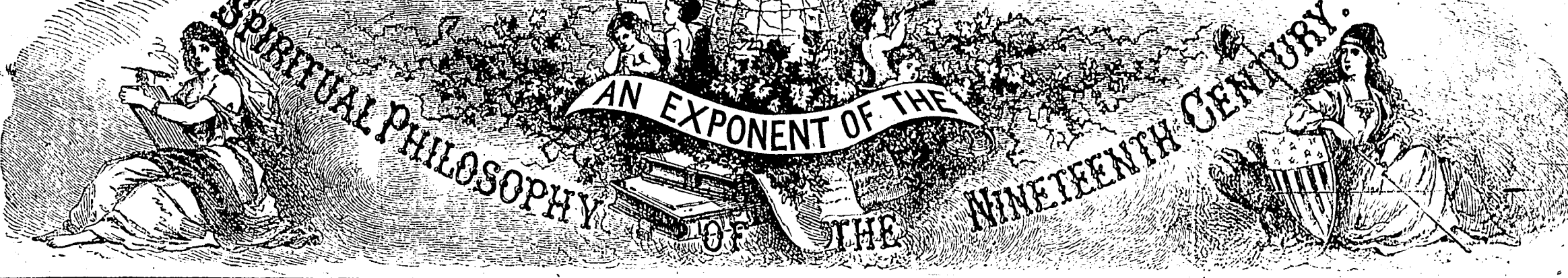


# BANNER OF LIGHT.



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## The Rostrum.

### "SPIRITUALISM MADE EASY." (C)

If it were not a sorry sight, it would be amusing to mark the wriggling and contortions which the world of skepticism is willing to go through, rather than to calmly face the spiritual verities of the present hour. Reason is not necessarily a component part of any theory which has for its object the proving that spirit return is a myth—the great mass of Christians are ready to swallow whatever may be offered, however difficult of belief, and wide of common sense, provided it promises to explain away these remarkable phenomena of the nineteenth century. And profiting by this desire on the part of a majority of Christians, that the only direct evidence of conscious existence after death shall be ruled out of court, many unprincipled sleight-of-hand performers and others of that ilk have entered the field as expositors(?) of the same, and have been gratefully welcomed by the Church much after the fashion of the apothegm concerning the drowning man and the straw.

But these disciples of "legendeism" invariably come to grief in the long run, and sink from view, covered even in many cases with the execrations of their wilful disciples, while the great principle which they strive to explain away and overturn still goes on gloriously to the fulfilling of its work among men. In America the jugglers and conjurers have on various occasions in the past dared to sound their signal, and cry, "It is finished," but they have one after another met with "signal" defeat. The Andersons, Von Vloeks, Carbonells, etc., etc., of the Western world, with whom we have had occasion to deal—where are they to-day? Echo reiterates the unanswered query. And now our English Spiritualist brethren are called upon to face the same phase of opposition, and are quietly meeting with good success in unmasking the tricks of the "smart fellows" who imagine they "can do it all." We give below two articles, which are placed in juxtaposition that the reader may peruse the statements made on both sides—first, a paragraph rehearsing in narrative style the exploits of one Herr Dobler, and the other a searching dissection of the operations of the whole body of imitators of the phenomena, by Dr. Sexton, an Englishman possessed of deep erudition, keen analytical powers, and marked eloquence of diction. Will the Boston Herald, which so willingly copied the paragraph from the London Era, with regard to the performances of Herr Dobler, oblige its many spiritual readers by performing a like service for the views of Dr. Sexton, which we give below, as printed in the London Medium and Daybreak for June 20th?

"A late number of the London Era publishes the following account of the performances of a conjurer who has been exposing Spiritualistic tricks in that city. It says:

Upon the platform of a small hall, where Herr Dobler took up a position, there was no apparatus nor any perceptible means by which a conjuration could be concealed. In close proximity to him sat two gentlemen selected as a committee by the audience. The lights were then extinguished, and when, after the space of two minutes, they were relit, we discovered the conjurer securely bound by cords in a chair, his hands being fastened behind his back so unmistakably that it was impossible to insert even so much as the finger-nail between the ropes. Upon the knot between his wrists a seal was placed, and it seemed certain that he was unable to move. He could not release himself. Whether he did so or not we are unprepared to say, and we confess to being equally unprepared to offer a solution of the mystery which followed. Upon the table by his side lay a tambourine and a bell. No sooner were we again in darkness than the tambourine—which, in order that its progress might be traced, bore a piece of phosphorus—was seen floating high above the heads of the spectators, while the bell clanged despondently and finally fell to the ground with a crash which was certainly calculated to startle the nervous.

But further wonders were in store. An overcoat borrowed from a spectator was placed on the table. There sat Herr Dobler, bound as before. Out went the lights, and then, in less time than it takes to tell, it was discovered on our Professor's back, his wrists still being securely fastened, but each arm passing through the corresponding arm of the coat. The cover of the garment was told now in silent "ghost" language, and he was again in possession of his property, and almost simultaneously with the extinguishing of the lights, "got it" resounded through the room, and "got it" we saw he had when the lights were turned up. A similar experiment was tried with a lady's muff, and in this case one of the committee placed his feet on those of the bound conjurer without being able to detect the slightest movement on his part. Nevertheless he assured us that his whistlers were pulled, and that the tambourine was placed on his head. Eventually Herr Dobler released himself from his bonds, expressed his thanks to his audience, and sent them away not a little puzzled."

**SPIRIT MEDIUMS AND JUGGLERS.**  
THE NATURE OF THE SPIRITUAL PHENOMENA  
EXPLAINED, AND THE TRICKS OF CON-  
JURERS EXPOSED.

An Oration delivered by Dr. Sexton, at Churchville  
Rooms, London, on Sunday Evening,  
June 15th, 1873.

It will be in the recollection of most persons present that some time since Prof. Pepper, on leaving the Polytechnic, took the Egyptian Hall for the purpose of giving an exhibition in which all the so-called tricks of the Spiritualists should be exposed. Now, no man living was better competent to do this than Prof. Pepper; he was a scientific man, he had paid great attention to the study of optics and optical illusions, as was evidenced by his celebrated "ghost" effects, and he had command of a very large supply of apparatus. The new entertainment that was to expose Spiritualism forever consisted of a series of spirit manifestations of the very lowest form of spirit manifestation, and every trick performed

