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RATHER CHOP
A CORD OF WOOD
THAN
WRITE A LETTER.

ONE of my correspondents assures me that he "would rather chop a cord of wood than write a letter." There are thousands who feel just as he does, and who, although they might not prefer chopping a cord of wood to writing a letter, yet, not having occasion to write often, and being therefore out of practice, prefer doing almost anything else. Even when there is an urgent necessity that they should write a letter, they delay and postpone, and procrastinate, until perhaps six months or a year has elapsed, and still the letter is not written. I have had correspondents acknowledge that they had been thinking about writing to me for the last year or two. There are hundreds of such in every neighborhood, who are very anxious to get a box of the GREAT SPIRITUAL REMEDY, **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS**, and yet, who never do get a box, because there happens to be no Druggist near by who keeps them for sale, and it is too much trouble to write to New York for them. I am confident that notwithstanding the many thousand boxes of Positive and Negative Powders which we annually sell, still there are tens of thousands more which are as badly needed and as earnestly desired, and would be bought were they within the immediate reach of all who desire them. Now, to all such persons we would say: **send on to us, or prevail upon one of your neighbors (male or female) to send on to us, and get an Agency for the sale of the POSITIVE AND NEGATIVE POWDERS;** so that your entire neighborhood may be enabled to buy the Powders when needed, without the trouble and delay of writing to New York. Do not fear taking an agency, even if you are the only Spiritualist, or reformer in your neighborhood. The Agency will be profitable to you; 1st by paying you well for your trouble; 2d, by enabling you to confer the blessing of health upon your neighbors; 3d, by converting your neighbors to the truth, while showing them what good there is in Spiritualism. It is also important to remember that under our present arrangements, there is no risk whatever in taking an Agency—you cannot lose anything, while the chances are that your profits will be large.

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THE ROSTRUM.

VOL. II. CHICAGO, ILL., JULY, 1869. No. 1.

MODERN SPIRITUALISM—ITS CLAIMS.

BY J. H. POWELL.

During the last twenty-one years, Modern Spiritualism has made rapid progress. This, like the Phenomena, is admitted on all hands—but among Scientists and Radicals, so-termed, the subject is still considered “undignified” and unworthy the candid spirit of inquiry.

The numerical strength of Spiritualists alone, especially when it is considered that vast numbers of them are of the educated and literary classes, might cause opposing minds to examine before condemning, were it not that they are mostly subservient to pet prejudices.

The correctness of the published statements relative to numbers is not important. But there is no denying the fact that a vast host of believers in the alleged phenomena of Spiritualism exist both in America and Europe. Are the evidences such as to warrant acceptance? In other words, do the phenomena take place? What causes them? Are they attributable to any of the alleged causes, such as Electricity, Od Force, Mesmerism, Psychology, humbugs, or as is maintained by Spiritualists, to the direct action of disembodied intelligences? For the past eight or nine years, the attention of the writer has been directed to this subject, and no pains have been spared to arrive at some satisfactory conclusion, and this, too, after a foolish and protracted opposition. With numerous opportunities, both in England and America, to fairly investigate, he is logically landed in the ranks of Spiritualists, and upon the Baconian method of reasoning, is

unable to see how any logical mind can escape a similar conclusion, provided the facts are proved to be such as they are represented. But it is necessary that the skeptic *seek* and *find* for himself. The evidences of Spiritualism, like all other evidences, may be obtained only by the diligent seeker.

Seek, and ye shall find, knock and the door of Everlasting Truth will be opened by angel hands.

The subject demands full and fair investigation. The vast host of adherents, mostly from the ranks of Materialists and Atheists, affords, at least, an argument that full and fair investigation of Spiritualism leads to conviction, and it should be remembered that the majority of the converts to Spiritualism who have got through the sloughs of Materialism and Atheism were not altogether devoid of logical acumen.

Numbers, of course, have commenced to investigate with prejudices and absurd conditions, and because, forsooth! the manifestations did not take place *exactly* as they desired, they have run off with "Humbug" on their lips. But this is not the way to investigate. No philosopher expects ever to be able to shape Nature's laws to his peculiar whims. The wise are ever the humble. If the student of Natural Philosophy finds that his progress depends on his willingness to learn and his perseverance in the direction open to him, surely no man can claim to be a student of Spiritualism, who is unwilling to learn and who will not walk in the way open to him. Yet the invariable attitude of Scientists and others who oppose Spiritualism, is first to ignore all its conditions and then pronounce the whole thing *ad absurdum*.

Unless, therefore, men are willing to treat this subject fairly by seeking for evidence, exactly as they do when in pursuit of knowledge in the accredited branches of study they are not likely to gain convictions of the truth of Spiritualism.

The late Professor Faraday undertook to test the phenomenon of table movements and concluded, after careful experiment, that tables move in seances by *voluntary* or *involuntary* muscular pressure—*i. e.* either from the known action of muscle;—*humbug*—or from the unknown action of muscle; *deception*.

This veto was authority in scientific and other circles, and rules

even to this day, but only those who know little or nothing of table movements.

Faraday's explanation was a plausible one and applied only to table movements as originally practised in England before Spiritualism was fairly introduced. It was customary for a company to sit or stand round a table, with their hands on it and amuse themselves with its circular peregrinations—just as people in America now play with the Planchette, which, by the way, is no novelty in England—no one thought of spirits in the matter, except of course, a few "crazy" ones.

But, lo! a new phase! Tables begin to move without human contact; rappings are heard upon the floor, the walls, the ceiling, the chairs, the table, and all over the room. It is now generally admitted that this is so, since the testimony of millions cannot be wholly set on one side, and the like manifestations are the a-b-c of the experiences of most Spiritualists. Where is Faraday's theory now? How does it apply to such facts? No "pressure," voluntary or involuntary, and yet tables move, rap, and even rise from *terra firma*, or to speak correctly, *are moved, rapped and raised*.

No sooner does the theory of Faraday fall to the ground than the "wiseacres" who leap to conclusions without thought, declare that electricity is the wizard of the "circle." But who ever credited electricity with human faculties?

Baron Reichenbach's researches set the scientific brain afire with od. There could be no possible doubt, thought many, od force holds a place in the Arcana of Nature—and not a few dragged od, like another stalking horse, to run off with the perplexing spiritual difficulty, and it was said, "here the question rests; od has Spiritualism on its back and it is quite strong enough to carry it."

The marvels of the science increased all the while the learned savans were descanting on the wonderful nature of od and its complete refutation of Spiritualism.

Thinkers, outside the walks of acknowledged science, inquired, What is od? Something akin to electricity? Can it think, hear, see and answer questions? Does it know anything of Latin, the calculus, or Euclid? No. Od, then, may trot off, like elec-

tricity It may be an agent but it cannot be the intelligent *cause* of Spiritual Phenomena.

The question is imperative. What is the real cause at back of so-termed Spiritual Phenomena? It is evident to any one moderately familiar with Spiritual manifestations, that Intelligence works in them. Further, the invisible operators themselves declare that they are spirits and were once like us on this earth, encased in flesh, our fathers, mothers, brothers and sisters.

The *Atlantic Monthly* for August, 1868, contains an article headed "*A Remarkable Case of 'Physical Phenomena,'*" which, as a mere detail of facts, is valuable. But the writer does neither his own case nor the public service by his direct slurs on the characters of Spiritualists.

Mary Carrick, an Irish girl, proves to be the medium of manifestations, mostly of a physical character. The various evidences of force are such as to put all idea of humbug on the part of Mary out of all question, and yet in no philosophical mood, the writer talks of the "humbugging tricks of so-called Spiritualists."

Had the facts of this case been clearly presented, omitting either theory or aspersion, the paper in the *Atlantic Monthly* would the better serve the interests of science. The writer has chosen to wield a two-edged sword which cuts both ways.

If his statement of the strange occurrences in presence of Mary Carrick, which is doubtless true, be accepted free from the charge of humbug, deception, delusion, &c., why, pray, may not the many thousands of similar, and even more extraordinary occurrences testified to by Spiritualists and others be likewise accepted apart from the "humbugging tricks of so-called Spiritualists?"

Is it for a moment to be allowed that only an isolated case like this, reported in the *Atlantic Monthly*, is to be held valid and that *all* the accumulated facts accredited by millions, of so-termed Spiritual phenomena, are to be placed to the account of trickery?

Let us ever allow Reason and Justice to rule in our controversies.

Once admit the validity of the writer in the *Atlantic Monthly*, and there is no reason for doubting his veracity, I see no reason why every phenomenon of a kindred character should not receive

just treatment, whether presented by Spiritualists or savans of science or literature.

No Spiritualist would pin his faith to legerdemain. Humbug and humbugs are out of court in the discussion. We are dealing with scientific facts and great principles. Evidences, incontestible as those presented in the case of Mary Carrick, are just what form the basis of the Spiritualists' faith, not "humbugging tricks of so-termed Spiritualists."

With more of the spirit of inquiry and less assumption, the writer may, by pursuing the vein he has struck, obtain even more remarkable facts, and really find gold.

It is evident that the physical phenomena he talks about are new to him, and it is not wonderful that he should take pains to inform his readers that he is not a Spiritualist, and for that reason speak of Spiritualism disparagingly.

Electricity is mooted as a probable solution to the moving of heavy substances and rappings; but the writer does himself honor by admitting that he is puzzled and knows of no scientific solution.

Then again clairvoyance comes to his rescue "of which science now allows the existence." But clairvoyance does not take the onus of the physical phenomena—it applies solely to the psychical or spiritual.

The admission that science allows the existence of clairvoyance is an advance one. There is now some hope for the race. Will the Allopath doctors be willing to move stumbling blocks out of the way that science may elevate clairvoyance? Does any scientific man presume to limit the domains of science? Has clairvoyance laws and are they all known to scientists of modern days, including the *wise* men who refused to investigate the phenomena in presence of Mary Carrick? May it not be that clairvoyance is a link in the chain of spirits reaching from heaven to earth?

