

# RHODE-ISLAND BANNER.

## A VOICE FROM THE LAND OF ROGER WILLIAMS.

VOL. 1.

PROVIDENCE, R. I., NOVEMBER 20, 1858.

NO. 11.

### THE ENTRANCED.

BY T. H. CHIVERS, M. D.

*"And I heard a great voice from Heaven, saying,  
COME UP HITHER."*

Sweeter than ten thousand Singers  
Singing songs of heavenly love,  
By the beautiful Light-bringers,  
Rapt in unison above;  
Came to me God's voice, while sighing,  
With this sweet rapportal kiss—  
Up in heaven to me down-crying—  
Filling all my soul with bliss—  
*Come up hither! Come up hither!*

Then I ceased my ceaseless sighing—  
Ceased my weeping—ceased to pray—  
When my soul to Heaven went flying—  
Lighted out of night to Day;  
Where I saw the God of Glory  
Circled by the Seraphim,  
And the souls that once were sorry,  
Who had called me up to Him—  
*"Come up hither! Come up hither!"*

But I heard no wailing, weeping  
Never saw, as we do here;  
But the heavenly Reapers reaping  
Harvests through the livelong year;  
Heard the silver crystal fountains,  
As when God did call my soul,  
Rolling down the immortal Mountains—  
Making music while they roll—  
*"Come up hither! Come up hither!"*

Then I heard the Angels singing  
Sweetest songs of heavenly love—  
Saw the great Light-bringers bringing  
Blessings down from Heaven above;  
Heard the holy heavenly thunders  
Of the silent voice of God,  
Opening up the joyful wonders  
Of that BEAUTIFUL ABODE—  
*"Come up hither! Come up hither!"*

Then I saw the broken-hearted  
Healed, as they had never bled;  
Meetings of the long-departed,  
Living now that once were dead;  
Saw the faithful re-united,  
To the faithful full of love;

Whose high hopes on earth were blighted,  
Bloom anew in Heaven above—

*"Come up hither! Come up hither!"*

Then I saw the night of sorrow  
Changed into eternal Day,  
Which can never bring to-morrow—  
For it cannot pass away;  
Heard the rapture of Earth's sighing,  
As the Morning melts to Even,  
Die into eternal dying  
In the voice that fell from Heaven—

*"Come up hither! Come up hither!"*

Then I heard the joyful Chorus  
Of ten thousand Angels, roll  
Down the flowery Vales before us,  
Spreading bliss from soul to soul—  
Saying to the Earth-born ever—  
(Every human heart in pain—)  
With the love that lasts forever—  
In this Heaven-born, sweet Refrain—  
*"Come up hither! Come up hither!"*

Then I heard the peaceful silence  
Of the raptures of sweet peace,  
Blossom through the Golden Islands  
Of the calm Pacific Seas  
Of the blissful Paradises  
Of the Heaven of God's dear love,  
In this odor of sweet spices,  
Filling all the Courts above—  
*"COME UP HITHER! COME UP HITHER!"*

### A GREAT MAN.

The highest, noblest conception we ever heard of a great man, is one who understands the power of his own soul, and is continually exerting that power for the promotion of good; who cherishes a deep and solemn sense of the sacredness of duty and never hesitating to discharge that duty, be the consequence ever so injurious to his interest; who, in matters of religion, lends naught but a deaf ear to the loud voice of sects but scans the works of nature, the revelations in Scriptures, the deep yearnings of the human soul; who gives all truth a welcome, how much soever it may conflict with his pride; who is ever ready to execute inflexible justice, who rebukes all evil, however high the transgressor stands, and whose sympathies always espouse the cause of the oppressed, downtrodden and injured.



## THE NEW WORLD'S PROGRESS.

### USE OF CAMELS FOR ARMY SERVICE.

Within the last three years, the Government has imported seventy-five camels for service on the Plains.—The Washington Star says :

"The Secretary of War is thoroughly satisfied of the great usefulness of these animals, and their superiority for army service in the wilds of the interior over both the horse and mule. This opinion is confirmed, too, by the experiments already made, especially those by Lieut. BEALE, who has used them in crossing the plains of New Mexico, and in traveling over the mountains, and found them entirely capable of enduring the climate, and of being employed to great advantage.—Notwithstanding these facts, however, a number of the army officers speak in disparaging terms of the experiment and manifest no little prejudice toward the animals. Be this as it may, from the experiments already made there is no reason to believe that their prejudices are founded on such reasons as to entitle them to any serious consideration ; and it is generally believed by those best acquainted with the matter, that the increase of the number of camels in the service will, ultimately, prove to be a measure of great economy and utility.

The Washington Star has a statement that nearly a million of dollars will be required to pay the volunteers alone engaged in the service against the Florida Indians during the late troubles previous to their removal, and for losses by depredations. Each Indian will have subjected the Government to a cost something near one hundred thousand dollars.

A new steam canal boat, the Samuel B. Ruggles has been placed on the Erie Canal. With five thousand bushels of corn on board, she drew four feet ten inches of water.

## THE OLD WORLD.

### MESSAGES WHISPERED FROM CONTINENT TO CONTINENT.

The latest idea of scientific men is to place a tube under the Atlantic and make, in the ocean, a sort of a whispering gallery through which messages can be whispered from one country to another with incredible dispatch and with unerring accuracy. Should this idea succeed it would be a practical realization of the figure of speech used by the prophet when he spoke of a "still, small voice." The still, small voice of the operators would even penetrate through elemental barriers, and though a little thing very, imperceptible to those in the immediate vicinity of the voice, it would speak through the waste of waters to a far distant continent in tones that would vibrate through the hearts of millions of people.

The proposition of the men of science is to lay a gutta percha speaking tube across the Atlantic Ocean.—It is maintained that the idea is perfectly feasible, and less liable to get out of order than any other arrangement which has yet been proposed.

As a fact bearing on this matter, says the Philadelphia Evening Argus, "it has been stated that a short time ago M. Biot of Paris made a series of experiments

showing the rapidity with which sounds may be transmitted through different bodies. These experiments were made through long cylindrical pipes, which were constructed as conduits for fountains to embellish the city of Paris. With regard to the velocity of sound, it was ascertained that its transmission was ten and a half times as quick as through the air. The pipes were over one thousand and thirty nine yards in length. M. Biot was stationed at one end, and a friend at the other; they heard the lowest voice so perfectly as to hear the words and keep up a conversation on the subject of the experiments. They wished to determine the lowest point at which the human voice seemed to be audible, but could not accomplish it; words spoken so low as when we whisper a secret to another, were understood, so that not to be heard there was but one resource, that of not speaking at all. Between a question and an answer the interval was not greater than the transmission of sound. The time in the experiment, through one thousand and thirty-nine yards, was about five and a half seconds. Reports of a pistol fired at one end, occasioned considerable explosion at the other; the air was driven out of the pipe so as to give the hand a pretty smart blow, and drive light substances out of it to the distance of half a yard, and to extinguish a candle. Don Gautian, another savan, proposed to build horizontal tunnels widening at the remoter extremities, and found, at the distance of nearly a mile, the ticking of a watch could be heard far better than close to the ear."

These experiments show that speaking tubes can be used advantageously for all kinds of telegraphic purposes, submarine as well as otherwise.