could be most easily explained by any one who had paid the slightest attention to the subject. This exhibition went on for a short time, and was then suddenly brought to a close, the reason for its discontinuance being a most commendable one. Prof. Pepper stated that when he commenced this kind of entertainment he was under the impression that the Spiritualists consisted simply of a number of ignorant and illiterate persons, and that an exposure of the whole thing would consequently meet with the approval of all men who occupied anything like a position in society. To his great surprise, however, he soon discovered that some of the most thoughtful, learned, and scientific men living were firm believers in this same Spiritualism; and more, that large numbers of persons looked upon the subject in so solemn and serious a light that they considered treating it with ridicule or jest as highly offensive. The Professor, therefore, like the honest and conscientious man that he was, having a regard for the feelings of other persons, withdrew the performance, and there it ended. This course, however, has not been followed by others. Since we have in London at this moment several conjurers who night after night attempt by mere trickery to show phenomena something like those that take place in the presence of spirit mediums, and to humiliate and ridicule the whole subject of spirit communication. I may say at once, that if I deal severely with these men—several of whom are present—I do not out of any ill-will that I bear them, but because I feel keenly the most objectionable course of procedure that they are taking. In exposing their tricks I have no wish to do them any injury in their business, but simply to defend the glorious truths of Spiritualism against their miserable burlesque imitations. To the Spiritualist is not only a reality, but one of the grandest truths that has ever been made known to mankind. It has brought peace and consolation to many a suffering heart, and cheered many a dying pillow. It has opened the portals of the future world, and placed us face to face with the denizens of the great hereafter, and taught us—and some of us were not very apt pupils in learning the lesson—that there is a conscious and personal God who is the Father of all spirits, and that to love and worship his name is his highest duty on earth. With such views you will not wonder that we look upon this subject as being most solemn—I had almost said sacred—and that any attempt to bring it into ridicule, and provoke an ignorant mob to laugh at its verities, must jar most discordantly upon our feelings. If these conjurers were content to perform their feats of legendeism and leave Spiritualism alone, they might get away without let or hindrance from me. I have no desire to make the public acquainted with the mysteries of their craft, and thus destroy the illusive spell which constitutes their stock-in-trade. But when they parade the term Spiritualism on their bills and in their advertisements, and night after night with the most barefaced effrontery tell their audiences that the tricks they perform are of the same character and accomplished by the same means that mediums employ for producing what are usually called spiritual manifestations, they must expect to meet with the sternest opposition from every true Spiritualist. In fact, to be silent under such circumstances would be to be false to our faith, and criminal to what we hold to be the truth. This it is that has driven me into the course that I shall take to-night. These men defy us to discover their tricks, and cannot, therefore, justly complain when we, having done so, publish the discovery for the benefit of society at large. It is in the cause of Spiritualism that I speak when I say that whilst spirit manifestations admit of no means of accounting for them save that which they lay claim to, the tricks of these conjurers can be all explained upon the ordinary principles of deception confessedly resorted to by the practitioners of the art of legendeism. Some are diligent to find out, others are very simple and easy. I do not hesitate to say that those of Messrs. Maskelyne and Cook—both of whom are present—were very good at their trade; they are not Spiritualists, but they are above the usual range of feats of the kind; but they no more resemble spiritual phenomena—as I will show you presently—than does German silver the metal from which it borrows part of its name. Dr. Lynn's tricks—and he is also present—are really of a most simple character, easily understood by the merest tyro in conjuring, which fact I will endeavor to prove to you by not simply explaining them, but by performing the whole of them in exactly the same manner which I saw them at his entertainment. Those Messrs. Maskelyne and Cook I cannot perform to-night, because I lack the cumbersome apparatus by which they are accomplished; but I will explain them fully to you, and you will then see with what pretence these men assume to show phenomena at all analogous to spiritual manifestations.

The principle that I deal with to-night is the theory that all these-called manifestations are the result of trickery and imposture. Perhaps there are not many persons who entertain this view; since most people are inclined to think that, after all, there must be something in it, to say nothing of the numerous theories that have been invented to explain part of the phenomena upon some principle which, while it excludes the supernatural element, yet at least leaves room to conserve the honesty of the medium. Even these, however, believe that most of what is done in spirit circles is the result of some trick by which the weak-minded are imposed upon; and therefore I shall confine myself solely to this theory, that Spiritualism is in truth simply another name for humbug. According to this view, Spiritualists are divided into two classes—the deceivers and the deceived—the impostors and those who are imposed upon; and what is very curious, you have the ordinary state of things completely reversed, for in general it is the ignorant and illiterate who are deceived by the clever and intelligent, whereas in this matter it is the educated and well-informed who are imposed upon, and the uneducated and simple, Spiritualism comprises in its ranks some of the most eminent men living, in science, culture, and general knowledge, men not easily deceived in other matters, yet these are supposed to be all deluded and led away—by whom, think you? Why, by a number of ignorant mediums, many of whom can hardly write their names, and few—very few—of whom have had more than an ordinary education, or are above the average range of intelligence for people in the same sphere of life as that in which they move. This, to say the least of it, is highly improbable. The self-sufficiency with which the conjurers speak of the ignorance of Spiritualists is really curious. Do they imagine that they alone are capable of detecting trickery, and that we are all a set of ignorant dolts, having even common sense? I have seen Dr. Edmunds—a skeptic in the presence of other skeptics, a very large dining-table was moved most palpably, when no person touched it, all present kneeling on the chairs, the backs of which were turned to the table. "In that position," he says, "of the entire party, a heavy dining-table moved six

times—once over a space of eight inches at a swing. Then all the party, holding hands, stood in a circle round the table, at a distance from it, first of two feet, and then of three feet; so that contact by any person present was physically impossible. In this position the table lurched four times; once over a space of more than five feet, and with great force. The extent of these movements, without contact, will be understood, when I state that, in the course of them, this ponderous table turned completely round; that is to say, the end that was at the top of the room when the experiment began was at the bottom of the room when it concluded. The most remarkable part of this experiment was the final. The table had been turned to within about two feet of a complete reversal of its first position, and was standing out of square with the room. The party had broken up, and were gathered in groups about the room. Suddenly the table was swung violently over the two feet of distance between its then position and its proper place, and set exactly square with the room, literally knocking down a lady who was standing in the way, in the act of putting on her shawl for departure. At that time nobody touching the table, nor even within reach of it, except the young lady who was knocked down by it. On another occasion, in a different house, with other persons present, he informs us that whilst he and some friends were looking at the pictures, "very loud sounds, as of violent blows, came from a large table which stood alone in the centre of the room, nobody being near it. We turned to look at the table, and, untouched, it tilted up almost to an angle of forty-five degrees, and continued in that position for nearly a minute; then fell back. Then it repeated the movement on the other side. None of us were standing within five feet of it at that time. The room was well lighted with gas. There was no cloth upon the table, and all beneath it was distinctly visible. Only four persons were in the room, and no one touched it, nor was near enough to touch it had he tried." Now, such manifestations as these could not possibly have resulted from trickery, since, in the first place, there was no one present to play the tricks, and if there had been, deception would have been inevitable. These tables, you must bear in mind, were not touched by mortal hands, and therefore there could not have been muscular motion. Contrast this with the miserable exhibition of table-turning as seen on the stages of the conjurers, and you see at once that there is no analogy whatever between them; the latter being usually accomplished by silken cords or fine wire, which escape detection, because no one is allowed to see the color and the wire still in all ways of the color of the background, and the stage dimly lighted. In the Report of the Dialectical Society, and in Sergeant Cox's book, you will find an account of several such results as those I have mentioned taking place, under circumstances which prevented the possibility of any trickery being resorted to. Of course most of us who are believers in Spiritualism have witnessed far more wonderful phenomena; but I quote these because they occurred in the presence of scientific skeptics, whose sole object was to detect and expose trickery, if any there were.