The writer in the *Atlantic Monthly* echoes the sentiment of numbers, when he pronounces facts which purport to originate from spirits, "ridiculous," and talks of the "pernicious doctrine of Spiritualism." This sort of thing is very old. It was said of Jesus, "he hath a devil," and the cry was, "crucify him! crucify him!"

What the human soul demands is light—to quote Goethe, “Light, more light!” on the question, and especially on those that relate to life and its issues.

The age is growing more and more inquiring, and, as a consequence, the veto of the Vatican is losing its psychological power over the mind. If a Pope may not hold the human soul forever enslaved to creeds of Theology, a *savant* may not keep it fastened to the block of “humbug” or “pernicious doctrines.” Light, more light. No pope, ecclesiastical, scientific, literary or other-named, may keep the soul much longer in darkness.

The writer in the *Atlantic Monthly* has got up a round or two on the ladder of Progress, but he had better not halt where he is or his knowledge will be just sufficient to bewilder him. If he press on, other remarkable mental manifestations may lead him to see that tracing the phenomena to spirits of the departed is after all not such “ridiculous folly, delusion and imposture” as he supposes. Taking things as they are, even with the spice of “humbug, folly and pernicious doctrines,” we ought to be grateful that the *Atlantic Monthly* has added another brick to the wall of physical phenomena. If a writer fairly states his facts, the reader can afford to forgive him a little acrid feeling. Pent up steam explodes the boiler. It is only safe to let it off. The writer in the *Atlantic Monthly* has doubtless performed his task according to the light he possessed. All we have a right to demand is that others shall bring evidence into court, as well as himself, and it is no injustice to say that he acts unfairly by attempting to damage the reputation of Spiritualists. This is not the mission of a philosopher.

Professor Faraday’s pressure theory goes to the wall. The *Atlantic Monthly* shows that plain enough, if the writer’s facts relating to the movements of ponderable bodies without human contact, are worth anything.

But the theory of Spirits—how does that fill the hiatus? I have sat at seances in England and America, when such evidences as these have been given. A guitar held by myself has been thrummed by invisible power and a well executed tune emitted from it, and this, too, in a light when all the hands of the company were visible to me. I have frequently felt hands, like human

hands, grasp and touch me, when I have been satisfied that no human being could, without my knowledge, perform the feat. Voices, peculiar and varied, have conversed with me by the hour, when all ideas of ventriloquism failed to convince me or my friends of the *modus operandi*. More than twenty persons, at twenty different places, at as many different times, have described my dear darling Marian, who left the form in her 17th month, in England. I have repeatedly witnessed personations through the mediumship of a very dear and near relative who never sat as a *professional* medium, personations of the departed whom she never saw in the flesh but who were recognized by friends with tears. I have known a little girl made to produce, without her ability, unaided by intelligence, fac-similes of the hand writing of persons long since passed to the Higher Life, whose chirography she never saw. I have also known Chinese and other characters to be written, drawings, speeches, poems, produced where all supposition of the persons acting as mediums, being able of themselves to produce them, would be, under the circumstances, as ridiculous as to suppose that a babe could edit the *Atlantic Monthly*. These, with other phenomena I cannot now find time to enumerate, are the evidences of intelligent action and settle, for me, the question of Spiritualism beyond a doubt; and indeed it seems to be unnecessary to dilate more upon the phenomena in this place. All these evidences imply the action of Intelligence, and since, by the aid of "clairvoyance, of which science now allows the existence," spirits are described as our departed relatives and recognized by us, and they all tell us that they are related to us, once lived here in bodies like us and continue to live, bearing with them ideas, passions and identity the same as belonged to them on earth. I do not see but the Spiritualists have the weight of evidence on their side. At any rate, I am unable to credit the whole phenomena to electricity, od force, delusion, humbug, the devil, or any one of the host of silly hypotheses invented to satisfy the investigator, who, if he truly pursues the inquiry, cannot possibly find logical satisfaction apart from intelligence. Taking, therefore, the reasonable theory that our departed friends really communicate by means of these so-termed "ridiculous" manifestations, I am no longer in doubt about the

Future Life ; all doubt ends in certainty. I know that I live *after* the decay of flesh and feast of worms. I know that life is something more than a conservatory of passions and vices, because the character of all communications from spirit-land proves that "the life that now is shapes the life that is to be."

It is of no import that the writer in the *Atlantic Monthly* thinks the idea of spirits in connection with the subject, "ridiculous." I have an abiding belief in my own eternal existence, so have many millions of others, from these same "ridiculous" phenomena, and thank God for them.

It is amusing to view the readiness manifested to throw odium at Spiritualists because they happen to be unpopular. It is not respectable to own one's self a Spiritualist now-a-days, but the face of affairs in this particular is already beginning to change, and some people will wonder how any but insane people could treat Truth and demonstrated Fact as though they were criminal.

It is a good sign of progress that such a journal as the *THE ROSTRUM* can hold on against the tide of popular prejudice, and none the less a good sign is it that Spiritualism holds its head above the halter of bigotry, both of a theological and pseudo-scientific cast.

Terre Haute, May, 1869.



BOUND VOLUMES.—We have a small supply of the *ROSTRUM* neatly bound in cloth ; price, \$2.50, postage, 24 cents. It contains the entire discussion between Eld. Clendenan and Moses Hull, besides a large amount of original matter found in no other book. Some of the ablest writers in the Spiritualistic ranks contributed to its pages and consequently it is a storehouse of choice articles, rich, rare and racy, full of thought and meaning, affording a real intellectual feast to those who read it.

QUERIES AND ANSWERS.

BY J. S. MERRILL.

PRIEST.—Friend skeptic, your path to sure ruin leads,
 Come seek your Savior while he for you pleads;
 Now is the time, in life's fleeting hour;
 Come, poor sinner, accept of his power.
 His arm can save you, to him you must fly,
 His curse will sink you if sinner you die,
 Down, down you'll sink to all eternity;
 Come, dear sinner, from his dire vengeance flee!

SKEPTIC.—Friend priest, do you *know* of that hell so deep,
 Where sinners in endless torments do weep?
 Have you seen the sinner in torments great?
 Do you *know* for yourself of what you prate?
 Have you seen that city with streets so fair?
 Have you seen its high walls of stones so rare?
 Have you seen its throne so sparkling, so bright,
 Darkening the sun with its dazzling light?
 And what of its monarch so knowing, so wise?
 Does he ever hear the the poor sinner's cries?
 How do you *know* that he all things made?
 Of whom and where did this King learn his trade?
 Say, friend Tri-theist, was you there to see
 The vast skill displayed by this mighty three?
 All these vast Orbs, and the less things of Earth,
 Was you surely there to witness their birth?
 If all this be so, we ask you to tell
 Where is located your Heaven and Hell?

PRIEST.—Oh, skeptic! to you some things I'll relate
 Concerning our faith, which you call a prate;
 We read in our Bible, (we believe it well),
 That all transgressors shall be cast into Hell;
 We read of a city all paved with pure gold,
 Which only the righteous can ever behold.
 You ask, "Have you seen that huge, sparkling throne?"
 Yes, by our faith, a glory all our own;
 For the impenitent know not the plan
 Of God's great foresight in saving of man.
 Yea, the sinner's cries in endless torment
 Forever to God, ever upward is sent.

He all things created, for so we are told
 By seers, by sages and prophets of old.
 His trade did learn? Blasphemy! wretch profane!
 To teach thee wisdom, I see is in vain.
 Was I there when God His labors began,
 To witness the work and making of man?
 Impertinent question! God deigns not to tell
 The exact location of Heaven or Hell.
 The finite cannot the Infinite span;
 'Tis folly to plead with skeptical man.
 You're blind to our teaching, buried in sin;
 Hell is your portion, with devils therein;
 We've Jesus to guide us, witnessed by Paul,
 Matthew, Mark, Peter, while Judas did fall;
 Abraham, Isaac and Jacob you know,
 With David and Solomon here below.
 The prophets told of Christ's coming and death,
 How God into man had breathed the life breath.
 Now to sum it all up, and show you his plan,
 We present for proof, the Bible to man.

SKEPTIC.—Friend priest, now in honor, can you depend
 On paltry say-soes, your faith to defend?
 Your God's on a journey, perhaps fast asleep;
 For the last eighteen hundred, He silence doth keep.
 Your Bible contains some sayings all right,
 While others in crime are darker than night.
 Moses, 'tis said, with a countenance fair,
 Proclaimed the message, "your captives don't spare;
 The wives, the mothers, the males you must kill,
 But the maidens keep, to use at your will."
 The valleys they ran with warm human gore,
 Till Joshua's wrath found victims no more.
 Here was David, a man of God's own heart,
 Danced the while he played on his harp;
 A brave soldier's wife became his desire,
 And to gain her he murdered Uriah.
 And there's poor Jonah, was cast overboard,
 Swallowed by a fish, and sheltered by a gourd.
 There's Elisha, his like there is but few,
 With two she-bears tore children forty-two.
 With such a record my heart doth revolt,
 And summons my reason up to the assault;
 Repel the delusion, set reason stark free,
 And tread in the light of humanity.

We need not the myth of that darkened page,
 Nor all the threats of God's eternal rage.
 I've looked at your proof, a compend so rare ;
 You can prove what you will with show so fair.
 Yet proof it is not, nor aught of the kind,
 'Tis only a work of scheming mankind.
 Like Moses of old, please try if you can,
 Change any purpose of the Infinite plan.
 Or, like Joshua in battle's deep cry,
 Command that the sun stand still in the sky.
 The Omnipotent hand from source divine,
 Is judge of your works of folly, so blind.
 Depend not on books, though hoary with age,
 Go learn a lesson from Nature's fresh page ;
 Go view the flowers which bloom at your feet ;
 Go watch the bee as it stores up its sweet ;
 View the green Earth in its bright starry home,
 Ask it what power impels it to roam ;
 View the bright Sun as it shines every day,
 Watch its pure rays as they glittering play.
 The silvery stars in their evening song,
 Tell of no change as they journey along,
 Tell not of despair, of that dark abyss,
 But tell us of progress, of hope and of bliss.
 The Omnipotent hand, with a power divine,
 With unyielding purpose, acts through all time ;
 Acts by one rule, unvarying and true,
 And points out the road of knowledge for you.