### THE POSITIONS OF ENGLAND AND AMERICA.

Previous to the last departure of the American steamship Pacific of the new Irish line, the occasion was celebrated by a grand banquet at Galway, Oct. 18th, whereat the leading speakers were Lord Bury and Mr. Roebuck. In the course of the remarks of the latter he took occasion to say :—"It appears to me that a great deal has to be learnt yet by America with regard to England—and I believe there are now present American gentlemen to whom I may address myself as persons connected with the press of that country, and through whom we may speak to the people of the New World. Sir, it appears to me that America does not know the position which England holds. She, happily for herself, is beyond the vortex of European politics ; she is safe in her position. We are now upon the very verge of the crater ; the volcano is burning beneath us ; and it is only the magnanimous feeling of English hearts that maintains us in our position in Europe. Of that America knows nothing, and everything which brings us in more immediate communication with America teaches her our position, and teaches her, her own position with respect to England. Sir, believe it, England stands, in spite of American desire, at the head of the civilization of the world. I care not in what society I say it, but the liberty of mankind depends upon England. Therefore, Sir, our cousins, as they are called, but I shall more properly denominate them our children, in America, have to know that the world is to be benefitted through England—the liberty of mankind is to be maintained by her ; and *if they wish well to mankind they ought to keep friends with England.* Every mani-



festation of ill will—I care not whence the feeling comes—every manifestation of ill-will through the Press of America is a disgrace to America herself, and not to us who are the objects of it. Sir, I believe that this route which brings us in immediate communication with America will do good to mankind, by making her understand our position.”

### THE UPAS TREE.

An exchange says the story that the Upas tree of Java exhales a poisonous aroma, the breathing of which causes death, is now known to be false. The tree itself secretes a juice which is a deadly poison, but its aroma or odor is harmless. Strychnine is made from the seeds of a species of Upas tree. Such is the name of a district the atmosphere of which produces death. This effect is not occasioned by the Upas tree, but by an extinct volcano near Botar, called Guava Upas. From the old crater and adjoining valley is exhaled carbonic gas, such as often extinguishes life in this country in old wells and foul places. This deadly atmosphere kills every thing that comes within its range—birds, beasts and even men—and the valley is covered with skeletons. By a confusion of names, the poisonous effects of this deadly valley have been ascribed to the Upas tree, the juice of which is poisonous, and hence the fable in regard to the deadly Bohun Upas tree.

### INDIA RUBBER CARRIAGE WHEELS.

These wheels are now extensively manufactured in England, and are said to possess several advantages over those hitherto used. They are stated to be less expensive than iron-tyred wheels, and to be capable of traveling as many as twelve thousand miles, whereas an iron-tyred wheel is said to be worn away after traveling four thousand miles. An improvement consists in forming the periphery of the wheels of a dish like figure, in which the india rubber lies with a projection in the centre, dipping far down into the wheel, so that as the pressure increases so does security in proportion, and the rubber presents a curved figure to the road, similar to a new half round tyre. If the objection of excessive wear has been got over by this arrangement, there is little doubt of india rubber wheels coming into more general use.

### RICH FOLKS IN ENGLAND.

There are forty-six persons in England who have incomes of £450,000 a year, equal to two millions and a quarter dollars, while four hundred and forty-four persons have incomes ranging from fifty to two hundred and fifty thousand dollars a year, and eight hundred and eleven, from twenty-five to fifty thousand.

### WHAT ENGLAND PAYS FOR TOBACCO.

By a return recently made to the British Parliament, it appears that the duty on tobacco, in one year, in the United Kingdom, amounted to the incredible sum of *twenty-five million dollars*. In London, alone, the amount was ten million dollars.

Diversity of occupation is healthful, and should be pursued systematically, with an endeavor to be thorough in whatever is undertaken; for in this diverse and complete use of the faculties lies the true secret of health of mind and body.

### TOLERATION.

In the beautiful picture of millennial glory given by Micah, when “the nations afar off shall beat their swords into ploughshares and their spears into pruning hooks, and every man shall sit under his own vine and his own fig-tree, and none shall make him afraid;” one crowning feature is very generally omitted from the quoted description, and never commented on by our orthodox divines; and yet the charity and broad catholicity of the expression is one of the finest traits of that perfect brotherhood which the prophet foretells.

“For all people shall walk every one in the name of *his God*, and we will walk in the name of the Lord *our God* forever and ever.” We have been so drilled into the motion by our religious teachers that the Hebrew prophets were narrow and sectional in their views, that we almost suspect there must be some mistake here in the glorious consistency of this picture.

The images of outward plenty and peace, crowned by the inward tolerance and freedom of the soul, are worthy of the latest inspirations of the progressive genius of humanity. We suggest the text to our large souled divines, who dare to do justice to a great thought of one of the old prophets, even if it does seem too modern, and up to the liberal utterance of the latest prophets.

The Calvinistic Millennium is to be ushered in by a universal assent to the Assembly’s Catechism, and to that view only; while the golden age of the old prophets is to be an age when none shall need to say to another, know the Lord; for all shall know him from the least unto the greatest; and the harmony of that knowledge is not obtained by compelling all to accept the idea of one, but “all people will walk in the name of his God,” which our old divines have been so illiberal as to print with a little *g* in the text, to degrade to our eyes what the very *linguae* exalts to the soul.—*Christian Spiritualist*.

### “BY-AND-BY.”

THERE’S a little mischief-making

Elfin, who is ever nigh,

Thwarting every undertaking,

And his name is *By-and-By*.

What we ought to do this minute,

“Will be better done,” he’ll cry,

“If to-morrow we begin it;”

“Put it off!” says *By-and-By*.

Those who heed his treacherous wooing,

Will his faithless guidance rue;

What we always put off doing,

Clearly we shall never do.

We shall reach what we endeavor,

If on *Now* we more rely;

But unto the realms of *Never*,

Leads the pilot *By-and-By*.

If my neighbor, being poor, gives me information, by the practical application of which my happiness is enhanced, ought I not to feel as grateful as if he had bestowed a purse of gold? If my brother spends *five* cents a day for tobacco, and I prevail upon him to quit the use of it, do I not give him an annuity of just \$18 25?



# RHODE-ISLAND BANNER.

SATURDAY, NOV. 20, 1858.

## FIRE IN PROVIDENCE.

A fire broke out about 8 o'clock on Monday evening in the basement of Howard Block, and at midnight that splendid edifice, and the Museum Building adjoining was all in ruins.

The room where the fire originated was the mechanical department of a cabinet warehouse, and the flames arose through the well used for hoisting furniture, and burst from the fifth story windows where the destructive element was quite beyond the reach of the most powerful engine of our city.

In that very Exchange Place, the engines had often held trials of their strength, and now, in default of a good steam fire engine the lurid flames wreathed and roared around the roof of that lofty pile, beyond their reach.

This loss of property to the value of a quarter of a million, will loudly proclaim the necessity of obtaining engines impelled by steam rather than human muscles. The firemen worked bravely on Monday night, but the fire had become master, and those noble blocks were reduced to a heap of smouldering ruins.

The idea of the employment of steam as a motive power in the working of fire engines, is not Utopian.—There was an exhibition of seven such machines last September in the city of St. Louis. We published an account of it in the Banner of Oct. 9th as an indication of the "New World's Progress."