Professional conjurers are utterly unable to produce anything like the spiritual manifestations, if subjected to the conditions imposed on the medium. Even the simple phenomenon—the simplest of all—of table rapping can only be produced by conjurers with the aid of elaborate machinery. Take the exhibition of Professor Anderson, as shown a few years ago, for the professed object of exposing Spiritualism. In order for having four chairs on a table he had an electric battery communicating by wires with the table, and an arrangement of small hammers under the table, by means of which the taps were produced. "This," said he to me one day, "is the mode in which the humbug of Spiritualism is carried on." "Oh, that's it, is it?" I inquired. "That's it," he replied. "Don't you see how nicely it can be managed by electricity? I have exposed the whole thing now." "Well," said I, "I have witnessed this sort of thing in the houses of friends and in my own home, where there were no battery, wires, nor hammers worked by electricity, nor any of the arrangements that you speak of. How do you explain that?" Of course at this time I was not a Spiritualist. "Oh," he replied, "you are as big a fool as the rest of them." "Just so," I remarked, "only that does not get you out of the difficulty. I recollect one sapient writer, who certainly deserves a tomb in Westminster Abbey for having done such a discovery, declaring that the raps were produced by the action of the *personae laqueae*—one of the muscles of the leg—which was made to snap in some peculiar way by moving the foot. Every one who has heard the genuine spirit-raps will know that they cannot be produced by batteries and hammers, that their peculiarity is such that they admit of no imitation except a very clumsy one, and the same may be said of all the other phenomena. If Spiritualism be a delusion and mediums impostors, how is it to be accounted for that no conjurer can do anything at all worth comparing with what we call spirit manifestations? That they pretend they do is quite true, but that they do nothing of the kind is equally certain to those who have looked into the subject. This I will now endeavor to show you. In pursuing this inquiry I shall be compelled to go back to the time when the Davenport Brothers were in England. Many of you who are now present, I have no doubt, recollect these extraordinary young men; others, probably, have forgotten what they did; and some of my younger hearers, perhaps, may have not seen them at all. A few weeks ago one of the country newspapers, speaking of my lectures, remarked that there was not much to be said against my Spiritualism, but that it was too bad of me to lend my name and position to uphold the "Davenport delusion." Now it is just because I feel sure that there was no delusion at all in the matter, that I take the course I do. I mentioned on a previous occasion, in this room, that while the Davenport Brothers were in England I wrote a letter\* to the National Reformer defending them from the charge of trickery which had been preferred against them in that journal. That letter contained mainly a reference to their collision with a trial of their powers, but skirted the contest when they found that the Brothers were really in earnest. Professor Anderson of course made a great noise about the matter, declared that the trick was sheer humbug from beginning to end, and that he could himself perform them with the greatest ease in the world. The consequence of this was that the Brothers wrote the following letter:

"208, Regent street, Oct. 6, 1864.  
Sir—Having read your letter in the Morning Post of Saturday last, we beg to accept the challenge made or implied in that communication. We are ready to appear before a party of twelve or more gentlemen specially chosen as capable of fairly investigating the phenomena we present. You shall be present, and shall have every facility given you to examine the empty room and the instruments we use. You shall then explain to the satisfaction of the gentlemen present the legend which you have stated we employ, or produce, if you can, in your own person, the same result. Should you succeed by legendeism in performing or imitating these results, or be able to detect and expose imposture, we shall then be ready to acknowledge that your accusations are justly founded. But if you fail, as we are well assured you will do, we shall require you to retract publicly the accusations you have publicly made against us. We are, &c.,  
THE DAVENPORT BROTHERS."

This letter, then, which nothing could be fairer, was forwarded to Mr. Anderson, and what think you was his reply? Why, that he had not given any challenge at all. A similar one was then sent to M. Tolmaque, who also had been denouncing the Brothers as impostors, and that worthy likewise declined the honor of a contest. A letter was then written to Mr. Dion Boucicault, at whose house a séance had been previously held by the Brothers, challenging the two conjurers to do what the Brothers did under the same circumstances. This letter was signed by Ira and William Davenport and William Fay, and published in the papers at the time. This, like the former one, passed unheeded by both Anderson and Tolmaque. The former shuffled off it by requesting the Brothers to perform their tricks in the light in his theatre, and the latter declared that he would have nothing to do with works of darkness. Other challenges were given by the Davenports and by Mr. Palmer, the end of them all being that Tolmaque should try the following in the Morning Star:

"I, M. Tolmaque, Prestidigitateur, hereby inform Mr. Palmer that as long as he sails under false colors I will not answer him, or any of his friends, on the subject of the Brothers Davenport."  
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The gist of this is easily seen, that unless the Brothers would acknowledge themselves conjurers he would have nothing to do with them; that is, unless they would lie, and state themselves to be what they were not, they would wash his hands of the whole affair. One of the professors of the art of legendeism there was, and he was far superior in his abilities to most of the others, viz., Hermann, who candidly acknowledged, after attending a Davenport séance, that he was totally unable to comprehend how the phenomena were produced. A standing challenge, offering £100 to any conjurer who could accomplish the same results as the Davenports under the same conditions, was then inserted in the papers by Mr. Palmer, the manager of the Davenport exhibition; but it met with no response from the conjurers. They all knew perfectly well that their feats of legendeism would be utterly useless beside the marvelous mediumistic power of the Brothers.

Scientific men were invited on all hands to investigate the phenomena, and in doing so to apply the strictest tests that human ingenuity could suggest. Very few of them availed themselves of this, the majority declining to do so for the same reason that they refuse to investigate Spiritualism to-day. Dr. Carpenter—at least he is generally considered to be the author of the article in the Quarterly Review on "Spiritualism" and its recent converts—October, 1871—makes the following statement: "We were requested to join a committee for investigating the supposed 'powers' possessed by the Davenport Brothers. Being informed that the members of the committee would be required, like ordinary attendants at the Brothers' performance, to join hands in a 'circle,' and that the essential part of the performance themselves took place either within a cupboard into which no one was permitted to look, or in a dark room, we replied that we did not consider these performances to be proper subjects of scientific inquiry, for that no scientific man could consent to forego the use of his eyes and his hands, the most valuable of his instruments for the investigation of objective truth." Now this is very far removed from the truth. Not only were the Brothers not placed "in a cupboard into which no one was permitted to look," but investigators were actually allowed to take a seat inside the said cupboard whilst the manifestations were going on. As to the joining hands in a circle, this was done to render imposture impossible, instead of to aid it. Whilst all had hold of each other's hands it was not that no one could, by any possibility, assist in the performance of the tricks. The conditions, therefore, which this writer makes out to have an air of suspicion about them, were in reality adopted as a safeguard against deception. How very difficult it is to please some people!