SIGNS OF PROGRESS.—The work of Epes Sargent, "Planchette," is having a run. The Press is doing it justice on all hands. It will no longer do for scientific men to ignore Spiritualism. The *Chicago Times* lately in a well written review of "Planchette" calls very sensibly upon scientists to reverse their mode of denouncing Spiritualism without investigation and set to work solving the problem. Truly light is breaking ahead.

All mail matter for the **ROSTRUM** must be addressed to 137½ Madison st., Room 85. Exchanges please take notice.

HOW SHALL WOMEN EARN A LIVING?

BY MARIE A. BROWN.

Woman's emancipation is certain! There is that in the rude, tumultuous, disorderly pioneering of sturdy adventurers in the woman's cause that is an infallible guaranty of a fine order to be resolved out of this chaos in the future. The pioneers' work is ever to cut down, level and clear away obstructions: the consideration of culture, surveying, tillage, architecture, settlement and all the innumerable provisions for utility and comfort are reserved until the completion of this rough work. In the transition between a state of dependence and independence, it is relevant to ask how the former shall be removed, and how the latter may be secured. We are so far resolute in theory that we *desire* a thorough work, however ill-advised the means that we may employ for the purpose. Women have asked this question for themselves: "How shall our sex become independent?" and have answered it thus: "Women find two obstacles in the way of their freedom—men and money. The first is removed when the latter is gained. The ballot is a power; power secures gain—gain accomplishes enfranchisement. That is, when a woman is able to earn her own living she is able to defy the world. No longer forced to marry for a support, no longer driven by the dread of destitution within its limits, no longer hunted and beaten and prostituted, woman stands, with the ballot in the one hand and the dollar in the other, mistress of her fortunes and arbiter of her own destiny." Thus reason the superficial expounders of a surface philosophy, forgetting that there is a truth beneath these phases of the external life that is weightier than the ballot and whose circumference is greater than the dollar can cover. *Independence is not a matter of dollars and cents.* Woman's enslavement in the past is not entirely owing to poverty of purse, nor yet to the brutality of her owner, *but wholly to the abject condition which allowed her to be enslaved*, that pitiful, helpless, servile, cringing state which bowed itself humbly, saying: "I am yours, O man! do with me what thou wilt, only be merciful to thy hand-maiden." So long as woman continues this imploring attitude, so long will she receive,

not mercy, nor clemency, nor grace, but a remorseless savage, armed with whips and thongs and all cruel devices to scourge her into resistance, health and uprightness. We do not admire the man who performs this abominable function, but weak women breed just such companions.

It is a common remark among young ladies "that they want a man that they can look up to—one that is worthy of honor—one that they would love to depend upon." If it ever occurred to them to look up to their own spiritual natures, profoundly respecting themselves, they might possibly find an honorable man who would uphold them in all true worship and true life; but so long as they seek a man to "*depend upon*," it would seem as though heaven and hell had conspired to generate a monster so hideous, so vile, so insatiable, that, through this horrible caricature, they should realize their danger and learn the lesson of self-preservation. It is even so: we find just that which we attract. If we go forth arrogant and combative, we find an antagonist ready made; if we go forth timidly and fearfully, we find some brutal force lying in wait for its prey; if we move in calmness, self-reliance, integrity, we find friends, or, if no friends, at least none who dare disturb us. And if woman goes forth in the spirit of submission, she will find her master in readiness.

In the rebound from this supine condition, women have grown defiant, combative, noisy and declamatory; they wield their new-found weapon with vigor, and their untried tongues are exceedingly voluble in their own defence. If we believed that "every dog will have his day," we should certainly say that woman is soon to have hers and a most vociferous reign she will have of it. There is only a shade's difference between a slave in subjection and a slave unbound, and that is merely in the circumstances and not in the state; if that is servile, the mere accident of removed shackles will not determine freedom; it may require years of growth to raise the stature to the rank of the free-born. When woman is no longer susceptible to masculine control in any particular, from least to greatest,—impervious to his seductions, flatteries, craft, treachery, rudeness—when she has placed herself beyond his keeping, then she may congratulate herself upon her freedom—then, and not till then, is she truly enfranchised. All

turbulent refutation of man's claims proves that she is not yet escaped from bondage, for freedom does not fight for its own nor defend its modicum of privilege. There is a consideration here that should be regarded: it is equally wrong to allow another to trample upon us as to allow ourselves to be trampled upon. We have no right to permit injustice—to allow others to inflict it or ourselves to suffer it. These miserable women who complain so piteously of their suffering at man's hands, foster all the viciousness in his nature. Some time the human will awake in the brute, and then his cry will be, "Why did she not hinder me in wrong-doing? Why did she not rebuke, restrain, forbid the ruin that I tried to spread? Why did she lay herself, a willing prey, before the ravaging elements, tempting them to destroy?"

Woman's nature may be a perpetual breaker before the advancing floods of man's tyranny. When she says, sternly, "Thus far, and no farther," she proves herself a friend, although he may be too despicable to merit her love. Thus allegiance to truth will deliver her from bondage to man. But there, on the threshold, stands her other enemy, "*the dollar*," which, conquered, becomes a willing servant, yielding her position, privilege and respectability, but, failing to win, consigns her to poverty, ignominy and close confines. Here is a conflict fiercer than the first, and so terrible to encounter that, hitherto, man in his worst estate has been the preferred alternative. How to cope with this giant is the anxious inquiry, and busy wits are set to inventing many schemes to outwit and many patent arrangements to entrap him. All clubs, societies, institutions and gatherings under woman's direction are busied with this problem. They have found several solutions:

First, The ballot. The ballot is empty and meaningless, unless wielded by principle, understanding and perception. I do not mean to impugn woman's right, nor to deny her relatively greater qualifications for its proper use, yet the ballot is a missile that must be directed to a proper aim and hurled fearlessly in the right direction if it is to accomplish any good purpose.

Secondly, The right, enforced by the ballot, to all avocations pursued by men—official, professional, commercial, manufacturing, educational, etc., etc.—equal rights, identical opportunities and successful competition. It would require a volume to analyze

these special employments and to prove their unfitness for feminine occupancy; but a few of them should be mentioned, as they are universally recommended. *First*, The professions. The pulpit affords a pre-eminent opportunity for the development of many distinctively feminine capabilities. It is the acknowledged and respected channel for exalted teaching—the open way by which moral and spiritual enlightenment may be diffused among the people. But the pulpit is hedged about with old-time superstitions; bigotry clasps it with a deathless hold; free thought dare not breathe; free speech dare not utter its syllables within that mausoleum of the past. The pulpit is not for the emancipated—only the bound will consent to be bound by its restrictions.

The practice of the law compels a practice of its venal motives and crooked policy—no straightforward woman cares to involve herself in its complexities. If it is urged that she can improve the laws, judge righteously, and pacify opponents, then, in so doing, she does not serve the law, but administers a higher logic than its statutes include.

The practice of medicine is directly antagonistic to the practice of health. Those who are able to live wisely, preserving pure and healthful physical conditions, will endeavor to aid others to pursue the same natural course, and will, consequently, banish all empiricism—drug theory, drug experiment, drug treatment—entirely. Lawyers and doctors are twin depredators, living upon the iniquity and disease of the people.

Heaven forbid that woman, the enlightened woman of the future, should enter these foul precincts. Commerce, manufacture and trade are as so many sordid fashion-mongers, throwing a multitude of useless and costly things upon the market. Everything that is manufactured and sold for the dollar and not for the service and higher utility that may accrue to the race through their use is a lawless traffic in which woman should scorn to engage. Nothing should be manufactured but what can subserve some high use of beauty or comfort or health. The stores are flooded with trashy merchandize, which it is a disgrace for a woman even to offer to the silly customer; and yet, in this very city of Boston, women are devising new manufactures of useless, flimsy articles, that woman may have something to employ her

time and thereby make a few dollars by the operation. If any woman would invent a sensible costume for her sex—one healthful and appropriate and graceful—one not utterly repulsive to the true taste and delicacy—she would confer a lasting benefit upon the American women. The so-called American costume fails lamentably in these requirements, and present fashions are so outrageous that some change is imperatively necessary.

It has been regarded as very foolish to judge a woman by her dress, yet there may be a fund of common sense in the quick survey and conclusion; a woman who is upholstered and festooned and bedizened according to the prevailing mode bears no imperial nature under her toggery. These are remnants of the child and the savage, but no grand wholeness of womanly attributes. All that women can invent in the domains of the dress, the house, the table, the manner of living, is so much solid service to humanity. Let her not conform to the old usages, but devise better means to satisfy the material needs. The educational department is pre-eminently hers. She is the natural teacher—patient, able and gifted. The same objections can be raised to each of the several branches that attach to all things that have been directed by shortsighted worldly policy. Let it be remembered that all things have been done primarily for the sake of the profit and incidentally for the sake of the right. Woman must reverse this order, maintaining the truth first and the profit as a resultant of true procedure.

Colleges, academies and schools are highly tinctured with the church and embody the same proclivities. They all, "with reverted eye, lament the past," and plunge into the obscure abysses of its lore. Never such truth, never such culture, never such science and art, never such godliness as this half-expiring past bequeathes in its last sighs! Woman believes in the present, its good, its inspiration and its promise; she teaches from the living book of life, conning the pages of her own experience and teaching from her wise conclusions. The schools need a thorough reformation. Education, under the present *regime*, is almost as detrimental as church doctrine and nearly as hard to get rid of. Education is a universal process, comprehending the entire nature

of the pupil, and is not limited to the act of cramming the mind with book knowledge.

