, or have frequently listened to their truthful utterances, we desire to know something of their life-history. I have no doubt these articles alone would render the *ROSTRUM* very popular among Spiritualists.

"I believe you are printing the Magazine on better paper than you did when you first commenced its publication."

The foregoing letter from Brother Murray was written by him in *three* lines of Shorthand. We have for a long time held pleasant phonographic correspondence with him. He is one of our most valuable contributors, and a practical printer as well as a phonographer.

W. F. J.

"The January number of the *SPIRITUAL ROSTRUM* has just been laid upon our table. It is the eighth number of the first volume, is neatly gotten up typographically; gives indications of being edited by men of ability, and contains thirty-six pages of varied and interesting reading matter. As its title suggests, it is particularly devoted to the defense and dissemination of Modern Spiritualism, but we should judge from the number before us, that its columns are ever open to the elucidation of any subject or theory, physical, mental or spiritual, that promises to ameliorate suffering and increase happiness. The first article in this number, entitled 'The Unity and Diversity of the Races of Mankind,' by Hudson Tuttle, is well worth the price of the number. A happy feature of this Magazine is the publication of 'Pen Sketches of Reformers,' which are written by a lady of talent, and very interesting. One of these Sketches will appear each month. Hull & Jamieson, Publishers, No. 90 Washington Street, Chicago, Ill. Price, \$2.00 per year."—*Kansas State Record*.

NEW BOOKS, PERIODICALS, ETC.

THE TWO ANGELS; OR LOVE-LED. A STORY OF EITHER PARADISE, IN SIX CANTOS. By *Thomas Clarke*, author of "Sir Copp," "Donna Rosa," "A Day in May," etc. Chicago: Published by the Author. For sale at this office. Pp. 194. Price, \$1.50.

The object of the poet in this work seems to be to clothe truth in a new garb, and thereby render her more attractive to the general reader. How far he has succeeded in this undertaking will be readily seen by reading the poem. Both the subject matter and the style are *so attractive* that no intelligent reader can lay it aside when once begun. The ideal sought to be realized is of such a high order that many may not be able to comprehend it, but there is such a fascination in Mr. Clarke's style of writing that few will be able to resist the inclination to read it when once commenced. The characters are all brought out in such bold relief that it gives to the picture a brilliancy and life which attracts the admiration of all lovers of the beautiful and true.

SIR COPP. A POEM FOR THE TIMES; IN SIX CANTOS. By *Thomas Clarke*, author of "A Day in May," "Donna Rosa," "The Silent Village," etc. Chicago: Published by the Author. For sale at this office. Pp. 130. Price, \$1.00.

This poem embodies the outlines of that most hideous of all characters, the Copperhead—that venomous serpent which inflicts its fatal wounds without giving warning to its victim. "Sir Copp" is skillfully dissected, and all his parts are exposed to view in such a light that no unprejudiced mind can avoid seeing his moral deformity.

It also portrays the beauty and power of goodness, and true loyalty to the cause of human liberty. The author is too well known to the literary world, as a poet and writer of genuine merit, for us to add anything more to his reputation. This book needs only to be placed before the public to insure its sale.

STARLING PROGRESSIVE PAPERS; TREATING OF MAN, WOMAN, CHILDREN, ANGELS, SPIRITS AND OUR GLOBE. By *W. D. Richner*. Philadelphia: Office of "White Banner," 23 North Sixth Street. Price, 25 cts.

This little book is composed of a collection of tracts, consisting of from four to eight pages each, on different topics, viz: "Divine

Unfoldment," "Soulality," "Spirit of Progress," "The Nazarene," "Regeneration," "What is Man?" etc., etc., making a variety of reading matter that is very interesting and profitable to the reading world.

PHILOSOPHY OF SPIRIT LIKENESSES. How to obtain a Spirit Likeness from M. MILLESON, Artist for the Summer Land. M. Milleson, Station L., New York. Warren Chase, No. 544 Broadway, New York. 1869. Pp. 48. Price, 25 cts.

This little book gives the *modus operandi* of procuring a Spirit Picture from this Spirit Artist. Many questions are asked and answered that will give the reader information about this wonderful art which could not otherwise be obtained. Every person wishing to procure Spirit Likenesses of their friends and relatives will find it greatly to their advantage to procure and read this little work before sending for a picture. Terms, conditions, etc., etc., are plainly given, besides much other valuable information on this important and interesting subject.

THE WHITE BANNER.—This is the title of a very handsome little sheet of eight pages, issued semi-monthly, at No. 22 North Sixth Street, Philadelphia, Pa., by T. Marston, Richner & Co. Terms, \$1.00 per year. For every club of ten yearly subscribers, one extra copy will be sent.

This is the only LIBERAL, outspoken and *unsectarian* paper published in Philadelphia. It is an advocate of free speech on all subjects, and labors to place woman on an equality with man in all respects, socially, morally, financially and politically. It is devoted to science and art, to the phenomena and philosophy of Spiritualism. Its motto, "*Malice toward none, but charity for all,*" gives it a field for labor that will enable it to do much good in its semi-monthly visits to the homes of those who will send it the requisite amount to defray its expenses. Please help sustain it!

SPIRIT PICTURES.—We have just received from R. C. Trowbridge, of Tully, N. Y., a supply of photographs, album size, of the "Three Brothers," children of R. C. and B. R. Trowbridge, taken September, 1868, as seen in Spirit Life, by Prof. W. P. and Pet Anderson, Spirit Artists of New York City.

These photographs are taken from the original pencil drawing of the Artists, which is thirty-six by forty-eight inches, and hangs in the parlor of Mr. Trowbridge, open to the inspection of all who may wish to see it. Those who are desirous of obtaining one or more of the sweetest and most angelic pictures that human eyes ever rested upon, can do so by addressing us, and inclosing twenty-five cents for each picture ordered.

Every lady who is fond of the beautiful, and nearly all ladies are, will find in these pictures something so pure and heavenly that will more than compensate for the outlay. Send for a picture.

V. A. S. & B.—Personally we have tried Hall's Voltaic Armor Soles. We derived benefit from their use. The pieces of zinc and copper, oval in form, fastened by copper rivets to the soles, are a sort of voltaic battery. The soles, after being worn a few days, fit to the feet snugly. Those who expect an *immediate* benefit will be disappointed. Indeed, the action of the voltaic pile is so gentle and gradual in inducing an electrical equilibrium, that one is almost tempted to ascribe the increased warmth experienced by wearing the soles to *imagination!* But we must confess that the imagination is aided by the soles. Much of our time is spent at the desk in writing, in consequence of which we have been troubled somewhat with cold feet. We have used the soles, and find them to be all that is recommended. See advertisement. When ordering soles, or bands, please state that you saw them advertised in the SPIRITUAL ROSTRUM. W. F. J.

MRS. SPENCE'S POWDERS.—Several cases of the magical influence of these powders upon the human system have lately come under our notice. We have taken a particular interest in watching the effects which they have produced. They are so simple, and are so easily taken, even by children, that those who have been accustomed to the use of harsh remedies, express themselves as having but little faith in their efficacy, and can hardly be induced to try them. But after using them for awhile they are ready to unite in their praise with the army who have been cured by their use. "We speak that which we do know, and testify of that which we have seen." W. F. J.