Now, as I have stated on a previous occasion, I took great pains to investigate the Davenport manifestations, and I will briefly describe to you the result of my personal experience in the matter, and place it in juxtaposition with my experience of conjurers who pretend to show all the Davenport phenomena, and to accomplish the same results by means of trickery. What took place in the cabinet is being regularly broadcast—I can hardly call it imitated—by Herr Dobler, &c. The Cabinet. The first time that I saw the Davenport Brothers, I went upon the stage as one of the committee of investigation, and on this and other occasions that I visited them, I had ample opportunity of noticing what usually occurred in their presence. We—that is, I and some one else selected from the audience—made their hands and feet perfectly secure by means of ropes. We fastened them to the ends of the cabinet in such a way that we considered it utterly impossible that they could move. I was especially careful to place the ends of the ropes upon the floor, in a particular manner, so that afterwards I could tell whether the ropes had been untied, or in any other way tampered with. Before the door of the cabinet could be closed, a horn was thrown out with some violence; and, having been replaced—we, in the meantime, satisfying ourselves that the Brothers were not in the doors were shut. In an instant afterwards, six musical instruments were played upon, bells were rung first, and thrown out at the aperture afterwards, arms of various kinds and sizes were thrust out at the small aperture in the front, and various other phenomena of a similar extraordinary character took place. In the midst of the noise produced by musical instruments and bells, the doors of the cabinet were suddenly flung open, and there sat the Brothers tied as at first. I went immediately to examine the hose ends of the rope, which I found lying on the floor exactly as I had left them, evidently never having been moved, which they must have been

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Professional conjurers are utterly unable to produce anything like the spiritual manifestations, if subjected to the conditions imposed on the medium. Even the simple phenomenon—the simplest of all—of table rapping can only be produced by conjurers with the aid of elaborate machinery. Take the exhibition of Professor Anderson, as shown a few years ago, for the professed object of exposing Spiritualism. In order for having four chairs on a table he had an electric battery communicating by wires with the table, and an arrangement of small hammers under the table, by means of which the taps were produced. "This," said he to me one day, "is the mode in which the humbug of Spiritualism is carried on." "Oh, that's it, is it?" I inquired. "That's it," he replied. "Don't you see how nicely it can be managed by electricity? I have exposed the whole thing now." "Well," said I, "I have witnessed this sort of thing in the houses of friends and in my own home, where there were no battery, wires, nor hammers worked by electricity, nor any of the arrangements that you speak of. How do you explain that?" Of course at this time I was not a Spiritualist. "Oh," he replied, "you are as big a fool as the rest of them." "Just so," I remarked, "only that does not get you out of the difficulty. I recollect one sapient writer, who certainly deserves a tomb in Westminster Abbey for having done such a discovery, declaring that the raps were produced by the action of the *personae laqueae*—one of the muscles of the leg—which was made to snap in some peculiar way by moving the foot. Every one who has heard the genuine spirit-raps will know that they cannot be produced by batteries and hammers, that their peculiarity is such that they admit of no imitation except a very clumsy one, and the same may be said of all the other phenomena. If Spiritualism be a delusion and mediums impostors, how is it to be accounted for that no conjurer can do anything at all worth comparing with what we call spirit manifestations? That they pretend they do is quite true, but that they do nothing of the kind is equally certain to those who have looked into the subject. This I will now endeavor to show you. In pursuing this inquiry I shall be compelled to go back to the time when the Davenport Brothers were in England. Many of you who are now present, I have no doubt, recollect these extraordinary young men; others, probably, have forgotten what they did; and some of my younger hearers, perhaps, may have not seen them at all. A few weeks ago one of the country newspapers, speaking of my lectures, remarked that there was not much to be said against my Spiritualism, but that it was too bad of me to lend my name and position to uphold the "Davenport delusion." Now it is just because I feel sure that there was no delusion at all in the matter, that I take the course I do. I mentioned on a previous occasion, in this room, that while the Davenport Brothers were in England I wrote a letter\* to the National Reformer defending them from the charge of trickery which had been preferred against them in that journal. That letter contained mainly a reference to their collision with a trial of their powers, but skirted the contest when they found that the Brothers were really in earnest. Professor Anderson of course made a great noise about the matter, declared that the trick was sheer humbug from beginning to end, and that he could himself perform them with the greatest ease in the world. The consequence of this was that the Brothers wrote the following letter:

"208, Regent street, Oct. 6, 1864.  
Sir—Having read your letter in the Morning Post of Saturday last, we beg to accept the challenge made or implied in that communication. We are ready to appear before a party of twelve or more gentlemen specially chosen as capable of fairly investigating the phenomena we present. You shall be present, and shall have every facility given you to examine the empty room and the instruments we use. You shall then explain to the satisfaction of the gentlemen present the legend which you have stated we employ, or produce, if you can, in your own person, the same result. Should you succeed by legendeism in performing or imitating these results, or be able to detect and expose imposture, we shall then be ready to acknowledge that your accusations are justly founded. But if you fail, as we are well assured you will do, we shall require you to retract publicly the accusations you have publicly made against us. We are, &c.,  
THE DAVENPORT BROTHERS."

This letter, then, which nothing could be fairer, was forwarded to Mr. Anderson, and what think you was his reply? Why, that he had not given any challenge at all. A similar one was then sent to M. Tolmaque, who also had been denouncing the Brothers as impostors, and that worthy likewise declined the honor of a contest. A letter was then written to Mr. Dion Boucicault, at whose house a séance had been previously held by the Brothers, challenging the two conjurers to do what the Brothers did under the same circumstances. This letter was signed by Ira and William Davenport and William Fay, and published in the papers at the time. This, like the former one, passed unheeded by both Anderson and Tolmaque. The former shuffled off it by requesting the Brothers to perform their tricks in the light in his theatre, and the latter declared that he would have nothing to do with works of darkness. Other challenges were given by the Davenports and by Mr. Palmer, the end of them all being that Tolmaque should try the following in the Morning Star:

"I, M. Tolmaque, Prestidigitateur, hereby inform Mr. Palmer that as long as he sails under false colors I will not answer him, or any of his friends, on the subject of the Brothers Davenport."  
M. TOLMAQUE.

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The gist of this is easily seen, that unless the Brothers would acknowledge themselves conjurers he would have nothing to do with them; that is, unless they would lie, and state themselves to be what they were not, they would wash his hands of the whole affair. One of the professors of the art of legendeism there was, and he was far superior in his abilities to most of the others, viz., Hermann, who candidly acknowledged, after attending a Davenport séance, that he was totally unable to comprehend how the phenomena were produced. A standing challenge, offering £100 to any conjurer who could accomplish the same results as the Davenports under the same conditions, was then inserted in the papers by Mr. Palmer, the manager of the Davenport exhibition; but it met with no response from the conjurers. They all knew perfectly well that their feats of legendeism would be utterly useless beside the marvelous mediumistic power of the Brothers.

Scientific men were invited on all hands to investigate the phenomena, and in doing so to apply the strictest tests that human ingenuity could suggest. Very few of them availed themselves of this, the majority declining to do so for the same reason that they refuse to investigate Spiritualism to-day. Dr. Carpenter—at least he is generally considered to be the author of the article in the Quarterly Review on "Spiritualism" and its recent converts—October, 1871—makes the following statement: "We were requested to join a committee for investigating the supposed 'powers' possessed by the Davenport Brothers. Being informed that the members of the committee would be required, like ordinary attendants at the Brothers' performance, to join hands in a 'circle,' and that the essential part of the performance themselves took place either within a cupboard into which no one was permitted to look, or in a dark room, we replied that we did not consider these performances to be proper subjects of scientific inquiry, for that no scientific man could consent to forego the use of his eyes and his hands, the most valuable of his instruments for the investigation of objective truth." Now this is very far removed from the truth. Not only were the Brothers not placed "in a cupboard into which no one was permitted to look," but investigators were actually allowed to take a seat inside the said cupboard whilst the manifestations were going on. As to the joining hands in a circle, this was done to render imposture impossible, instead of to aid it. Whilst all had hold of each other's hands it was not that no one could, by any possibility, assist in the performance of the tricks. The conditions, therefore, which this writer makes out to have an air of suspicion about them, were in reality adopted as a safeguard against deception. How very difficult it is to please some people!