As money is a necessity and the means of gaining it are few, those few avenues are swarmed with eager applicants. School teaching, music teaching and sewing have been regarded as respectable (or rather genteel) employments for indigent women. (The kitchen is recommended as respectable for those who lack talent for genteel avocations.) Music teaching is overrun and overdone. A few professors have the field, monopolizing it in the name of art, talent, culture. For the most part, *faculty*, mechanical or mathematical, constitutes the peculiar genius of these musicians, but is seldom able to teach, as it is impossible to impart that which is only possible to receptive and responsive souls. If the inspired musician cannot teach, how impossible that the quacks and empirics should impart any ideas of the sublime art or any method of attainment! Only the very rudiments—the anatomy of the science—can be taught by even the most experienced and faithful of teachers; the vital part—the thought, feeling, sentiment, passion—must throb from the life of the student, and the shifting gleams—the light and shade—must be caught and imprisoned in the harmonies that perpetuate their transient flashes.

This teaching, especially, is only thorough when devoted to the life action of the pupil—the thought, the mind, the soul, the act, the word, the impulse; the training of the fingers is an insignificant portion of the duty. The spirit that can find its natural and full expression through musical tones, by means of some instrument, will be able to control the mechanism—the fingers will obey; none others should attempt it, for awkwardness, stiffness, failure in the mastery is the sign and test of misdirection—the power will not flow into that channel. The first duty is to awaken the self-consciousness, to acquaint the student with his own power, to develop his resources; the next is to teach him to rely upon these and to depend exclusively upon the spiritual illumination, that his work may be pure, direct and original; then the teacher's office ends.

Finally, we come to the conclusion that there is absolutely nothing that woman ought to do for money. Such an aim demoralizes. As a conscientious lawyer (if such can be) would adjust

all litigations in a twinkling; as a kind physician or nurse would heal his patient without delay, leaving parting directions to prevent the recurrence of similar disorders; if the teacher would bring his student into communication with his own powers, directing him to intuitional sources of enlightenment, there would soon be no stagnant conditions of ignorance, incapacity, dishonesty and disease, requiring a constant parasitic attendance. Instead of working to earn a living, we should aspire to live for the truth, making our light manifest among men. Ah! but so you will starve! Well, if to conform our lives to the truth will cause us to perish, better perish honorably than live a contemptible life, selling our honor by degrees to every grasping necessity.

It is so now that there is nothing that woman can do without compromising integrity in some degree. She can speak or write or teach, but if she gives the truth as wholly as she receives it, it is under constant protest and at the sacrifice of all material advantages. There is nothing that requires such heroism as truth-giving; if shed through your life, you are outlawed, excommunicated, proscribed; if spoken through your lips, you will find sparse listeners and many abuses; if through writing, misunderstanding dense as midnight, sharp criticism, scathing rebukes; if through conduct, a gradual shedding of friends and cropping of benefits, with many a furtive glance of mistrust, suspicion and fear from outsiders. To live the truth sets one at variance with the world. To work for the truth does not coin dollars in this perverse generation, but it does educate and refine the brutish elements, it does evolve some order, it does stir the sluggish, inform the stupid, stimulate the slow and flagging; it does point out the way with prophetic finger, and in the day when that way is followed will the harvest be reaped by the earnest workers. To women, I would say: follow your guidance without any fear whatsoever. Never consider consequences. Truth is the one object to behold; she never divides her realm. If you follow God, all things are added; if you follow any other you lose that which you have.

DISCUSSION BETWEEN W. F. JAMIESON AND REV.
SELAH WHEADON.

QUESTION: Modern Spiritualism is the same system of Religion which the New Testament represents was taught by Jesus Christ and his Apostles.

AFFIRMATIVE BY W. F. JAMIESON.

As the readers of the *Unionist* are aware, I published a challenge for discussion, which Mr. Wheadon accepts, with the amendment to the question, "*which the New Testament represents.*" This cuts off all appeal to other history. Believing as I do, that discussion is always profitable for the *truth*, however it may affect creeds and isms, it affords me pleasure to compare views with my fellowmen in the spirit of kindness and good will.

I expect to be able to present some of the prominent points, showing that the religion of Jesus and his Apostles resembles modern Spiritualism. As the result of the discussion the reader may conclude that friend Wheadon has the truth; or that I have; or that we both have some; or, alas!—what would be worse for that editor and this correspondent—that neither of us have any!

I maintain that primitive Christianity and modern Spiritualism are identical as *systems of religion*. To show this, it is necessary to know what Christianity was and what Spiritualism is. And now, that we may understand each other, it is not to be presumed that all that is in the New Testament is of a religious character. There are many statements therein which are non-essential in the discussion of this question.

Now, what is religion? I answer: It is different from, and superior to, usages and institutions. Jesus Christ was a religious man, but was opposed to the religions of his day,—still, he did not reject the good in them. So, Spiritualism is opposed to the churches of the present day, but accepts the truth therein. Religion cannot be divorced from morality. This is the teaching of Spiritualism. The rites, forms, ceremonies of a religion are not the religion itself—are distinct from it—are not fundamental to it. We must also discriminate between the mere opinions of New Testament writers and the system of religion taught by them.

Unfortunately for my friend on the opposite side, the religious system taught by Jesus Christ and his Apostles, is a *spiritual* one. They taught that "God is a *Spirit*; and they that worship him must worship him in *spirit and in truth*." If we cannot worship God without outward ceremonies and acts of devotion, then religious rites are an essential part of a religious system; but if we can worship God without outward ceremonies of any kind, it follows that they are of no account whatever to any religious system, but are a positive hinderance. Does the New Testament sustain this view? Does it teach that the system expounded by Jesus and his Apostles is spiritual, and that mere forms and ceremonies are non-essential in the worship of the great God of Nature? It does, and in language as clear and unequivocal as it is possible for language to affirm anything, by saying that "God is a spirit; and they that worship him must worship him in spirit and in truth." That is the religious system taught by Jesus Christ. It is the same as modern Spiritualism.

Spiritualism is a system of *Eclecticism*. Such, too, was the system taught by Jesus and his Apostles. The great purpose in the life of Jesus on earth, was not to found a sect, but to advance the cause of truth, and to have all men exercise their own reason in regard to it. Thus, his system was planted squarely upon the rock of truth. All other religious systems, except modern Spiritualism, base their claims, not upon truth alone, but upon *authority*—a "thus saith the Lord," pope, bishop, priest, minister or man-made book.

Spiritualism teaches that *all* human beings will ultimately rise above degrading conditions, will attain a knowledge of sufficient truth to happyfy the soul and save it from error. The soul is in no danger of endless hell-fire, the wiles of a malignant fiend, denominated in modern theology, a personal devil; nor the terrible wrath of an incensed God. Such ideas are no part of the religious system of Jesus Christ, but were borrowed from Pagan mythology and incorporated into nearly all forms of modern Christianity. I make this point for the purpose of showing that I do not expect to prove that Spiritualism is at all like Christianity. Jesus Christ and his Apostles never taught Christianity and never called themselves Christians.

Spiritualism teaches that those who go out of this world cursing and swearing, low and animal in their instincts, will have opportunities to reform in the next life. The New Testament, I repeat, gives the same view of human destiny. Jesus worshiped the God of Nature. Spiritualism teaches that there is no other God. Jesus taught that there is no death. Spiritualism is the only system of religion that teaches the same thing. Jesus communicated with spirits that once lived in earthly bodies, and after his crucifixion he returned and communicated with his disciples. Jesus was not only a Spiritualist, but a medium. He was an excellent healing medium, and recommended the curing of diseases by the laying on of hands, and other similar natural methods. Spiritualism teaches the same mode of curing diseases. He was, also, a Clairvoyant medium,—saw Nathanael clairvoyantly, under a fig-tree, supposed to be beyond his normal scope of vision. At one time, when he was hard pushed to pay his taxes, he clairvoyantly saw silver in a fish's mouth. He carried this same faculty with him to the spirit world; for, subsequent to his crucifixion, he told his disciples where to catch one hundred and fifty-three fishes, after they had been out all night without catching a single fish. But his clairvoyance was not confined to terrestrial things. While he lived in his earthly body, he saw, and conversed, face to face, with the inhabitants of the other world—departed human spirits—just as many clairvoyants do now-a-days. He was also a Clairaudient medium—heard spirit voices—just as do thousands of Spiritualists at the present day. He was a highly inspirational and speaking medium—advised his disciples to do just what thousands of mediums do: “Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.” He was a fine Psychometrical medium—told the woman of Samaria “all things that ever she did,” so she said. He could read the thoughts of men with ease. All through his life, spirits were his constant companions and guardians. When his soul was sad they came and ministered unto him.

No wonder that the Spiritualist can truly appreciate Jesus and his spiritual experiences; for he sees him a true-hearted *man*, not as God. The Spiritualist beholds him just as the New Testament represents him—a noble reformer—who had faith in

humanity, even though it was covered with filth and rags, and steeped in crime. He knew, as every true Spiritualist knows, that in every soul dwells divinity. His Apostles possessed, in a degree, his wonderful mediumistic powers, of which particular mention will be made in some future article.

Yours in behalf of Truth,

W. F. JAMIESON.

REPLY BY REV. S. WHEADON.

In commencing the discussion of this important question, the writer would announce that it is not his intention to assail the personal character of his opponent, or any of his party, but in handling the subject under discussion he will give doctrines which he believes to be errors no quarter, and he asks none for his own side of the question, as *truth* and not *victory* is what he aims to attain.