In addition to stores which occupied a large part of the two buildings, there were three fine halls, and the rooms long known as the Providence Theatre.

Howard Hall was the most commodious lecture room in our city. Horace Greeley and Henry Ward Beecher spoke there last week, and there was a concert in session on the night of its destruction. Richmond and Republican Halls were smaller, but light and pleasant. The latter has long been used for Liberal Lectures. The lot on account of its central location and its proximity to the depot cannot long remain vacant, and we may expect a fire proof building will soon occupy the old site of Howard Block.

## TEST.

We lately met an aged lady in Scotland, Conn., who is too deaf to hear ordinary conversation. She uses a speaking trumpet, but at any time she can hear the spirits sing without artificial aid. This shows that there is an internal sense that hears sounds without the aid of the outward ear.

We are glad to see that several church edifices are already used by the Spiritualists. A lecturer who had travelled in New Hampshire, remarked that he had spoken in seventy churches in that State. We have some places in this vicinity where churches are devoted to the Harmonial Philosophy. At Milford, lectures are held in the "Old Brick Church," formerly occupied by the Universalists. At Rehoboth our friends meet in the Baptist church, at Bristol in the "Old Methodist," at Killingly, in the Free-Will Baptist, and at Providence in the Second Baptist on Pine street. All the churches of the land will yet surrender to the friends of Progress. Such is forever the order of Nature, the bad must be abolished the good give place to better.

## TEST.

A gentleman in the town of Bozrah, Conn., was impressed by his spirit brother to send to England for his sister of whom he had not heard for five years. He was told that she still lived, and he must send to "Esquire Radcliff, No 171 Garnet Square, Bradford, Yorkshire." He obeyed the direction, and on the 11th of September, 1857, his sister landed at New York, and arrived at her brother's home on the 13th. His wife was entranced on the 8th of September and received an impression that their relative would be with them in *five* days. Will not the Mental Telegraph do good? Why give up if there are some failures; does the Atlantic Telegraph succeed the first time.

We had prepared a report of one of Mr. H. B. Storer's lectures, and sent it by the post from Norwich, but it has not yet reached the printer, although two weeks have elapsed. This is our only apology for not having a lecture in this number.

Republican Hall being destroyed, the Spiritualists of Providence have engaged a new place. They will meet to-morrow in the church at the corner of Pine and Dorrance streets.

Correspondence of the Rhode Island Banner.

MR. EDITOR:—Our ears were startled the other day, by some strange stories touching the wonderful spiritual phenomena, which are taking such deep root in many hearts, blossoming in beauty, and ripening into an abundance of fruit. On the window of one of my neighbors, there seemed to be a group of spirit forms daguerreotyped on several of the panes of glass, which, to some eyes are visible to-day, two weeks having elapsed since their first discovery. This however cannot be called a test of spirit identity, because many can see nothing but the painting or ground work, which they suppose is nought but the reflection of the forest whose



leaves have, of late undergone quite a change, having lost their green livery of summer, by the magic touch of Jack Frost, who waved his wand over them, and they faded into a beautiful bouquet of flowers of every tint, from sombre emerald to flaming crimson. But to me, they put on quite a different appearance. I can see very distinctly, the forms and features of four individuals of my acquaintance who have left the form, one twenty years since, the others more recently, and am willing to be counted fanatical, superstitious, and even mad, so long as I can bask in the gleam of the spirit influence—listen to its gentle words whose soft melody chases away the evil thoughts from the bosom of melancholy, and hushes to peace the troubled reflections of the distempered mind. I believe, and therefore have I spoken.

Mrs. Macomber is yet among us, doing wonders, for wherever she is listened to, the people are becoming more and more enlightened, and as the pure and heavenly light of Spirituality shines brighter and brighter on their hearts, quickening their moral susceptibilities and warming and expanding their affections, they begin to feel that this is all powerful and all pervading—that this will break the strongest chains, that this will dissipate the deepest gloom, that this will destroy the darkest errors, and that this, amid all the labors of opposing blindness, will ultimately accomplish the desirable results for which the deathless soul has longed for ages. Yet she has many adversaries, notwithstanding a great and effectual door is opened unto her.

God preserves the casket,  
Spirits fill the urn,  
Angels open common hearts  
While churches sneer and spurn.

W. A. S.

*West Killingly, Nov. 3d, 1858*

MR. EDITOR.—SIR:—I saw in your last number of the R. I. Banner, an invitation for its readers to favor you now and then, with the ever welcome gems of their poetic intuitions. I for one would feel it a privilege, as I have put my hand to the spirit plough, endeavoring never to look back but always forward, onward and upward, to give you a few lines of my poetry, and if you think it worthy of publication you may hear from me again.

*Composed upon the departure of a dear spirit friend.*

Oh gloomy, gloomy is this place

Without thy spirit near;

For each thing wore a pleasing grace

When thou wast with us here.

Thine absence caused a bitter pain,

Intolerable to bear;

I would that thou would'st come again

And grace our number here.

Oh could I fly to thee, I'd fly,—

We'd make with social wing

Our annual visit through the sky,

Companions of the spring.

For when my mind's eye looketh back

To years far spent and gone,

I view with pain the lonely track

Thou traversed all alone.

Lord help me now to make amends

For all the pain I've caused;

Oh may we be sweet spirit friends

Dictated by Thy laws.

And then our cup of joy 'l be full,

When we together dwell,

How happily the time will roll.

No human tongue can tell.

Yours, &c. W.

### BEYOND THE MISSISSIPPI.

We have just read a long and interesting account of the transportation of the first overland mail from St. Louis to San Francisco. The distance is 2,866 miles, and the time was twenty-three days, twenty-three hours and a half.

This was a feat that indicated manly qualities in those who accomplished it, for their road was not paved with rose leaves.

Here is an extract which will give the reader some idea of the rugged obstacles to be overcome by those whose lot it is to travel through the western part of the New World.

As we approached the mountain, the hill and gulleys bore the appearance of having been created by some vast fierce torrent rushing around the base of the peak, and tearing its way through the loose earth. The comparative scarcity of stone all over the Staked Plain and up to the very foot of the mountain is also noticeable, and it seems as if nature had saved all her ruggedness to pile it up in this colossal form of the Guadalupe Peak, which rears its head four thousand feet above the level of the plain, and seven thousand above the level of the sea. This great height of the plains above the level of the sea will account in some measure for the deliciously cool breezes of which I have spoken.

We found the corral built of heavy pine timber—a very scarce article, indeed, except on the mountains—and after getting another stereotype meal, with the addition of some venison pie and baked beans, we started with a fresh team for a sixty mile ride, to the Carnudas mountain, through the Guadalupe canon. The wild grandeur of the scene in this canon is beyond description. The peak itself, sometimes called Cathedral Peak, towers full 600 feet above the base of the canon, where is the tortuous, white sandy bed of a stream which was now dry, but which in the rainy season must be a fierce torrent. The road winds over some of the steepest and stoniest hills I had yet seen, studded with inex-



tricable rocks, each one of which seems ready to jolt the wagon into the abyss below. It is enough to make one shudder to look at the perpendicular side of the canon and think what havoc one mischievous man could make with an emigrant train passing through the canon. The Great Peak towers as if ready any moment to fall, while huge boulders hang as if ready, with the weight of a rain drop, to be loosened from their fastenings and descend with lumbering swiftness to the bottom, carrying destruction in their paths. The water appears to have washed away the soil of the peak and its minor hills, revealing the strata like so many regularly built walls of a fortress, and the whole mass presents a scene of stupendous grandeur. Just before the bottom of the canon is reached there stands by the roadside the grave of a Mexican guide, who had ventured in advance of his party and was murdered by the Indians—a thrilling reminder of another of the dangers of this dreadful pass.