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## Free Thought.

## ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST AND BIBLE IN THE UNITED STATES CONSTITUTION.

NUMBER EIGHT.

BY W. F. JAMIESON.

I have abstained from making any extended comments upon the paper by Jonathan Edwards, having done that in my publications a year ago.

During 1867 there was considerable work accomplished to further the "Reform," and of a most effective character, too. There appeared many articles in magazines and papers; the influence of the pulpit was more generally enlisted. That class of clergymen who deem the "cause of Christ" paramount to all other causes, were ready to waver over the support of the measure for Christianizing America. There were many addresses and resolutions in deliberative bodies and public meetings. The pens of Drs. Pressly, Spruill, and Willson, of Alleghany, Pa., did constant and, as the friends of the Movement say, "invaluable" service. Dr. Benjamin Kurtz, of Baltimore, Md., wrote articles for the *Lutheran Observer*. Dr. George Duffield, of Detroit, Mich., from a special committee to deliver an oration on the subject was referred by the Presbyterian Synod of Michigan, reported and advocated a paper which was adopted, resolving that—

"Devoutly recognizing in our present calamities and distresses, as we do, His avenging hand, who is 'Governor among the nations,' how at His Sovereign foot in humble submission to His righteous will; and while we cordially sustain our civil authorities, in the maintenance and prosecution of a war of defense, rendered necessary for the preservation of our Union and Government, and do honor to them for having so frequently, of late, convoked the people for purposes of humiliation, fasting, prayer and giving thanks to God, we do earnestly desire and urge that the name of Jesus, to whom God has sworn that every knee shall bow and every tongue confess, be distinctly recognized and honored by our rulers, and especially that the Omnipotent and righteous providence of the Lord Jesus Christ be looked to and confided in for the solution of the great questions of philosophy and morality, involved in the public affairs of our beloved country."

A Christian Convention in behalf of the Movement met in Philadelphia, March 5th, 1867. Addresses were made by Prof. McVayne, of Princeton, the Rev. J. R. W. Sloane, of New York, and the Rev. R. Audley Browne, D. D., then a member of the Pennsylvania Senate. The Hon. William Strong, now of the Supreme Court of the United States, presided at this meeting, and was elected President of the National Association.

On the ninth of April ensuing, a convention of the Friends of the cause in Western Pennsylvania assembled in Pittsburgh, and organized a local association, with R. Audley Browne, D. D., as President. The spirit and convictions of this meeting may be judged from its first resolution, viz:—

"That it is the mind of this Convention that these amendments ought to be made: First, because they state facts which are incontrovertible as they are solemn; second, because they truly express what, if properly understood, is the firm conviction of the overwhelming majority of this people; third, because God commands it, and it is perilous to disregard a Divine command."

In September, 1867, was issued the first number of the *Christian Statesman*, a semi-monthly journal, established by Rev. T. P. Stevenson and Rev. D. McAllister, for the advocacy of the Recognition of God in the United States Constitution, "as the author of National Existence, and the Source of all power and authority in civil government; 'Jesus Christ as the Ruler of Nations'; 'The Bible as the fountain of law and the supreme rule for the conduct of nations.' The paper is ably edited. From the date of its establishment it has faithfully chronicled the progress of the Movement, especially the favorable features. It has published full reports of Conventions. It is now an eight-page journal, issued weekly. It solicits stock subscriptions, and has obtained about \$12,000. It makes its aim clear and distinct, as follows:

"The design of this paper, as its name suggests, is the discussion of the principles of civil government in the light of Christianity. It has been established to advocate the proposed Religious Amendment to the Constitution of the United States. At the same time it will aid in maintaining all existing Christian features of our civil institutions; in particular, Laws against the Desecration of the Sabbath, the Christian Law of Marriage and Divorce, the use of the Bible in the Public Schools, and Laws prohibiting the traffic in intoxicating drinks. As a measure fundamental to all these, it will labor for the adoption of such amendments to the National Constitution as will indicate that this is a Christian nation, and will place all Christian Laws, Institutions and Usages in our Government on an undeniable legal basis in the fundamental law of the nation."

Rev. Jonathan Edwards, writing from Baltimore, Md., Dec. 8, 1869, says:

"Having carefully read the *Christian Statesman* from the first, you will permit me to say that it has been the exhibit of ability, patience, earnestness and truth, such as well justify its noble name and vindicate its noble aims."

Rev. John T. Pressly said:

"Having been a reader of the *Christian Statesman* from the first, I can very cordially recommend it to all who desire to see a fair, candid and thorough exposition of those great principles which lie at the foundation of a Christian government, and which must be carried out in practice, if the nation would secure the favor and protection of Heaven."

Prof. Taylor Lewis bears his testimony to its ability as follows:

"Although I have written a few articles for the *Christian Statesman*, that shall not prevent a frank expression of my opinion respecting the skill, ability and truthfulness with which it has been conducted. In no paper in our land do we find so full and clear a discussion of the great principles which must underlie our own and all other political systems. This gives it great value as a literary and philosophical storehouse of ideas, aside from that most important question of the 'State's moral character and accountability,' which it was established to advocate. It is, too, remarkably fair and truthful. These qualities make it deserving of the patronage of every thinking and cultivated mind, aside from individual concurrence in all its views."

It is no mean feat that Liberalists have to deal with. Many of the best minds in the Church have espoused the cause.

## SCIENTISTS vs. SPIRITUAL PHENOMENA.

It has occurred to me that it would be an opportune time, and serve a useful purpose, just at this moment—when the waves of these phenomena are washing away the poor barriers erected against them by ignorant and unskillful engineers—to give the public, in a condensed form, the names and residences of these pretentious artizans.

It is true they have published themselves abundantly; but their business cards are scattered about, and it will be a difficult matter, in another decade, to obtain any information of their opinions, or perhaps even names. I think this is a duty we owe in the way of warning to the next generation. Unless we have something at hand to confront these gentry with, every mother's son will some day seek to escape by justly swearing "I know not the man."

I would propose something of this kind as a moral scare-crow:

Prof. Faraday, London: "Pushing tables around by unconscious muscular action, weighing in many cases three or four hundred pounds, without knowing that you are doing it!"

Prof. Agassiz, Boston: "Stupendous delusion! making pie men liars and women worse."

Prof. Huxley, London: "Even supposing them to be genuine, of no manner of interest!"

Prof. Brewster, London: "It is and it ain't, but more of the aint than the is."

Prof. Thomson, England: "Insanity and delusion." Refers to 1781 to disprove what takes place in 1872—only one hundred years behind the world.

Prof. Carpenter, England: "Unconscious Cerebration! a new horse-power, patent applied for."

To all this one might add the loose bone in the knee-joint theory, if the association would not hurt the feelings of the Buffalo doctors; at all events we might put in, without offence,

the excellent and learned fellow antediluvian, Tayler Lewis, of Schoenectady.

The day for retribution has come, and in the nature of things, these men need not hope to escape. In most cases, so slow is the progress of truth, the obstructionist escapes the present penalty, but now swift destruction dogs their heels. Whilst one detests their traitorous crime, we must sorrow for the criminal, God pity them and forgive them. Men will not.