Believing that "modern Spiritualism" is a monstrous absurdity, and unworthy the age in which we live, I shall endeavor to show that it is totally different from the Religion of Christ in its foundation and its spirit.

Two systems of Religion built upon different foundations, having a different origin, and acknowledging different authority, *cannot* be the *same system*.

The system of Religion taught by Him, "who spake as never man spake," was represented by Christ and his Apostles as being taught by the spirit of God. "Spiritualism" is said, by its advocates, to be taught by the spirits of dead men, women and children! The Apostles taught that, "the prophecy came not in old time," (in the margin, *at any time*,) "by the will of man; (dead or alive) but holy men of God spake as they were moved by the Holy Spirit." 2 Peter i: 21.

My readers will readily see the irreconcilable difference between my friend's system and that of Christ. While Christ and his Apostles appealed with reverence to the law and the prophets as of divine origin, my friend challenges the clergy to affirm the inspiration of the Bible, and offers to deny it! While they spake as moved by the spirit of God, he professes to be moved by the

spirits of dead men. While they, on the day of Pentecost, "were filled with the Holy Ghost, or spirit, as *pneuma* means, *this* Apostle of "modern Spiritualism," professes to be filled with the ghosts of dead men, women and children! While Christ said, "Search the Scriptures, * * * for they are they that testify of me;" meaning the scriptures, which Timothy says were given "by inspiration of God," Spiritualists say, listen to the rappings, table-tippings, medium-writings and trance-speaking of men, women and children, moved by the spirits of dead folks!

It is not enough for my friend to show that Spiritualism holds some of the doctrines of Christ's Religion, as all denominations of Christians, and all sects in Religion hold *some* doctrines in common. While Paine waged a bitter warfare against the Bible, his creed, as far as it went, was derived from that book, or at least was in harmony with its teachings, yet his system was not the system taught by Christ. To deny the miracles of Christ, is to deny his system, for these were the highest evidences of the *origin*, and authority of that system.

My friend thinks he has made a point when he says "the religious system taught by Jesus Christ and his Apostles, is a *spiritual* one. I am not trying to defend the ceremonies of the churches—either the pomp and glitter of the Romish church, or the man invented machinery of the Protestant churches, or to subscribe to their monstrous errors, but to show that "*Spiritualism*" is not the beautiful system of spiritual worship instituted by the Son of God.

While the latter claims to have its origin in God, and "speaketh the words of God," John iv: 34, the former has its origin in *dead men*, and speaketh *their words*. I deny that "Jesus taught there is no death," as my opponent affirms.

He taught that "he that believeth on the Son (Christ), hath everlasting life, and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John iii: 36.

Does "modern Spiritualism" teach this doctrine? If not, then the two systems are as wide asunder as the two poles. Will Mr. Jamieson tell us the chapter and verse where Christ "told his disciples where to catch one hundred and fifty-three fishes?"

Did you see that "clairvoyantly?" Don't remember to have seen it.

With regard to Christ being "clairvoyant," "clairaudient," or any kind of a "medium," the only "medium" he claimed to be was a "mediator between God and men," and not a telegraphic wire, for dead men to rap out their unimportant, or silly communications from the spirit to the physical world.

Will my friend of the opposite side tell us the chapters and verses that teach that "all through his life, spirits were his constant companions and guardians?" That is, the spirits of dead people.

Having filled the amount of space agreed upon,

I remain yours, etc.

S. WHEADON.

MARRIAGE, ETC.

BY R. P. L.

I am glad to see this question agitated through the columns of the *Rostrum*. Lying at the foundation of civilized life, and being the most prolific source of innocent social enjoyment, this institution may well claim the most earnest thought of our best minds. We all feel the importance, in every undertaking, of beginning right; how much more so in a matter involving the soul's most precious interests in at least two worlds. Whatever may be said, sung or written calculated to make the masses think more correctly on this subject, or impress them with a livelier sense of its importance, will not be without its value.

The one thing needful in considering this or any other important question is cool common sense. Especially is this true of marriage, a subject that carries with it its own inspiration. Imagination may be of great use to us in discovering the arcana of most other departments of inquiry and may possibly add to the joys of soul-union beyond the grave; but when we come to look at the relation of husband and wife as a mere human institution growing out of our social needs, we should do so in the light of facts. A

philosopher has no use for Cupid; we cut his acquaintance long ago. Being "totally blind," he's not a safe guide. He endorses for the churches and closes our eyes while the priest pronounces the sentence, "What *God* hath joined together let not man put asunder," as if God has anything to do with marriage more than with diet and exercise, or half so much where hearts are ill attuned and linked together merely by civil rites.

It is high time that all sensible people had learned that nothing is too sacred for investigation. When an institution or doctrine is claimed to be divine, we may safely presume that it covers up something worth knowing; it may be an important principle, possibly some form of knavery, and our first duty is to test the validity of the claim by an appeal to reason.

Approaching the subject of marriage in this shortest and surest way, we find much to deplore, many things we would never expect as the fruits of a divine institution. Comparatively few couples are well mated, and without this they cannot reasonably hope for the fruits of a genuine marriage—increased harmony and strength of character and sweet-tempered, healthy offspring. Persons temperamentally, phrenologically and physiologically incompatible enter into this important relation under the pressure of false excitement, soon to find that they have made the greatest mistake possible. Kind words and sunny smiles soon give way to biting criticisms and sour looks, and those who expected to find in marriage the very *sanctum sanctorum* of earthly bliss find it little short of pandemonium. Why is this; why this great amount of domestic discord? Evidently for want of timely information touching the nature, laws and conditions of this most sacred and beautiful relation. Our "preachers of righteousness" are forever squabbling over the mode of baptism, close communion, or some metaphysical dogma that has about as much relation to man's social needs as the Grecian bend, and utterly ignoring the living issues of the day, and that greatest of all lessons, how to live pure and elevated lives. Teach men to live right and there need be no concern about their state of mind at death. Death is a mere negative, and, when natural, not a proper object of dread; but life is positive, real, earnest, and ought to be full of grace and truth. The way to make it so is to teach boys and girls the nature and

importance of those relations they must soon occupy as men and women. He who does this is engaged in a sacred calling, whether he has ever been "called" or not.

Physiological knowledge should be preferred before everything else in the education of youth. Much of the gospel of social life is embraced in the Greek's idea of a sound mind in a sound body. A large share of the crosses of married life comes from an averted phase of the love sentiment, and this from false excitement engendered in youth through ignorance of nature's laws. We are told to honor God in our *bodies* as well as spirits, and this can only be done by observing the health laws and turning all the forces of life into their appropriate channels. Associations, dress, amusements, diet, exercise, lectures, books, all should be chosen with reference to the development and right direction of the latent powers of nature.

At the same time, children should be allowed the largest freedom consistent with their own good. Their being subject to the will of superiors need not interfere with the due cultivation of a sense of individual responsibility. Judge Walker's idea of government in general, applies beautifully to the control parents exercise over their children—"they are the best off with respect to it when they have the least reason to be conscious of its existence." If it be wrong to break a child's neck, it is doubly so to break its will. That done, it falls an easy prey to any form of vice to which it may be predisposed by nature or introduced by surroundings. The will—the "original sin"—the determination to know good from evil, that we may embrace the one and reject the other—the self-hood which the churches oppose—herein is the hope of the world and the foundation of all true reform. Self-esteem, regulated by reason is the basis of self-respect, and this the guaranty of virtue and usefulness.

Much of the ignorance and corruption found in private life, in fact, throughout our whole social system, may be referred to the false and foolish teachings of theology. The element of *gender*, to which we owe everything, has been characterized a "lust of the flesh," to be specially ignored. Yes, that beautiful provision for perpetuating the race, and sending the warm currents of thought, energy, and sympathy pulsating through the great ocean

of humanity, has been set down as a consequence of the "fall," not wholly removed by the "atonement," but only mitigated to the form of a necessary evil. Under this view children are born and bred, and when they reach the age of puberty are worse than idiotic on subjects of the most vital concern; for ignorance is "evil only as devoid of good," while falsehood is evil *per se*. Let a young man feel that he is *totally depraved*, and that every instinct of his nature is a result of that depravity, that he cannot do a good act or think a good thought, and is he not consistent with himself, certainly with his belief, to drift into the "cess pools of prostitution," or anywhere but the pool of Siloam? To put him into that is the work of the live reformer, approaching him through his understanding and will, and stimulating self-confidence.

Universalists, Unitarians, Spiritualists, Swedenborgians, Phrenologists, advocates of Female Suffrage, and probably Communists and "Free Lovers," are all doing a good work for humanity. They are agitating, and through that agitation higher forms of belief and worship will be reached. They are vindicating the dignity and virtue of the human soul against the libels of the old theology. Through that vindication, men and women will be made free, and the social relations purified and placed on a scientific basis.

I have said but little of all I wished to say on this subject, and that little may be wide of the mark. But I feel that marriage, socially or scientifically considered, is to be developed from healthy states of body and mind in youth, and that we have much to hope from the tendency of public thought in that direction. I wish I could say *general* tendency, but that would be too strong; men must become sensible by degrees. But there *is* a general revolution in the world of mind; it cannot go backwards; youth will be taught the *practical* lessons of life, free from distracting doubts and fears; woman will be elevated politically, and thus fitted to elevate herself and offspring socially; oppressive legislation will give way, and wisdom and liberty be the foundations of law; and the pod-auger and sledge-hammer principle of politics and preaching be superseded by the beautiful spirit of Love.

Under the new *regime*, now being inaugurated through the efforts of the earnest men and women of the day, marriage will

be a scientific, rational institution, about which there can be but one opinion—that it is good and very good.

WHO APOLIGIZED?

“In the March number of the *ROSTRUM*, an extract appeared from the *American Spiritualist*, containing a quotation from the January number of the *ROSTRUM*, on ‘Marriage.’ W. F. J., one of the editors, made an apology for such a sentiment appearing in the pages of the Magazine.—J. C. G.”