Correspondence of the Banner.

### INDIVIDUALISM, FREEDOM OF THOUGHT, AND INDEPENDENCE.

DEAR EDITOR:—I resume my pen in haste at this time, to write a few lines respecting ideas suggested by the above titles.

Individualism, what is it? When are men and women, Individuals, in the true sense of the word? In looking about us, we behold a vast multitude of forms and faces moving to and fro, but among them all, but a very few real individuals in the highest and best sense of the word.

As *things*, all mere objects of *sense*, are individuals; that is to say, they all differ, one from the other. In this sense every blade of grass, every leaf in the forest, every sand on the ocean's shore, every pebble in the beds of crystal brooks and rivers, and every star that scintillates in the silvery canopy of heaven, is an individual. Now it would be folly to urge a man to be an individual in this sense, for in this sense, he cannot help being one. Each man and each *mote* that quivers in the sunbeams, must each differ in form, size and color, and every created thing has an individual adaptation to attract or repel—to charm or shock—to please or disgust every other person or thing with which it comes in contact.

So with each *mind* and *heart* of man that lives;—each is a really *distinct existence*. Each has its own likes and dislikes, its own attractions and repulsions, and each, by different circumstances and relations it sustains, has its different rights and duties to perform.—Now, if every mind *acted itself*, unawed by fears or threats from others, then every one would be an Individual in the true sense I contend for. In matters pertaining to *opinion*, every soul should be an individual—perfectly free—free as the eagle that soars on his upward pathway toward the stars.

But now it is not so to the extent it ought to be. In consequence of the vast and hoary superstitions priestly rule has fastened on man's religious sentiments,—in consequence of the soul appalling terrors held over their heads if they dare, even, to *examine the material and strength* of the *chains* that bind them, the race of men have nearly lost all true individuality of character—all independence of mind,—and all moral heroism has fled from the soul. For reasons of this sort, men dare not think on their own responsibility. They feel it to be *unsafe* to do so. Almost all seek some outward prop, or mode to rely on or conform to, and seem to take a world of care to avoid having or expressing any mind of their own. They do not dare to be so impious, as they would esteem it, as to say, "My soul is my own." They fear to think and express their own thinking, until they have ascertained the mind of the commentator or the minister. When interrogated as to their positive opinion on any subject pertaining to the Scriptures, for instance, they do not seem to know what to say. They look round to see if some one will not speak for them. Many of them seem like the old lady who, when asked as to her religious faith, replied, "I do not know, but I believe as our minister does."

If real *individualism*—perfect freedom of thought and opinion is a duty and a privilege *any where*, it is so in matters of religion. It cannot be allowable in matters of absolute science or of positive philosophy.—There, every thing is precise and fixed. It can and must be, demonstrated to the mind of every student.—No student is ever left free by his teacher to believe or not to believe that two and two make four; to observe the rules of Arithmetic or of any other science or not, just as he pleases. Hence, I think *Protestants*, (not Catholics,) practically admit that religion is not a science; it can never be *demonstrated* by any principles of natural science. Hence, I am and must be, perfectly free to believe or not believe, just as I shall see reason, clear and sufficient to my own mind, whether any particular form of religion is true or not, or whether any religion at all is true; and no man has a particle of right to call me to account therefor, until he can reduce the matter of religion to the rules and principles of a demonstrated science. When that can be done, there will be no need of quarreling—no room for co-ertion, as all will see and believe on the same principles by which they believe in the results of arithmetical calculations.

SIDNEY.

Randolph, Nov. 3, 1858.

No life can be well ended that has not been well spent, that has had no purpose, that has accomplished no object—that has realized no hope.





#### STUDYING PRECIOUS FOREIGN ROOTS AND HERBS.

**Loss of Appetite** means loss of health and gradual decay of the system from the want of sufficient nourishment. The dangers arising from such a condition of affairs are apparent at a glance. When the appetite has run down beyond a certain point, the sufferer becomes a confirmed invalid, who is only to be released from his misery by death. Look well to it. The appetite depends mainly upon the condition of the stomach. Keep the latter free from all obstructions and crudities by an occasional dose of **HERRICK'S PILLS**, and there is no fear of the appetite.

A **Common Cold** and its accompanying fever, etc., are speedily relieved by a use of **HERRICK'S SUGAR-COATED PILLS**, which relaxes the system, induces perspiration and restores the healthy flow of the secretions, which is always obstructed or embarrassed by a cold. Trifling as a cold may appear at first, it soon becomes formidable when neglected or permitted to burrow in the system. In any case, however, these great Remedies can be taken with incalculable advantage. They are sold by all druggists and country merchants.

NEVER despise a man who wears a paper shirt front. He may have no mother to support him.

"WOMAN," says Mrs. Eastman, "is a problem." So she is; and though a problem we can never hope to solve, it is one we shall never, never be willing to give up.

#### HINTS TO HOUSEKEEPERS.

**New Iron** should be heated gradually at first; afterward it is not so likely to crack.

Keep an oyster shell in your tea-kettle, and it will be free of crust.

**Kerosene** and a woolen rag will keep your tea-kettle as bright as new, and will remove stains from clean varnished furniture.

**Glass** should be washed in cold water. It is brighter and clearer than when washed in warm.

**All Kitchen Utensils**, glass or otherwise, may be purified and cleaned by rinsing them out with powdered charcoal.

**To Clean Oil Cans.**—Clean them well out with wood ashes and hot water; then use nitric acid in moderate quantities, and the process is complete.

**To Clean Knives and Forks.**—Cut a small potato in two. Dip one-half in brick-dust and rub the articles, and rust and stains will disappear at once. Never let the handles of your knives or forks touch hot water.

**To Extract Stains from Silver.**—One part sal ammonia to six parts vinegar. Mix them and use a piece of flannel. Then wash with clean water.

**Silver Soap.**—One half pound of soap, three tablespoonfuls of spirits of turpentine, and half a tumbler of water. Let it boil ten minutes. Add six tablespoonfuls spirits of hartshorn. Make a lather of this and wash your silver or Britannia ware with it.

**To Clean Silver.**—One teaspoonful of ammonia to a teacup of water applied with a rag will clean silver or gold jewelry perfectly.

**Cleaning Tinware.**—Dampen a cloth and dip it in common soda. Rub the ware briskly; after which wipe dry, and the ware will look as well as new.

**Papier-Mache Articles** should be washed with a sponge and cold water *without soap*, dredged with flour while damp, and polished with flannel.

**Japanned Ware.**—Wet a sponge with warm water, dampen the articles all over, and wipe off with a soft cloth. If a tray becomes spotted, dip a bit of woolen cloth into a little sweet oil and rub briskly.

**Cleaning Floor Boards.**—Dissolve two tablespoonfuls of unslacked lime to every quart of boiling water and scrub well *without soap*.