A. F. JONES.

## WETHERBEE'S "NIGHT THOUGHTS."

"Tired Nature's sweet restorer, balmy sleep," sang the poet a hundred and thirty years ago, and we may add, his immortal verse contained more of beauty than of truth—thanks to the author that preserved the fly; but who doubts but there were night thoughts before Edward Young was born, and every night since? We are glad, however, that they were not written out in faultless verse, for then libraries would have been too full to have been appreciated. We are glad still that every amateur has not spoken his thought out loud, for the world would have had in the operation, as Falstaff would have said, too much sack for the bread it contained.

We have always enjoyed our own "night thoughts," and always expect to. To us they are a "dark" but unexceptionable science. Some few things that we have written and printed were the blossoms of our "night thoughts"—why may we not call them "night thoughts" and done with it, and why not be extended in prose as well as verse? We have an impression that the poet's "thoughts" were born, like ours, in prose, and then.

"Poet's pen made it into shape,  
And gives to airy nothing a local habitation and a name."  
We have no time or taste for that, but in our own way we will write out a night thought or two, and print them in the *Banner*; we may prove too much sack or too little bread, but the thoughts shall be in homeopathic doses, depending for approval more on honesty and brevity than on wit. Thus ends our apology.

The mission of Spiritualism in this age is to prove, otherwise than by faith, individual conscious existence beyond the grave. There are collateral advantages besides, but that is the mission. If it does that, it fulfills its mission. It comes to supply one want: If it supplies others, well and good; if not, well and good also. Mr. Tinkham (who knows better now, for he has been promoted—that is, he has passed on), said he saw no good in it—it could not be depended upon; his brother(?) did not know his earthly middle name; his father(?) was a cautious man in this life, told him things would come out so and so—and the prophecies were false, and so on. Tinkham said the whole thing was a sham and a delusion, and he was a poorer man for having had anything to do with it.

We said to Tinkham, "Why do you wear your flannel shirt on your head to keep it warm?" "Why," says he, "then I could not see; and it was intended for and to fit my body." Continuing, we said, "Is the proof of a disembodied intelligence—is the proof that somebody who once walked the earth still exists in the hereafter, to be snubbed, because it does not tell us all we want to know? because it does not tell us all things? because it does not fill our head with knowledge and our pocket with wealth? showing us all 'royal' roads and making a 'Lubberland' of the world? Would Spiritualism be a blessing if it were a substitute for labor or study, giving us results without exertion? Is there any reason, Tinkham, why you should be especially favored? and if general, where the advantage? Who are the men in the front to-day, as a general thing—in all departments? They are those whose early life's struggles made them fertile and self-reliant. If Modern Spiritualism—that is, our connection with the spirits—clothed us in purple and fine linen, and fed us sumptuously every day, manhood would be a 'lost art.' If Modern Spiritualism teaches one thing positively besides its one special mission referred to, it is this: That every man must, in the language of Burns, 'reek his own reek'—or in the language of Scripture, 'work out his own salvation.'"

The Tinkhams may try to make the flannel shirt cover both head and body, and failing damn the institution; but thoughtful people will take the gift for what it supplies and be thankful for that; for every other door of hope science has shut, or proved up as false lights, and it would condemn this on general principles, and as a general thing does. It is a pleasant thought to us, that "star-eyed science" never was a pioneer in discovery, only a cultured classifier of things more or less accidentally discovered, and generally by the unscientific of babes. We expect to enjoy as a joke a hundred years hence, or less; the foolishness of scientific preaching in this age on the subject of Modern Spiritualism, and to see it pay tribute to it or its pioneers, by stealing the patent right, as it has almost everything else; for invariably the valuable nugget is found where science says it cannot legitimately be. We will omit historic illustrations. There are a great many Tinkhams in science and in religion, and the Tinkhams in Spiritualism help much this scientific condemnation referred to on general principles. But we are reminded we promised brevity; let us close this "thought," then, by saying:

When I see any one seeking aid of the spirits, intending to be guided more or less to definite profitable ends, invoking success, presuming as a matter of course that the book of fate is open to them—the spirits—sinking their human efforts by playing second fiddle to spiritualistic suggestions in life's scramble—I say unhesitatingly, that man is on the road to ruin; he is a Tinkham wearing his flannel shirt on his head. If successful, it will be an illegitimate success, and accidental, like a prize in a lottery. The law is, to draw blanks; a prize often costs more than it is worth. Tinkham whispers to me now—at least sentimentally—that he forgot when in the form the real good for the fictions, and we suggest in every case an appeal from Tinkham drunk to Tinkham sober; that is, from his lower to his higher level. Does any one ask them the practical good? We say, "Is not life more than meat, and the body more than raiment?" We quote Scripture from memory: It is thirty years since we were at Sunday school in the proper sense, and we are not nice in our texts; probably some old defunct clergyman, who ought now to know better, influenced us to quote that; we intended to suggest, the wisdom of sober Tinkham, that the special mission of Spiritualism was to prove a future existence by the fact itself, and doing that, was its excuse and necessity for its advent, and the next best thing about it for human good in this day and generation, is the teaching, by current facts that it does not come to us to save us from the struggles in life. What its future may be, we know not; we are speaking for now, and we thank it for its good hope, and thank it also for its warning voice, never to call upon Hecates for help except through one's own individual efforts, that the gods help those that help themselves. As we do not propose this as a fable to our "Night Thoughts," we leave the subject, which is full of suggestions, for some other night's entertainment.

## RE-INCARNATION.

DEAR BANNER.—Not believing in the doctrine of re-incarnation as promulgated by your Portland correspondent, I, being strongly impressed to do so, wrote a few lines to him, not expecting them worthy of a review in your valuable columns. I know that spirits can and do come back, and believe that, magnetically or otherwise, they get all of the experience of earth-life that is necessary for them without being born again. It seems that "H." received my letter and read it, obtained a knowledge of its contents by "vision," and then writes about what he heard my letter say—(which appeared in yesterday's *Banner*). He had better tell the beam from his eye before he says the beam in mine, but he may possibly hear of "hearing a vision," if he will read or see Acts ix: 10-16; and I can tell him where he can "hear" or "see" of at least nine more such events, but if he search forever, he cannot find the "shadow of a claim" that Jesus was a re-incarnated human being, and his "question" is not "pertinent," and if his theory is true, he ought not to succumb to a mere seeming blunder, for I may be his own "darling cherub child" of a former life, suffering for the transgressions of my "fathers" through re-incarnation, and enjoying myself by rearing eight children whose real parents lived long before the flood. Oh, consistency, thou art a jewel.

North Reading, Mass., July 6th, 1873.