We think a great deal of our partner, the pleasant, unassuming Joseph, notwithstanding we are not *blind* to his errors, one of which he has committed in supposing we made an *apology*. We moderns must be governed in the use of words by modern usage. In the “Table of Synonyms” of one of Webster’s latest editions, it is affirmed that “one who *now* offers an *apology*, admits himself to have been, at least, apparently in the wrong; but brings forward some palliating circumstance, or tenders a frank acknowledgement by way of reparation. We make an apology for some breach of propriety or decorum (like rude expression, unbecoming conduct, etc.)”

As one of the *ROSTRUM* editors, we did not, even *apparently*, admit that our partner was in the wrong by publishing his “singular statements”—although we do not endorse them. We recognize it as his sacred right to express his own views, but it cannot be said that they are the *ROSTRUM* sentiments; for here are three editors, each one with very independent notions of his own. Then, there are our contributors possessing equal right with the editors to publish their sentiments in the *ROSTRUM*, however variant they may be with those entertained by them. So, if we made an apology for any sentiment that ever appeared in our Magazine, we must have been in an unconscious state! We certainly had no intention to apologize for what did not, according to the genius of our publication, require an apology. We said we hoped that the *American Spiritualist* would find a “great

many singular statements in the SPIRITUAL ROSTRUM," many that "we trust nobody will believe." We showed that our Magazine is consecrated to the principle of Free Thought—the only basis to insure the publication of a *perfectly independent journal*.

If we really had apologized for the publication of the sentiments in question, we would now offer a second, in pity for the loneliness of the first—an apology for an apology!

W. F. JAMIESON.

THE VISION.

BY FREDERIC R. MARVIN.

I hear a step upon the landing,
And a voice is in the hall,
Misty thoughts come floating o'er me,
And I hear the spirit's call.

Hark! I hear a rustle faintly
Moving to'rd the chamber door;
Strange, wild thoughts rise up so quaintly,
Thoughts of beings now no more.

Hark! I hear the door swing lightly;
There are whispers in the hall;
Such visions to me come nightly—
Misty strangers from the pall.

Stop! I see them moving slowly,
There is one too pure for love;
They, the beauteous, saintly, holy,
Visit me, but dwell above.

Hush! a hand is pressed upon me!
See the snowy fingers part,
And a strange, but blissful madness
Knocketh wildly at my heart.

Open, heart, and give them entrance,
Let the saintly sisters in;

Surely this will be no rashness,
Surely this will be no sin.

Time and God have limits nowhere,
Neither hath my spirit bound;
Thus it soars with angels, nightly
Hears their harps of heavenly sound.

THE MARRIAGE QUESTION.

BY LITA BARNEY SAYLES.

The position taken upon this question by J. C. Gill, is wholly impracticable, even if desirable, which last I question. Being "blind" to *any* condition of life is not the best way, it seems to me, for sensible and progressive people to become satisfied with that condition. First—because it is just as *impossible* for us to blind ourselves at will, in regard to our outward surroundings, as it is to shape our belief to whatever form we may desire, from our love of the romance that may gather around that form. Secondly—it is certainly undesirable to such minds as shrink not from the fullest Truth, wherever found, and as Reformers, and "common sense" people, seek for it *until* we find it,—to, at the same time, "blind" ourselves upon any point it is possible to conjure. It would be a retrograde movement to our ear of Progress.

If Mr. Gill prefers "total blindness" in any relation of life, to the teachings of "common sense," as he asserts he does, he is fully welcome to his strange position. I will not say he is the "victim or dupe of his own self-conceit," but certainly look upon him as infatuated by somebody, either himself or his wife. If he ignores the aid of "common sense," I only hope there will be more left for me, as I shall be glad to appropriate all I can obtain, (having never possessed a superabundance of the article, and never observed *too much* in use by any one yet,) and as much *un-common*, also, if that may be a superlative of "common," to aid in illumining my mind, which is "blind" enough already, without "praying to the powers" for it, upon any and all

subjects. Meanwhile, I hope our friend will be just as happy as he *can* be in his "blindness" upon the principle of the old poet: "Where ignorance is bliss, 'tis *folly* to be *wise*." I think, however, that the way of friend Gill's respondent is the better one, and that J. C. G. will find it so in time, "to be patient with each other's foibles, etc.," though I cannot object to that great love spoken of by him, if it can be taken the *natural way*, instead of persuading one's self into the notion of the opposite absolute perfection, on the principle of vaccination, which last is never, at best, but an apology for the real article.

If we could only be "totally blind" upon points, whenever we chose, it would be much less trouble to reconcile the thousand unpleasant and incongruous things in Nature and Life, so that we could believe "Whatever is, is right," without reasoning it out to our own minds. It would be like the old blind faith of the churches; swallowing complacently the "say so" of somebody else, without making wry faces at all.

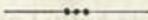
It should ever be our wish to free ourselves from faults, and how are we to do so, if we resolve ourselves into a "mutual admiration society," and make believe our husband or wife is faultless, and therefore as would follow, in no need of ever growing better? I do not wish to be considered, even by my husband, as free from errors until I am really so; and will thank him or others to look at me with their eyes open, and tell me kindly of them in the spirit of love. We cannot "see ourself as ithers see us," therefore we depend upon others to be our critics; and if they will only be more desirous of my best good than of my favor, I shall certainly thank them *sometime*, if not when the criticism comes.

"Charity covereth a multitude of sins," and the longer we live, if our minds are in a growing state, the more charity we feel for those, wherever found, who do not see everything through our glasses. And when we marry understandingly, we must expect to find many things in our life-partners that we could wish were more like ourselves. If the leading principles that govern our general action are alike, (and if not, we should not marry,) we can usually, by help of charity, exercise the forbearance, one toward another, that shall render our lives pleasant, though at times we

may all find our way to be dark. Then when we feel we have not the sympathy that we may desire, and think we deserve by our own devotion, we can only by charity believe that each acts up to their standard of right, and ask help from the angels and "powers above us" to shed more light, that we may walk all happily together. The faults of any one I love are more obvious to my eyes, than those of people I am not specially interested in; I am more sensitive to their delinquencies, more ambitious for their perfection; and though I can see reasons, may-be, to excuse their little failings, yet I cannot help but be cognizant of the existence of such. If J. C. G. manages to be oblivious to them, his nature must be diametric to mine.

Charity is love, and covers sins by helping us to have patience with each others infirmities, by teaching us humility, for we may be wrong as well as others, and need their charity to be exercised toward us; it leaves us to allow freely, every one, the right of private judgment, in matters of conscience, as we wish it for ourselves.

Who would not desire, in place of that "total blindness," to have the beautiful mantle of charity rest upon their shoulders? Give us *more light*, that we may attract the lovely gift to our souls!



BETTER VIEWS OF LIVING.

We present to the readers of this journal the following extracts, from notices and reviews of this new book by Dr. Child, the liberal ideas of which are significantly in keeping with the new school philosophy, for the reason that they indicate the increasing liberality of secular editors in various parts of the country.

This treatise on religious and sacred topics, morals and living, commends charity and practical piety. It is the product of much thought and native power, and will awaken thought in those who may disagree with its conclusions. Of such works there can never be too many, and those who oppose may learn from them.—*Sunday Times, Phila.*

We have given this neat volume of 154 pages a careful reading,

and consider ourselves well paid. * * * It is right that wrongs exist, and right that we should work to right them. It is argued that although to short sighted human beings, who cannot see the end from the beginning, the condition of things in this world seems all disorderly, yet all things are working as they should, and will end in the perfection of a wise plan. * * We feel assured the readers will be gratified with the peculiar style of the book, though they do not assent to all the ideas of the author.—*Chronicle, Cincinnati.*

* * * The author says frankly, and we like him for it—

“Every religion is divine,
Every faith is true.

“No creed is false to the invisible cause of its production. No belief is insincere to the believer or untrue to the power that called it into being.”

This is a clever specimen of a great number of brilliant ideas remarkably well expressed, and so thoroughly in the French school of writing that we at first imagined the work a translation.

* * * The book is one we welcome with real pleasure, because it is forcible, instructive, and above all, exhibits a liberality of opinion which is its greatest charm. * *

Dr. Child's volume stands out from the mass of religious platitudes which are showered upon us, clear in its great office, and we think it deserves to be read and re-read, for it is a book that will do good. Its author is a man, not a bigot, and we recommend “*Better Views of Living*” as a wise and noble work to all seeking a correct exposition of Divine truth.—*The City Item, Phila.*

* * * Viewed from the author's standpoint, “every member of every church is religious and each one is religiously right. No one church has a truer religion than every other church, and all churches have no truer religion than the great church of sinners to which all men, if not visibly, are invisibly united. * * Religion is defined as simply DESIRE, and Christianity as a *development* and the germ of it is in every human heart, to be unfolded in years, in centuries or in cycles.” The author holds that the use of the ten commandments, to which he devotes a chapter,

“is in their violation, not in their observance; it lies in the sin and sorrow which come of the experiences that educate the soul, and which their disobedience produces; not in the happy, tame and joyous experiences that come with physical successes, with the perishing treasures that sensuous life takes into itself in consequence of their observance. The ten commandments were given to be broken, and the evidence of this is that their violation by secret thought or deed is common to all.” These are novel views. * * * *The Commercial, Cincinnati.*

The author looks to Spiritualism for the regeneration of the world. Spiritualism is, he considers, a growth, founded on the all embracing virtue of charity; its present form and manifestations are but the beginning, but he looks forward to the time when men shall be so far advanced that they will be able to discard the artificial restraints of our present social system, and the charity “that suffereth long and is kind” will be the ruling influence on the earth. * * * The treatise is written in an earnest and devout christian spirit. * * *
—*Evening Telegraph, Phila.*