He was sitting in the parlor with her, when a rooster crowed in the yard, and leaning over he said: "Chanticleer." "I wish you would," she replied. "I'm as sleepy as I can be." He cleared.



**Lowness of Spirits** and the languor and lassitude accompanying it, may almost invariably be attributed to a disordered liver. When this organ is inactive, or when the bile flows too freely, the whole system becomes unstrung, with a tendency to run down rapidly and to fall a prey to some serious and well-defined disease. The remedy is obvious and unfailing. A single dose of DR. L. R. HERRICK'S SUGAR-COATED VEGETABLE LIVER PILLS settles the matter.

**Pains or Fullness** in the stomach or bowels are relieved at once by a dose of HERRICK'S PILLS. Gentle cathartics are the only true and sure remedy in such cases. Without causing the slightest inconvenience to the patient, they gradually remove all obstructions and restore the digestive organs to their wonted vigor. These PILLS, which reach almost every disease, are sold everywhere, and at a price that is within the reach of even the poorest in the land.

**Dropsy** is rather a symptom than a disease. It consists of the effusion of watery fluid from the blood into the skin and subjacent textures, or into the cavities of the body. Evidently the blood must be relieved of its excess of serum, and to accomplish this the usual diuretics must be used in connection with HERRICK'S SUGAR-COATED VEGETABLE PILLS, as the heart, the liver, the kidneys or the spleen is often at fault. Although this disease is not necessarily fatal, it is of the utmost danger, and should be grappled with on its first indications. The course just prescribed is the only safe one to pursue.

**Old Sores** can only be healed through the agency of cleanliness and the restoring influences of pure and healthy blood. Keep the blood pure and cool through an occasional dose of HERRICK'S PILLS, and the affected part free from any irritating exposure to cold, or the friction of dress, and soon the regenerating process will set in, and the annoying and unsightly ailment will disappear gradually. Try the remedy. It has never failed yet.

**Female or Manly Beauty**, when a gift of Nature, can only be nurtured and maintained through keeping watch and ward over the system, and purging it from time to time of whatever impurities or obstructions may interfere with the secretions or the operations of the digestive organs. While we ought not be given to taking medicine on every trifling occasion, we shall be able to decide full well when it is absolutely necessary to help Nature in her operations by such soothing and purifying cathartics as DR. HERRICK'S SUGAR-COATED VEGETABLE PILLS, which, with wonderful celerity, cleanse and invigorate the whole system and are potent agents in the preservation of female loveliness and manly beauty and strength.

**Cleansing Bottles.**—Wash them as soon as empty with wood ashes and warm water. Put them away mouth open and downward. Wash them in the ordinary way before used again.

**Stains on the Hands.**—A few drops of vitriol in water will take the stains of fruit, dark dyes, stove blacking, etc., from the hands without injuring them.

**Ink and Iron Mold.**—Wet the spots with milk, and cover them with common salt. This should be done before the garment is washed.

**Hartshorn** will restore colors taken out by acid. It may be dropped upon any garment without doing the slightest harm.

**To Restore Old Silk.**—Sponge it over the outside with cold, strong black tea, and it will look as nice as new.

ANOTHER suggestion toward abating an everyday nuisance is that a growing castor-oil plant will rid a room of flies. Some are found dead around it and adhering to its leaves, the others disappear.

**Painted Wainscots** or other wood-work can be made perfectly clean by the use of Fuller's earth, which is an excellent substitute for soap on wood not painted.

**The Best Time for Cutting Timber.**—At a Farmers' Club in Ohio, the discussion of this question resulted in the conclusion that August and February are the most suitable months. In August, the Summer's growth is mature and firm. In February, the circulation has been for two or three months suspended by the cold of Winter.

**Early Rising.**—Anti-early-risers will do well to note that one hour lost in morning naps will put back all the business of the day; that one hour gained by early rising will make fifteen days in a year, or three full years in a long lifetime.

**A Brass Kettle** should be cleaned with salt and vinegar every time before using it for cooking.

**To Keep Iron from Rusting.**—Apply kerosene with a rag when you are about to put your stoves away for the Summer, and it will prevent them from rusting. Treat your farming implements in the same way before you lay them aside in the Fall.

A WOMAN is like ivy. The more you are ruined the closer she clings to you. A vile old bachelor adds: "Ivy is like woman. The more it clings to you the more you are ruined." Poor rule that won't work both ways.



## WHAT DO SPIRITUALISTS BELIEVE.

1. Spiritualists believe in the doctrine of Spiritual intercourse.
2. That there is a First Great Cause, denominated God.
3. Man is the immortal offspring of God, and destined to endless life and progress.
4. Death is throwing off of the material body and the birth of man into the spirit world.
5. The spirit of man, whether in the form or out, in proportion to its development, under certain conditions, becomes superior to matter, can control the elements, can communicate and manifest itself regardless of time and place.
6. In the spirit world man gravitates to the plane indicated by his character and not by his profession.
7. Practical love is the bond of all true fellowship, and love to God and man the sum of all duty.
8. All histories, religions, revolutions and revelations, when seen in their right relations, are in harmony with the designs and the eternal laws of God.
9. The primitive Christianity of Christ embodies an unparalleled compend of moral and spiritual principles, and of practical divinity.
10. The Spiritualism of to-day is but another demonstration of the invisible powers manifested in the primitive Christian age.
11. Spirits are now able to give mortals numerous evidences of a tangible intercourse between the earth and the spheres.
12. All mortals have more or less of the elements of mediumship, and should seek to covet earnestly the best spiritual gifts, whether they are able to afford manifestations of supermundane power and intelligence, or to practise the crowning grace of "charity"—*Spiritual Register*.

## ENCOURAGE THE GOOD AND THE BEAUTIFUL.

Why look only at the faults of your neighbor?—why regard only the blemishes of his character? By so doing, you associate yourself with evil, and drag down instead of elevate. Always treat a man like a dog, and you will thereby develop his canine propensities until it may be he will turn and tear you. But treat him like a man—turn his attention towards the nobler qualities of his soul, and you will not only cause him to affinitize with them and grow into their sphere, but you will thereby elevate your own nature by association with the Good and the Beautiful. Habit has much to do with our development; and by acquiring the habit of encouraging the Good and the Beautiful in others, we ourselves become good and beautiful, and are known by the company we keep. Search not, then, for blemishes in your neighbor, but look for the good that is in him.—Encourage and draw that out, till the blemishes are healed over and removed. You will thus make him beautiful; and "a thing of beauty is a joy forever."

We heard a friend in Norwich Con. remark, that he had come up from the darkness of Atheism. He now has confidence in the great idea of Immortality. Who that values life will not feel an interest, in the scene of immortality life! Is it not strange that our ministers assume an attitude of hostility toward a truth without which all preaching is vain!

## A SUCCESSFUL MERCHANT.

Personally, by a rare combination of favorable circumstances, those "wonder flowers" that bloom but once in a lifetime, I am meeting what is called success. The way to do it was paved by years of incessant labor of 16 to 18 hours per day, and such days and nights of toil as no farmer's boy that I have met with dreamed of in rural labors, and which if applied to the cultivation of a hundred acre farm, would have developed hidden treasures not dreamed of by the reluctant plowman.