## Banner Correspondence.

## Connecticut—Letter from E. Annie Hinman.

DEAR BANNER.—It is some time since I intruded myself upon your notice, for I dislike to take space in your valuable columns to rehearse my own perplexities; but as I have recently had an experience that was peculiarly trying, and inasmuch as there is no one who will be likely to relate it but myself, I feel moved to write you for the double purpose of letting the people know what speakers have to endure, even at this late day, and to show the disposition, on the part of Christian gentlemen and "highly respected citizens," to stifle free speech and usurp the public rights. Having been for some time in your correspondence with a lady in the town of Middletown, Conn., I determined to visit and make her acquaintance when my engagement with the friends in Providence was concluded, and while her to that effect, in reply to which I received an invitation to lecture, but was told that the meeting were not in favor of females as lecturers, and that there were no Spiritualists there, &c., &c., all of which strengthened me in my impressions to go and to lecture, as it proved that the community there were asleep and "behind the times," and I had determined to wake them up if possible. How well I succeeded the sequel will show. Having determined on visiting the place, I wrote my friends that they were at liberty to announce a lecture upon any subject they chose. On arriving I learned that a notice for a lecture upon the subject of temperance had been given from the churches for that evening, in accordance with which we repaired to the hall. At the door I was introduced to one Deacon Bushnell, a strong temperance man, who was invited to preside over the meeting and introduce me to the audience, which was large, and made up, as I was told, of Madison's best citizens, who gave me the strictest attention. In closing I rather inadvertently remarked that the spirits of the victims of the rum trade were calling for retributive justice, not only on the rum-seller, but also on the men who prostituted their property by leasing it for such purposes, and the Christians who backed them up by voting them a license law to legalize their business; whereupon the chairman jumped up and denounced me as a Spiritualist, and apologized to the audience for introducing me. He said it was a plot that had been laid to introduce Spiritualism and implicate the church.

When the gentleman had finished, I advanced to the front of the platform and begged the audience to allow me a moment, in which I proceeded to exonerate the chairman from all complicity with me in the matter; said I had not thought it necessary to state what my religious beliefs were in order to treat the theme of temperance; that I had not meant to intrude my religious views upon the audience; did not think I had; but that I had spoken of the spirits of the rum victims, because I thought they had spirits; but, being driven to the wall, I must either show my colors or deny my principles, and as I had none I was ashamed of, I could not do that, and was, consequently, obliged to pledge myself to the charge of being a Spiritualist. I had not come there expecting to speak upon the subject, but I had invited. This brought down the house, when the deacon again arose to his feet, saying that "he should never give his consent to a lecture on Spiritualism (for which he was vociferously applauded by his side of the house); but that he would proceed to take a collection for the benefit of the speaker, if the audience wanted to pay a woman for coming there to preach Spiritualism. At this juncture of affairs, a gentleman in the audience arose and said that he saw no call for the remarks of the chairman, as a temperance lecture was advertised, and a very able one had been given, and he would move a vote of thanks, which motion was put and carried; but before the audience dispersed that night, a movement was put on foot for a lecture on Spiritualism, though no effort was made for nearly a week, when the hall was secured and a lecture on Spiritualism advertised under the auspices of the Connecticut Association of Spiritualists, which lecture was given to a large audience, who were very much interested, and unprompted me to speak again. But upon application for the hall for a second lecture it was denied. I then called upon the chairman of the committee to ascertain the reason for the refusal, and the only one given was, that I taught doctrines contrary to theirs, and which they did not believe. In vain I expostulated with him, telling him it was not a sufficient reason, nor one in which the public would be likely to justify him, and asked if the hall could be obtained for a lecture on another subject, and was given to understand that upon no condition could the hall be procured for Spiritualism, but that there would probably be no objection to lecturing by me upon other subjects.

I then applied for the use of other halls and lecture-rooms, but there were some objections raised, and no place could be found where I could speak. After duly considering the matter, I concluded that I would give another lecture, and accordingly wrote to the Chairman of the Society's Committee, and solicited the use of the hall, and gave my subject as, "Whither are we drifting?" and was surprised by another refusal, except upon consideration that I should go to the Rev. Mr. Gallup, and give him the subject-matter of my lecture, and get his approval and sanction; but I refused to do that, and standing, if I could do that, I might perhaps get the hall. Being justly indignant at such treatment, and the perpetrators thereof, I, upon the impulse of the moment, told the gentleman I would give the lecture, and that sometime he might come to the conclusion that he had not acted the wisest part. To take him no place in doors, there was no other alternative but to take the out-of-doors, and a lecture was accordingly advertised to be given from the steps of the residence of Mr. G. N. Wilson; the weather being favorable, the lecture was a good one, many coming from surrounding towns. Perfect order and quiet pervaded the entire assembly, which stood an hour and twenty minutes, listening, whilst I told them into what we were drifting; and many there were who for the first time were made aware of what the "priestcraft" are trying to do.

I cannot close without making one more appeal to the Spiritualists of Connecticut. There are many towns in our State that are in the same condition as Madison, which have never yet heard anything in favor of, or to enlighten them upon the subject of Spiritualism. In all these places the people only to be made acquainted with the fact that good, intelligent and eminent men, and women are embracing it, and that it has a philosophic basis, and is backed up by numerous scriptural evidences, as well as by reason and common sense, and they are eager to listen. This was my experience in Madison, and it has been my experience in other places, and there are plenty of towns in our State that want and are suffering for the new Gospel. But missionary work is crippled for want of funds. Two or three hundred dollars put into the hands of myself and a few others, would enable us to visit these towns and make our system more effective. Shall we have it? or shall we not? Five weeks I have spent in Madison without collecting a dollar in money over and above expense of halls and bills, paying my traveling expenses out of my own pocket; for when once we see the necessity of work, and feel how great are the emergencies of the hour, we are in it before we are hardly aware of it. Spiritualists, will you assist us? Send your donations, be they large or small, to C. M. Platt, Waterbury, Conn., or to myself as address below, in care of our friends.

West Windsor, Conn., June 24, 1873.

## California.

WATSONVILLE.—Mrs. P. W. Stevens writes, June 24th: I have traveled over most of Sacramento, Sonoma and Santa Cruz Counties, during the last six months, and everywhere I found a deep interest manifested in Spiritualism. Mrs. Belle Chamberlain has also been speaking in these parts. She is an earnest worker, a fine lecturer, and has done much good. In the past twelve months I have held two hundred and fifty public meetings, either lecturing or holding seances, and the attendance proves that the people are earnest in their pursuit after the truth. In this town a gentleman by the name of Allen has built a fine hall, and gives the free use of it, gratuitously, to lecturers who advocate the Spiritual Philosophy. I shall visit the Southern part of the State soon.

## New Jersey.

JERSEY CITY.—A correspondent writing from this place, June 18th, speaks highly of the mediastine work being done there for the cause of freedom and reform by A. Higgins, Jr.

## Constructive Reform—Proposition for Practical Work—A Word to Vegetarians and Dress Reformers.

The undersigned would be pleased to correspond with a limited number of earnest, practical vegetarians and dress reformers, with a view to mutual acquaintance and the establishment of a FRUITFUL and "HYGIENIC" GROUP HOME—on a new plan of domestic and general cooperation; for the better realization of a true, pure, peaceful, healthy and happy life, by association and conjoint effort upon a common domain, than is possible under the present system of isolation; for the inauguration, at the same time, of a new system of life, designed as a substitute for the existing forms of civilization; for the publication of books, pamphlets, periodicals, circulars, tracts, charts, diagrams, &c., relating to a Universal Scientific Alphabet, a simplified and rational Education, and a normal Socialism (such works to be printed mainly in the new letters and rational spelling); and for the development and administration of a practical, self-sustaining Home School, or Normal University, for both sexes and all ages. Persons who feel that the first proper work of the individual is the reform of his own life, and the effort to harmonize, cultivate and perfect one's self should precede the effort to rectify society; who desire to conform their own lives to Na-

ture's laws (so far as understood) of physical and mental well-being, and also to devote themselves to the removal from the earth of disease, discord and misery, and the establishment of universal health, harmony and happiness; and who feel that the reign of universal peace, purity and contentment can never be established with the sword and the butcher knife, but by peaceful, constructive, educative means—such are invited to address (with stamp)

JAMES MADISON ALLEN,  
SARAH S. ALLEN,  
East Bridgewater, Mass., July 5, 1873.