* * * The author sums up for his belief that “it believeth all things, it endureth all things.” * * * —*Odd Fellows' Journal, Phila.*

* * * It is imbued with all embracing charity and abounds with spiritual wisdom. * * * A strain of tender, profound and mournful eloquence pervades it.—*A. E. Giles, Esq., in the Banner of Light.* * * *

* * * This book has, by its progressive ideas, made a sensation in the world. * * * The doctrine it puts forth, as religion *has been* understood and accepted, is anti-religious; but Dr. Child brings forth high morals and a new view of religion. The reading of the book is nothing else but good and moral. * * * —*Phila. Democrat, (printed in German).*

* * * The author has made his name popular in American literature. * * * In “Better Views of Living” he looks at religion and worship with new and original views, presenting a religion, breaking all sectarian boundaries and uniting liberality, in the broadest sense, with the school of

christendom. One of the principal ideas of the book is, that God governs the people by and with their natural wishes, by and with their original love. The book is written with much spirit—the ideas are new and are presented in an eloquent form.—*Republican Free Press, Phila. (printed in German.)*

* * * It presents an exalted and even Biblical appeal for the doctrine of Spiritualism. * * * For example, see this sentence from page 106: "Eyes that see evil, are as evil as eyes in which evil is seen."—*Evening Star.*

* * * The author says that "religion is spontaneous, unadulterated desire;" that "every object worshiped is the worship of God, for God is in all objects;" also, "God governs man through his natural desires and spontaneous love." According to this it would appear that the most wicked persons are the most religious.—*Sunday Dispatch, Phila.*

Its views are from the standpoint of Spiritualism and are ably presented.—*Buffalo Express.*

* * * "While all men worship God sincerely, few there are, indeed, who know they worship God at all."

* * * "No man is perfectly trustworthy who lives and acts in the spirit of commandments. Every man who judges and punishes another by the law or commandments, is in his real nature guilty of what he judges and punishes another for." And much more of the same kind. * * * We might make more equally striking selections, but space forbids.—*Michigan Argus.*

This work is by a writer who is an able, thoughtful and philosophical man, who treats from a broad and liberal standpoint, the questions of religion, in twenty chapters, as follows: *Religion, Worship, Christianity, The Ten Commandments, The Devil, Sunday, Acts, Thoughts, Passions, Influences Before Birth, Sensuous Living, Social Living, Individual Living, Chaste Living, Miserly Living, Virtuous Living, The Dread of Death, The Power of Spiritualism, The Purpose of Charity, The Head and the Heart.* Thoughtful persons will read this book with interest and profit.—*Yates Co. Chronicle, Penn Yan.*

* * * The author's views are practical and are

intended to give one clear ideas of moral obligations, offices and duties. * * * —*Troy Daily Times.*

* * * Many excellent things are contained in its pages, although some heterodox opinions are found therein. * * * —*Rockford Gazette, Ill.*

* * * It is interesting and valuable. * * * —*Herald, Quincy, Ill.*

* * * It is a most excellent work and should be widely circulated.—*Saturday Eve. Express.*

* * * “Doctrines and creeds, rites and organizations, histories and altars, traditions and pulpits are, in Dr. Child’s view, ‘the dead cinders of the past out of which the fire and soul of religion has gone.’” But he goes farther than this:

* * * denies that heaven is at war with hell, or that right is militant with wrong. He says: “the vital spark of Christianity is no less in the heart of the sinner than it is in the heart of the saint.” “There is good everywhere, for God is in all things and in all men.” * * * —*The Commonwealth, N. Y.*

* * * Terse, pointed, captivating by its crystal lucidity, startling by its unexpected paradoxes, replete with novel views of life, it claims the attention to the end of the direst subjects. * * * Dr. Child is pre-eminently proverbial and his soul is pervaded with charity. * * * This is decidedly the best work of the author. * * * —*American Spiritualist, Cleveland, Ohio.*

Dr. Child’s ideas of chastity are indeed beautiful. He says: “To think evil of no one is chastity in thought. To love every one is chastity in affection. To do as we would be done by is chastity in deeds.” The casual reader, the profound thinker, the metaphysician, the Biblical student, and ministers of the gospel would do well to give this book careful attention. No one can read it without feeling that he is benefited thereby.—*Religio-Philosophical Journal, Chicago.*

A. B. Child is well known as a representative thinker. * * * He deplores injustice, fraud, and every species of ill. * * * There is an appearance against Dr. Child’s views on their bare statement, but when fully comprehended they must be acknowl-

edged to be the *ultimo thule* of spiritual faith, and the present crude systems of divinity will probably at last reach the position occupied by this philosopher. * * * This volume is written in the author's usual terse, axiomatic style. Prose, in form, poetical, sympathetic, crisp, keen in implied invectives. "Better Views of Living" is sure to be as popular as anything the author has written.—*The Chicagoan.*

For sale at the ROSTRUM office; Price, \$1.00, postage 12 cents.



A VERY REMARKABLE TEST.

The facts stated below occurred on or about the first of May last. One afternoon, wishing to communicate on some matter of business, I stepped across the hall and opened the door to Mrs. P. J. Cleveland's room, who, by the way, is considered one of the best seeing mediums in Chicago, but observing her reclining on the lounge, supposed her to be asleep, and quietly closing the door returned to my office. Some ten or fifteen minutes afterward I again went to her room and found her sitting on the lounge.

On entering she stated to me that while lying upon the lounge a man came up before her and stood within a few feet of her who resembled me so strikingly that she thought at first it was I, but on closer observation she discovered his beard was much longer and heavier, covering his face much more than mine. Instantly she received the impression it was my brother, and asked him if he was Mr. Gill's brother; to which he responded by slowly bowing his head. This occurred before I first opened the door, which she said she heard, but did not know who was at the door. After I closed the door and before I opened it the second time he came again and stood before her and she asked him once more if he *really was* Mr. Gill's brother, to which he responded as before, by a deliberate bow of the head. She then proceeded to describe the man in the most minute manner possible, giving his stature, his complexion, his features, the color of his eyes, his general build, and in fact every thing pertaining to his physical

identity, more accurately than I could have done it myself. After closing the description of the man, whom she said she saw as distinctly as she then saw me, and more plainly than she ever saw a spirit form before, she asked me if I had a brother in the spirit world. I replied that I had four, and without confessing the truthfulness of the description, I began to speak of an elder brother who passed away about eleven years ago, and in the course of the conversation I spoke his name, Robert, and she instantly cried out, "William! William! I hear the name William! Had you a brother named William?" At this point I had to give in, for the brother she had so accurately described was named William, and had passed away on board of a steamboat on the Ohio river, about twenty years ago. He had been afflicted with consumption over a year, and was traveling with me to the West in hopes of regaining his health, but his vital forces were too far expended and he died in his berth on the steamer just before reaching the Mississippi river. I was alone with him in the state room when he passed away, and saw his mortal remains buried in a small village named Commerce, in Scott county, Mo. His death, under such circumstances, made a deep impression on my mind which lasted for years, but time had removed in a great measure these feelings, and I had not thought of him for months before this remarkable phenomena took place. Skeptics, what will you make of this? Explain it if you can. J. C. G.

VALEDICTORY.

DEAR READERS—*One and all*: It is with the best of feelings toward the *ROSTRUM* and all connected with it that I take a short recess. A larger and more useful field has opened before me, hence I am impelled to this step. I am glad, however, to introduce my brother, D. W. Hull, who takes my place, and will fill it to quite as good acceptance as any one. Those who have read the articles from his versatile pen, during the past year, will welcome what he may have to say in the future.

Though I cease my editorial and business connection with the *ROSTRUM*, I have not lost one particle of my interest in it. It

was through my instrumentality that it was born into existence; and, though I change my relationship with it, I cannot in any way cease to work for it. I shall act, during the coming year, as an agent and correspondent, so that the change now made will add to rather than detract from the interest of the ROSTRUM.

MOSES HULL.

SALUTATORY.

It affords me some pleasure, mingled, however, with some misgivings, to have the privilege of making my *debut* as one of the editors of the ROSTRUM. Two weeks ago I had no thought of such a thing, and when the matter was first mentioned, I was inclined to decline the offer, preferring to maintain my old position as a correspondent. But after considerable reflection I have concluded that as I expect to work for it the coming year, I could labor more efficiently by having my name and interest identified with it.

I should have preferred, however, that the ROSTRUM should have continued as it was last year; but it shall lose none of its interest, as my brother has promised to jot down, as in times past, some of his best thoughts.

What we will or will not do, we shall wait for the end of Vol. II to chronicle, but we will promise to spare no pains to make the ROSTRUM *the journal* for liberal thinkers.

Such a journal as the ROSTRUM fills up a vacuum long felt in the ranks of Spiritualists. Other journals publish in a *transient* form, the best thoughts of the thinkers of the age, but we with such a journal as ours publish them in a *form for preservation*.

Hoping our readers will co-operate with us in our efforts to adapt the ROSTRUM to the wants of Spiritualists everywhere, we make our bow.

D. W. HULL.

The discussion between W. F. Jamieson and Rev. Selah Wheadon, *Universalist* clergyman, will be continued through the entire volume. It will, doubtless be very interesting.

Moses Hull will lecture in Crosby's Music Hall, Chicago, July 18th, and 25th.

NEW BOOKS, PERIODICALS, ETC.

THE QUESTION SETTLED; A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM. By *Moses Hull*. Wm. White & Co., 158 Washington Street, Boston. New York Agents—The American News Company, 119 Nassau Street. For sale by J. C. Gill, 137½ Madison Street, Chicago. 1869. Pp. 235. Price, \$1 50. Postage, 20 cts.

This book is made up of eight chapters on the following topics: "The Adaptation of Spiritualism to the Wants of Humanity." "The Moral Tendency of Spiritualism." "Bible Doctrine of Angel Ministry." "The Three Pillars of Spiritualism." "The Birth of the Spirit." "Are we Infidels?" "Are we Deluded?" and "Objections Answered."