But as years pass and develop, along with the vanities of life, the grey hairs which are stealing upon me, my thoughts often revert to the home scenes of my childhood in the country, and I feel tempted to shake off this artificial life, and seek for my declining years that repose and quiet which I imagine might be found in rural life, among an intelligent and open-hearted population devoted to agriculture, and secure to my family those health giving influences, both mental and physical, which cheerful country life must supply to genial minds.

Dark blue eyes are most common in persons of delicate, refined, or effeminate nature; light blue, and much more gray eyes, in the hardy and active. Greenish eyes have generally the same meaning as the gray.—Hazel eyes are the more usual indications of a mind masculine, vigorous and profound. Shakspeare, it is said, had hazel eyes; Swift, blue eyes; Milton, Scott, and Byron, gray eyes.

## THE HUMAN HEART.

The human heart was not designed to be an ice-house in which to imprison a cold and formal spirit, but rather to be like a green-house, in whose warm atmosphere the living plants of Faith, the sweet flowers of Hope and the tender blossoms of Charity flourish.

"The human heart," says a favorite author, "is like heaven—the more angels the more room." Then as we yield up our selfishness, and welcome these angelic principles, the broader will be our sympathies. As we cultivate the generous impulses of our hearts, the objects of our love will increase in number, and we shall become doers of the gospel we profess to be governed by.

## LITTLE THINGS.

Springs are little things, but they are sources of large streams—a helm is a little thing, but it governs the course of a ship—a bridle bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word a look, a frown—all are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's promised, redeem it—if it's a shilling, hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children, they will mark it sooner than anybody else, and the effect will probably be as lasting as life. Mind the little things.

Do you suppose that the grown-up child does not want amusement, when you see how greedy children are of it? Do not imagine we grow out of that; we disguise ourselves by various solemnities, but we have none of us lost the child nature yet.



## SPIRIT GUARDIANSHIP.

It has often been said that spirits do not concern themselves about mundane affairs, that is to say, take no interest in the mere material fortunes of man. But it is presumed that this indifference applies to schemes of ambition or avarice, and not to those external conditions of the earnest mind, which have important bearings on the manifestations or a true life. It is conceivable that the desires of man, to grow rich and powerful at the expense of his fellows, should meet with no sympathy or aid from higher spheres—but it follows not that in the true work of the world where men strive, in honest industry, to multiply the necessities, conveniences and refinements of life, they should (equally with those who seek self aggrandizement) lack sympathy and help. Experience is, no doubt, an effectual instructor, but unless it be the only efficient one, it would seem that there must be crises in human lives, in which suffering and care, and a temporary suspension of important work can be prevented by council directed point-blank at the difficulties with which the individual is contending. Is this so? And if it be so, in what manner do spirits take cognizance of the circumstances, and counsel the individual who is in straits? And can they give specific advice; or must their counsel be limited to the elucidation of some unknown or forgotten laws of life, *generally* bearing on the case in point?

On the forgoing topic the following explanatory remarks have been received through Mr. J. B. Conklin, while in the trance state:

"There is no greater barrier in man's Spiritual path than wealth—no greater enemies does man have to contend with, during his earthly life, than wealth! If then it is so great an obstacle to be overcome by man, is it not reasonable to suppose, that those who attend upon him, and who feel an interest in his welfare, should also take cognizance of and feel interested in his pecuniary circumstances?

All men have, at least, *one* sympathizing guardian Spirit, and one or more, in proportion to the expansion of their minds, instructing Spirits. The first counsel and sympathize with a man in all his difficulties, and rejoice with him in all his prosperities. Yet, the impressions or counsel, which they may from time to time convey to the mind, cannot, as a general rule, be relied upon,—because they are prompted by and responsive to the sympathies of the individual acting upon earth.

A Father, for example, visits his earthly son, and finds, in his mind a desire to engage in some lucrative business,—his attention is fixed upon some particular theme; and the Father viewing the present and future *through the mind of the son*, impresses him to action. The son engages in such an undertaking scarcely giving thought to any thing else. All his mind is centred in the one great theme—"how shall I accomplish my end?" The Father being in close sympathy with the son—and, as often is the case, unable to read the intentions of those minds who may be connected with the son in his business relations, impresses him to act as he [the Father] would, were *he* in the same condition as the son.

The guardian Instructor has a different mission to a man. While the sympathetic guardian acts and views from the *affectional* plane,—the instructing guardian decides and prompts to action from the *wisdom* plane. He imparts to his charge upon earth those interior

views that enable the individual to exercise a healthy discrimination in all that appertains to his individual good. He does not look on with an indifferent eye upon the trials and unsuccessful efforts of his charge, to obtain the necessities of life,—yet wisdom dictates that he should in no way interfere with the individual responsibilities,—and only as he can assist to fit or develop the organs of the man, that there may flow through them thoughts corresponding to the thoughts of his instructing spirit,—only so far can he be of benefit to a person in his exertions to overcome pecuniary difficulties, or acquire temporal means.

Until man can develop to that condition of life, where he can feel a contented spirit in present supplies, and cease to anticipate future wants; he must of necessity repel from him, in a great measure, the assistance which might otherwise be rendered unto him, by that spirit who acts to him as an instructor. The needs of the body are few and easily obtained: and when individuals realize the truth of that assertion, then acting as their spirit will in harmony with their attendants upon a more advanced interior plane, an harmonious action will be the result. Yes, Brother! All spirits take cognizance of and feel for their brethern in the flesh, in their pecuniary embarrassments, yet mankind must in the universal sense, in order that they may uniformly progress, have supplied to them the requirements of the body only as they themselves by individual efforts become their own purveyors."

## WHAT IS HOLY SCRIPTURE?

Phrenology is holy scripture. Geology is holy scripture. The laws of each science were written by the finger of the Deity; and instinct and reason were given to man so that he might find them out for his entertainment, activity, improvement and happiness. Does any one say these sciences are not holy scripture?—*Crandal's Report.*

Use a book as a bee does a flower.

## Portal of Health,

No. 16 Ship Street, - - - Providence, R. I.

DR. CHARLES H. LEFFINGWELL,

Medium for the Refined Healing Influences of Spiritual Magnetism.

MRS. C. H. LEFFINGWELL,

## PICTORIAL MEDIUM.

MENTAL QUESTIONS ANSWERED BY SYMBOLS.

Hours from 1 to 5 P. M.

ALL CHARGES REASONABLE.

## THE BANNER

A LIBERAL JOURNAL,

Is published on Saturday Morning once in two weeks.

EDITOR'S ROOMS, - - - - - No. 16 SHIP STREET,

TERMS:—Fifty Cents a year, *in advance.*

Any person who will send us two dollars for four new subscribers, shall receive a copy extra.

☞ All Communications to be addressed, *post-paid*, to the RHODE ISLAND BANNER, Providence, R. I.

HORACE A. KEACH, - - - - - EDITOR AND PROPRIETOR.

Printed by Henry L. Tillinghast, 9 & 12 Market Square.



# RHODE-ISLAND BANNER.

## A VOICE FROM THE LAND OF ROGER WILLIAMS.

VOL. 1.

PROVIDENCE, R. I., DECEMBER 4, 1858.

NO. 11.

### SONG OF THE ANGELS.

AIR, LILY DALE.

When the Sun goes to rest in the arms of the west,  
And the Moon bathes the Earth with her beams,  
And the Stars twinkle bright on the bosom of night,  
Then the angels are whispering in dreams.