## PERSONALS OF THE PERIOD.

Greene saw the boat was off, and wildly flew for it. The life insurance folks cried, "Let 'em go, for it!" Jane used champagne to light her fire the faster. "We lay her down to rest," intoned the pastor. Smith blew the gas out, and the bed he glided for, leaving his family quite unprovided for. To learn if charged, Jones breathed into his howling niece. His widow's uncle will support his howling niece. Brown thought he'd dirt with Simpson's wife a little. The jury stood a dozen for acquittal. "I'll shave," said Ruth, of woman's rights the forerunner. "The razor must have slipped," observed the coroner. Stiles jumped to reach a moving rail car's platform. A home's bereavement shocking is in that form. His shop-girls put on topmost floor did Blaney. After the fire they did not count so many. Jinks tried to stop, by hand, a something-or-other-in-law. "My daughter's next shall smoke," remarked his mother-in-law. —Daily Graphic.

## OUR OWN PUBLICATIONS.

MOSES HULL'S BOOKS.—We have just received from the publishers, Colby & Rich, (late Wm. White & Co.) No. 11 Hanover street, Boston, three very interesting books, fresh from the pen of that indefatigable worker, Moses Hull.

The following are the titles:

1. The Contrast: Evangelicalism and Spiritualism compared.
2. Which, Spiritualism or Christianity? A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian.
3. That Terrible Question.

The prices are, Contrast, \$1.50, postage 10 cents. Which, bound, \$1.00, postage 12 cents; paper cover 60 cents, postage 6 cents. Terrible Question, 12 cents, postage 2 cents. They can be had by addressing either the author at Vineland, N. J., or of the publishers.

For the first and latest of these books, Mr. Hull chooses the appropriate motto: "For their work is not as our rock even our enemies themselves being judges." (*Deut. xxxii: 34*.) This work of 236 pages is designed as a companion to a former volume by the same author, bearing the title, "The Question Settled: A careful comparison of Biblical and Modern Spiritualism." Those who have read that volume may form something of an idea what to expect in this work. For the benefit of those unacquainted with Mr. Hull's mode of reasoning, we will say that in this volume he has handled Orthodox notions ably.

In the first chapter is a careful statement of what Spiritualism in its phenomena and philosophy is—what it affirms and what it denies. Then follows a chapter devoted to the comparative evidence of divinity of the Bible and Spiritualism. In this he shows:

1st. That every argument used by Christians in favor of the Bible will apply with all its force to Spiritualism.

2d. Every argument used against Spiritualism bears with equal weight upon the Bible.

3d. Though it is possible for Spiritualism to be true and the Bible false, Spiritualism cannot be false and the Bible true; and

4th. That the evidences of Spiritualism are better than those of the Bible.

1. Its witnesses are now living, those of the Bible are dead.

2. Its testimonies need no translation from dead languages; those of the Bible are worthless until translated.

3. The witnesses are more intellectual and more highly cultivated than those of the biblical phenomena.

4. The moral character of the witnesses is better. Those who have handed us the evidences of Christianity esteemed it a virtue to lie and deceive, when by such deception the cause of the church could be advanced; the *bad hands* through which the Bible has passed, Mr. H. shows have used it badly.

Next follows a chapter on the teachings of the Bible and Spiritualism. In this chapter the very best Christian authority is adduced to show that Christianity (so called) has not blessed the world. Its documents are made to confess that "how to perform that which is right it has never found." After exhibiting the general failure to save men from sin (sinning), so universally lamented among Christians, he argues that precepts cannot cure the world of sin; that Spiritualists are getting hold of a science, the carrying out of which must make the world better. On the few pages devoted to this subject, Mr. H. has certainly struck the right key. This argument alone is worth more than the price of the book.

Other chapters on "The Mission of Spiritualism," "The Old Doctrines of Spiritualism," "Minor Questions," "Acts of the Apostles and Spiritualism," are as interesting as anything we have received. The last chapter, "What is Evangelicalism?" is one of the most scathing things ever put into English language. He takes the Presbyterian confession of faith and the larger and shorter catechism for his text—surely nothing was ever more perfectly ridiculed.

The second book—The Discussion—is one of the most pithy, graphic, strongest, logical, and at times humorous, friendly epistolary debates it has been our fortune to read. In these letters, which appear at first to have been designed as only a private correspondence, Mr. Hull set out in earnest to convert his old opponent, Mr. Parker, to Spiritualism, or rather from what seems to Mr. Hull to be a palpable error. We incline to think he has accomplished his task. The reverend gentleman at first repels Mr. Hull's attacks with a generalship and vigor which show him to have waded through the blood and carnage of many a theological strife. In turn, Mr. Hull assails Spiritualism not only with vigor and argument, but with the *ad hominem* in general use by the opposers of Spiritualism. In about the third letter Mr. P. begins to show signs of falling sadly in the rear of his antagonist. Mr. Hull points out Mr. Parker's errors so that no one can help seeing them. Finally Mr. P. is compelled to abandon the controversy, and so far as the fact of spiritual communion is concerned, at least, to yield the issue. In this discussion Mr. P. attacks the spiritualistic views of marriage. This of course gives Mr. H. an opportunity to contrast Spiritualism and the Bible on that particular subject. Mr. P. of course sees the point, concludes that the least said is soonest mended, and so "retreats in good order."

The whole story is, Mr. Hull has the tools and uses them so effectively in this debate that Mr. Parker has become disgusted with churches, and followed the example of his renowned cousin, Theodore Parker, and placed himself before the world as an independent preacher.

Persons wishing a complete set of wit, logic and *ep. purbs* that will work a sure cure of dyspepsia, psychodonia, and so forth, are advised to peruse this little volume.

"That Terrible Question," the third book in the Trinity sent us, is a revision of a series of articles that went through the *Weekly* near two years since. The articles at the time we gave them publicity created a deal of excitement, and many of our readers asked us to present them in pamphlet form, as they were needed as matters of reference, and to put into the hands of the investigator. In rewriting these for the pamphlet, Mr. Hull has made them more radical than when as a series of articles we published them. Love and law in this book get into some disputes as to "who shall be the husband or wife of who." In these battles, law always, after contesting love's rights, retires bleeding from the field.

These books must serve as fuel to the fires already kindled, which are destined to burn the life of old superstition. All such works are most heartily welcomed as fresh volunteers in our battles.—Woodhull and Claflin's *Weekly*.

Also: OUR CATECHISM: Edited by Hannah F. M. Brown. Colby & Rich, (late Wm. White & Co.) 11 Hanover street, Boston, Mass. Price 75 cents; postage 10 cents.

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It is a collection of the sweetness and purity that always resides in the soul of the gifted editor.—Woodhull and Claflin's *Weekly*.











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## New York Advertisements.

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