The author is to well known to the public, both as a writer and speaker too need any commendation at our hands. The book is well written and contains much that the world needs at the present day. The mechanical execution is excellent, and it will doubtless have a large sale.

LIFE PICTURES; A POEM IN THREE CANTOS. By *J. H. Powell*. Boston: Adams & Co., 25 Bromfield Street. Terre Haute, Ind: J. H. Powell. 1869. Pp. 167. Price, \$1 50. Postage, 12 cts.

This book of Poems, just issued from the press, will meet the wants of many natures. The author has beautifully portrayed the the secret workings of the human soul, and laid before the reader many pictures that will be recognized as true to life.

His "Lullaby" will be read and re-read by many mothers as one of the most expressive passages that has been written for ages.

BETTER VIEWS OF LIVING; OR LIFE ACCORDING TO THE DOCTRINE, "WHATEVER IS, IS RIGHT;" By *A. B. Child, M. D.*, Author of "Whatever is, is Right," "Christ and the People," etc. Boston: published by Adams & Co., 25 Bromfield Street. For sale at this office. 1869. Pp. 154. Price, \$1 00. Postage, 12 cts.

This book is divided into twenty short chapters, each treating on a different subject. Those who are acquainted with Dr. Child's style of writing will readily understand that every sentence contains an idea. No useless collection of words to fill up space, but a condensed volume of distinct ideas, so plainly set forth that every reader endowed with ordinary perception cannot fail to comprehend his meaning. Those who have read his little volume

entitled "Whatever is, is Right," will understand the theory of this work, as it is but this doctrine practicalized.

TALE OF A PHYSICIAN; OR THE SEEDS AND FRUITS OF CRIME. By *A. J. Davis*. Boston: Wm. White & Co., 158 Washington Street. New York Agents—American News Company. 1869. Pp. 325. Price, \$1.00. Postage, 16 cts.

This is the latest of a series of about twenty volumes by the same author. Unlike its predecessors, it is a fiction intended to show the influence of ante-natal causes upon the subsequent life of the individual. The author attempts to show that the fountain head of all human vices and virtues have their origin in hereditary, physical and psychical debasement. How far he has made out his case the reader must judge for himself. That there are laws whereby the characteristics of parents are transmitted, in a greater or less degree to their offspring, is entirely demonstrable. The noble plea which the author makes for the home, as the only place and means of securing right ante-natal and subsequent conditions, suitable and best for the young human being, deserves the thanks of all who feel an interest in the well-being of humanity. Our hotel, boarding-house and celibate life in America, as in France, is sapping the foundations of all domestic peace, purity and honor. We would cheerfully recommend the book to the careful perusal of all who have the good of humanity at heart.

LYCEUM SONG BIRD. Published by *Lou H. Kimball*, Lyceum Banner Office, 137½ Madison Street, Chicago. Pp. 48. Price, 25 cts; twelve copies, \$2.50; 100 copies, \$20.00.

This is a collection of original words and music, for the use of Children's Progressive Lyceums. It contains some most beautiful songs adapted to the young, set to music principally by *E. T. Blackmer*, Musical Conductor of Children's Progressive Lyceum of Chicago. Every Lyceum in the land should be furnished with this inspiring, soul-cheering book from which to sing at their weekly meetings.

SEERS OF THE AGES; EMBRACING SPIRITUALISM, PAST AND PRESENT. DOCTRINES STATED AND MORAL TENDENCIES DEFINED. By *J. M. Peebles*, Boston, Wm. White & Co., 158 Washington Street. 1869. Pp. 376. Price, \$2.00, postage 32 cents.

This book, which has just been issued from the press of Wm. White & Co., the great publishers of liberal and reform works,

will, undoubtedly, have a very large sale. It is what its name indicates, a complete history of Spiritual manifestations in all past times, as given through the Seers of the Ages, also a brief sketch of Spiritualism in the nineteenth century. It cost the author untold labor to prepare it for the press, and shows a degree of research and industry rarely manifested at the present time. It will richly repay any person who will give it a thorough, careful reading.

HALL'S JOURNAL OF HEALTH. A MONTHLY MAGAZINE. Published by W. W. Hall, M. D., 176 Broadway, New York. Pp. 32. Terms, \$1 50 a year. Single numbers 12 cents.

The June number of this interesting and useful journal is received. It should be in every family. More than ten times its cost would be saved thereby in actual expenditure, to say nothing of the inestimable blessing of health. This journal insists that "Health is a duty"—a lesson that needs to be impressed upon the minds of all. The editor declares that "men consume too much food and too little pure air; they take too much medicine and too little exercise." He further says: "I labor for the good time coming, when sickness and disease, except congenital, or from accident, will be regarded as the result of ignorance or animalism, and will degrade the individual, in the estimation of the good as much as drunkenness now does."

If the heads of families would use but a tithe of the money that they pay for doctor's visits and medicines, in providing for their families useful knowledge, such as this journal contains, disease would be banished from many households, and happiness would take the place of misery. Prevention is better than cure. We know we are giving sound advice when recommending you to send at once for *Hall's Journal of Health*. Dr. Hall is an experienced physician, animated with the sincere purpose of preventing disease and suffering. His journal ought to circulate by hundreds of thousands.

W. F. J.

POEMS: DEDICATED TO COLONEL DORUS M. FOX. By *J. William Van Namee*.

We have received a copy of this little book of 96 pages. It contains poems on various subjects. Price not stated.

THE BOSTON INVESTIGATOR. Josiah P. Mendum, Proprietor. Published weekly at 84 Washington Street, Boston, Mass. Horace Seaver, Editor. Terms, \$3.50; single copies, 7 cents.

We do like this paper. It is a bold unflinching advocate of human rights; "devoted to the development and promotion of universal mental liberty." We wish there were more such papers published, in lieu of the tons of trash by Orthodox printing houses.

The Boston Investigator has lately been enlarged, and otherwise improved. It is a fine looking sheet of eight pages. It reflects much credit upon its proprietor and its editor. It will do Spiritualists good to subscribe for this famous Infidel paper, which is now in its thirty-ninth volume. It recognizes Spiritualism as one of the great questions of the day, and impartially admits articles for and against it, its motto being, "Hear all sides—then decide."

WOMAN'S ADVOCATE. J. J. Belville, Proprietor. A. J. Boyer, Managing Editor. Eliza B. Burns, Miriam M. Cole, Associate Editors. Published every Saturday, at No. 60 Jefferson Street. Post-office Lock Box, 89, Dayton, Ohio. Subscriptions, \$2.50 a year.

No. 1, Vol. 2, of this well-printed, ably edited champion of Woman's enfranchisement, and consequent emancipation from social and political slavery, is on our table. We are pleased to find such able advocates of the cause of Woman (than which there never has been a holier cause) as friend Boyer, Mrs. Burns and Miss Cole. Friends, persevere; success will crown your efforts.

W. F. J.

LYCEUM BANNER.—Edited by Mrs. H. F. M. Brown and published by Mrs. Lou H. Kimball, at 137½ Madison Street, Chicago. Terms \$1.00 per annum in advance.

This is a very neat semi-monthly of 16 pages, devoted to the interests of Children's Progressive Lyceums, and consequently contains reading matter adapted to the young, while at the same time every article has something in it to interest and profit children of a larger growth. It is beautifully illustrated, and each alternate number contains a piece of original poetry set to music written expressly for the *Lyceum Banner*. Taking its mechanical and literary construction together we consider it the best child's paper now published, and advise every parent and guardian who wish to put the right kind of reading into their children's hands to subscribe for it.

BANNER OF LIGHT.—Weekly, published by Wm. White & Co., Boston, Mass. Luther Colby, Editor; Lewis B. Wilson, Assistant Editor; J. M. Peebles, Editor Western Department; Mary F. Davis, New York, Special Correspondent; Warren Chase, Corresponding Editor. Terms, \$3.00 a year.

This is the oldest Spiritual paper published. It is ably edited, and its mechanical execution is deserving of all praise. We would be glad if it had a circulation of more than one hundred thousand. As it is, it has probably a more extensive subscription list than all the other Spiritual papers combined. It is a high-toned paper, charitable often at the expense of justice, has not always been disposed to give all sides an equally impartial hearing, and, in this respect, manifests a lack of confidence in the triumph of Truth in its contest with Error. Brethren of the *Banner*, let all sides be heard. One-sided discussion is too much like the pulpitism of our day. Spiritualism, or God Almighty's truth in any other form, cannot be injured by an "open field and a fair fight."

The *Banner* has lately introduced a new feature in its pages, giving the history of wonderful Spiritual phenomena, accompanied by illustrations. We say, "long may it wave," even if it is not our ideal of perfection. The "beam" may be in our own eye.

W. F. J.

ANOTHER NEW BOOK JUST FROM THE PRESS.

THE QUESTION SETTLED.

A CAREFUL COMPARISON OF
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BY REV. MOSES HULL.

THE author of this new work is well known throughout the United States as one of the most earnest and efficient workers in the Spiritualist ranks. As a lecturer he ranks among the first, and as a writer his pen produces some of the freshest and most pungent thoughts of the day. His popularity will undoubtedly give this book a very large sale.

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BOOK LIST, ETC.

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This long-announced volume, from the pen of a well-known American man of letters who has given, for the last thirty years, much attention to the subjects treated, will not disappoint public expectation.

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Beginning with the modern phenomena that broke out at Hydesville and Rochester in 1848, and which have claimed so much of public attention here and in Europe, the writer, after giving a most interesting account of such contemporaneous incidents as are commended by irresistible testimony to the consideration of all liberal and thoughtful persons, shows their perfect analogy with the well-attested marvels of the past, the phenomena of witchcraft, somnambulism clairvoyance, &c.

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