Oh angels! bright angels!

From your happy sphere,

Do tell us of a love, and a harmony above,  
Where we'll never know a sigh nor a tear.

Midst the tempest and strife, in the battle of life,  
When the spirit is seeking for light,  
They hover by our side—their arms around us glide,  
And they nerve us anew for the fight.

Oh angels! pure angels.

Guide us through the strife;

For our spirits are frail, and our light flickers pale,  
In the gloom that surrounds the earth life.

There was sadness on the earth, from the hour of its  
birth,

And heavy are the burthens we bear;

But still there is a balm, our troubles here to calm,

When we know that the angels are near.

Oh angels! Loved angels!

Guide us to that clime

Where the skies never gloom, and the flowers ever bloom  
In eternally sweet summer time.

Like the heaven-plumed dove, God's own type of Love,  
Oh had we the powers to fly!

But our souls yet remain in this cold earthly chain;

And we long for the free spirit sky.

Oh angels! freed angels!

Oh come! will ye come!

For we faint here for breath, in the shadow of death;

Come! guide us poor wanderers home.

### TEMPORAL BLESSINGS.

Wish for them cautiously; ask for them submissively; want them contentedly; obtain them honestly; accept them humbly; manage them prudently; employ them lawfully; impart them liberally; esteem them moderately; increase them virtuously; use them subserviently; forego them easily; resign them willingly.

Hume, the sorcerer, is not recognized as a Roman Catholic. When he reverted to the forbidden practices of the black art, he did so in the face of the known censure of the Church.—*Freeman's Journal*.

The Roman Catholic Church may repudiate the black art of Spiritualism, but we guess it practises several blacker ones. We are not surprised at the hostility of the Hierarchy to Spiritualism if they believe there is any truth in it. They want to monopolize the privilege of looking into the other world and making reports thereon, and therefore they will not tolerate the thought of the lay classes being allowed to gaze into the other world through the eyes of mediums. They are afraid the opposition line might bring annoying reports from heaven, hell and purgatory.—*Louisville Journal*.

The friends of the Rev Theodore Parker will be glad to learn that he is recovering rapidly from his recent serious indisposition. He is so far convalescent as to be able to walk out, and he will soon resume his public labors.

We cannot all of us be beautiful, but the pleasantness of a good-humored look is denied to none. We can all of us increase and strengthen the family affections and the delights of home.

The eyes of the mind are like the eyes of the body; they can only see to such a distance; but because they cannot see beyond this point, is there nothing beyond it?—*Dr. Johnson*.

You need not break the glasses of a telescope, or cover them over with paint, in order to prevent your seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars.

It is a fearful thing to teach. The secrets of true knowledge are hard to find, and when found are hard to be explained.

When Socrates was asked why he had built for himself so small a house—"Small as it is," he replied, "I wish I could fill it with friends."

The poorest education that teaches self-control is better than the best that neglects it.

No man is so insignificant as to be sure his example can do no hurt.



## THE NEW WORLD'S PROGRESS.

### NEWFOUNDLAND.

Among the wonders which the Atlantic Telegraph was to perform, was the opening of Newfoundland to the observation of the world, for the vast strange island lying so near to us is as much a subject of wonder and mystery, as it was in the time of Sir Humphrey Gilbert, whose ship foundered at sea, from being overloaded with freight of the soil of the island. It was in fact more a subject of speculation in the days of Sir Walter Raleigh and Lord Baltimore, the founder of Maryland, than it is now. To all the rest of the world Newfoundland is surrounded by an impenetrable mist, and we only hear of it in connection with a wreck, or as that portion of the dreaded "Banks," whose head is lifted above the water. But the Atlantic Telegraph began to make us acquainted with this strange territory, and the accounts of its wondrous bays, its rich copper mines, and the grand scenery of its interior, and its mountainous coasts drew the attention of the world to the long-neglected island. But since the Cable gave out, and all hopes of its resuming its functions ceased, we have heard nothing more about Newfoundland. Its name is never heard, now, except now and then in the Marine report, and it is again wrapped in its eternal mists, and is hardly more talked of than it was in the time of the Northmen, when those mythical personages first landed upon its rocky shores. Yet Newfoundland is represented, by those who have explored it, to be full of grandeur in its natural scenery, and capable of sustaining a population a hundred times greater than it now has.—From its shores may be seen, in the Summer-time, huge icebergs, floating past from the north, glittering in the sunshine, and gradually melting away as they approach a more genial climate. Such a sight as this might alone have been sufficient to attract tourists and adventurers in search of a sensation to this long-neglected island; and if the telegraphic cord had but continued to send flashes of intelligence back and forth between our Continent and Europe, the traveling public would have become so familiar with its terminus that curiosity would have led thousands yearly to its shores, who will never think of visiting it now.

### PARAGUAY TEA.

As our government is about to send out an expedition to Paraguay for the purpose of establishing commercial relations with that country, either by treaty or conquest, it may be of interest to know what are some of its productions. We are told that one of the most important staple commodities is its tea; and, as we are a tea-drinking nation, very probably one result of the country being opened to us will be the introduction upon our tables of the Paraguay tea. This substance is gathered from a small wild tree growing in Paraguay and Parana, called the *Ilex Paraguayensis*. It forms the principal refreshing beverage of the Spanish-Americans south of the equator, and millions of dollars are annually expended in Buenos Ayres, Peru and Chili in its consumption.

One town in Parana, containing but three thousand inhabitants, exports annually nearly one million dollars' worth of this tea. It can be gathered at all seasons of the year. Parties go into the forests, break off the tender branches and leaves, kiln-dry them in the woods, then transport them to some rude mill; by water-power,

they are pounded in mortars to a powder, except that stems denuded of their bark are always permitted to remain. This substance is called Yerba Mate. The preparation for drinking is equally simple. A small quantity of the Mate, either with or without sugar, is put into a bowl, and cold water is poured upon it—after standing a short time, boiling water is added, and it is at once ready for use. It is imbibed through a small tube on account of the particles of leaves and stems which float on the surface of the liquid. The tube has a fine globular strainer at the end.

Great virtues are ascribed to this tea. It supplies the place of meat and drink. Indians who have been laboring all day at the oar feel immediately refreshed by a cup of the Mate mixed simply with the river water.—In Chili and Peru the people believe they cannot live without it.

It is said that this little tree or shrub is indigenous to the United States, that it actually exists in North Carolina and that it is used as a beverage in the region of country where it is found. If such is the fact, and if it is really an article of so much value, it is singular that no attention has ever been given to it. Some enterprising citizens might have amassed fortunes by it, and the State have added the Yerba Mate to her exports.

A telegraph line is now being constructed from Placerville, California, to Salt Lake City, and the citizens express a hope that, at no distant day, it will extend to St. Louis.

## THE OLD WORLD.

### THE TRADE OF CHINA.

He must be a bold man indeed, who would venture to estimate narrowly and definitely the consequences of breaking down those time-observed dogmas of exclusiveness which the Chinese adopted for their rule of action. When the resources of commerce are fairly opened to a race numbering at least one-fourth of the total human species—a people industrious, cumulative, moderately endowed, too, with the representatives of wealth—it is probable that even the most sanguine ideas already formed as to the commercial capabilities of China will be largely exceeded by the result.

The vast expansiveness of China in respect of the production of articles, either peculiar to it altogether, or in which it excels, is illustrated by the history of silk within the last few years. Whilst the commerce of China labored under a monopoly it was thought to be totally impossible to increase the quantity of silk obtained from that country. The annual export was 2,000, and for 150 years it was thought to be the utmost that China could supply for exportation. No sooner was the monopoly broken up than the 2,000 expanded into 10,000. The latter quantity subsequently increased to 14,000 bales. While the silk-producing powers of Europe remained intact, the Chinese silk supply, already developed more than sevenfold, was thought to have reached its maximum. Mark however, the curious result. Last year the quantity of silk exported from China, amounted to the enormous quantity of 94,800 bales, showing that since the year 1810 the supply had increased forty-fold. Well might Mr Crawford, at a recent meeting of the Geographical Society,



observe that in the history of foreign trades, there is not a more remarkable fact than this.

It has been said by a celebrated naturalist that the physiological and geological condition of a country has more to do with its character, its liberty, its commerce, than perhaps any other feature. The physiology of a Chinaman is a matter not half so obvious as the geographical configuration of China. A single glance at any map of China will suffice to make evident one reason of the dense population of that land. No country on the face of the earth is watered by so many noble rivers. In few countries, however, have the water economies been more assiduously attended to by regulating irrigation from main river trunks, and by the construction of canals for purposes of internal communication. The population on the banks of the Yang-tse-Kiang alone, is estimated to amount to one hundred millions of souls, or about three and a half times the population of the United Kingdom; and, according to the estimate of Mr. Consul Alcock, there is a greater trade carried on between the coasts and the centre of China than between all Europe and the rest of the world! This statement is astounding, but when a member of the Geographical Society tried to impugn it, Mr. Alcock did not hesitate to return as follows to its defence: "I do not," said he, "speak altogether without proof upon the internal trade of China. In the port of Shanghai there have been as many as four thousand large junks at one time. It is estimated, and has not been called in question for the last century, that from 300 to 360 millions inhabit that vast territory. There is a larger population than all Europe, to begin with, and, taken as a whole, they are a commercial and trafficking race."

In estimating the probable consequences of throwing open China to foreign commerce, it must be remembered that European articles of barter can hardly yet have been seen in Central China, even as curiosities. Most of the British goods taken to Shanghai are sold to pedlars, who carry them on their back. That merchants on this small scale, performing the work of beasts of burden, should penetrate far, it is difficult to imagine.—The interior of China may be regarded as a commercial *terra incognita*. The Yang-tse-Kiang is to that interior what the Mississippi is to North America. What would the latter be without its steamboats, and what might not the great Chinese river become under the auspices of steam?

#### ELECTRICAL CLAIRVOYANCE.

The *Bulletin Scientifique of the Courier des Etats Unis* says: Hitherto, somnambulists and certain clairvoyants have monopolized the power of vision through opaque bodies; but electricity, to which we owe so many marvels, is about to bestow this gift, second sight, to mankind in general. A correspondent of M. Arago, who uses the signature of an honorable member of the Brussels Academy, affirms that, by using the electro-galvanic light produced by a powerful Bunsen pile, which is equal to 560 candles, he has succeeded in seeing through the human body, rendered perfectly transparent. "I have seen," says he, "the veins, arteries and nerves in action, and the aliment coursing its way during digestion; I have seen in the drunkard's stomach dark colored or blister-like spots, and in the nasal recesses of a snuff-taker two old lumps of snuff." Furthermore, the nar-

rator of these wonders modestly disclaims the honor of the invention. The idea of seeing, by means of electricity, through opaque bodies was suggested by his friend's son, who, looking through his hand placed near the flame of a candle lamp, exclaimed, "Papa, I am transparent!"

#### THE ART OF FLYING.

Napoleon III, has just made a present of 5000*fr.* to a private in the line, who asserts that he has discovered a solution for the great problem in aeronautics—the art of flying. He has invented a kind of air ship, consisting of a platform of silk stretched over whalebone, to be propelled by two gigantic wings of the same material, placed on each side. The aerial navigator is to be suspended at a distance of about four feet from the platform, while his feet rest on pedals, by means of which the wings are set in motion, while his arms rest on a lever which imparts to the platform the direction he chooses to give it. Only a model of this machine has yet been constructed, and it appears to work well—Thanks to the emperor's munificence, it is now about to be constructed on a large scale.

**WALKING LEAF AND FLOWER.**—The Bombay Geographical Society announce in their proceedings that they have received a specimen of the walking leaf from Java, with eggs and young; and what seems more curious still, a walking flower described as a creature with white body, pink spots and crimson border.

**SLAVERY ABOLISHED.**—By recent decrees of the King of Portugal, slavery is abolished at Macao and in the African province of Angola, and is respectively abolished in all the remainder of the Portuguese colonies, the children of female slaves hereafter born being declared to be entitled to their freedom on reaching the age of twenty years.

The bullion in the Bank of France now stand at about \$120,000,000—a far higher sum than was ever before held by that establishment, and more than \$9,000,000 in excess of the largest total ever collected in the Bank of England.

#### HOW TO BE LOVED.

Here is a secret worth knowing. William Wirt in a letter to his daughter, thus insists upon the importance of the "small, sweet courtesies of life." Depend upon it he is right. He says: "I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, who cared for nobody—no, not he—because nobody cared for him. And the whole world will serve you so, if you give them the same cause.—Let all persons, therefore, see that you do care for them, by showing them what Sterne so happily calls the small, sweet courtesies in which there is no parade; whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting or standing."

A Mr. Chase of Athens, Georgia, has succeeded in manufacturing paper from the Chinese sugar cane; it has the appearance of a paper made from straw.



# RHODE-ISLAND BANNER.

SATURDAY, DEC. 4, 1858.

## EDITORIAL CORRESPONDENCE.

Since the last number of the Rhode Island Banner went out on its mission of love, we have visited several places in the Old Bay State. We found a large company of Spiritualists at Waltham, the residence of his Excellency, N. P. Banks. Rumor says that the Governor has attended a number of Spiritual lectures in Boston. On the evening of our stay at Waltham, the Republicans had a supper at the "Prospect House." There the editor of the Banner had rooms, and he, like all the ubiquitous satellites of the press, was round at "supper time," wide awake, and his pencil ready pointed. The Governor, the Hon. Anson Burlingame and the Hon. Schuyler Colfax, of Indiana, made speeches that set not the table, but the audience in a roar. It takes the spirits to affect *the tables*; but the spirits in mundane garb, cheered and laughed and shouted as the lions shook their shaggy locks and roared out their defiance against Buchanan, and Gardner, and Curtis. We have it from good authority that Colfax is a Spiritualist.

From Waltham we went to Foxboro, where we met Geo. Stearns, author of "The Mistake of Christendom." On Tuesday evening, Nov. 23d, we lectured before the Acton Lyceum. On the Green in the village of Acton is a monument to the memory of Capt. Isaac Davis, who fell in the Concord fight of April 19th, 1775. His was the first blood shed in the revolution.

Leaving Acton we went to the city of Lowell, where we lectured on the Sabbath. This is a city of spindles. Here are fifty-four factories. Mr. Tower, a wealthy citizen of Lowell, accompanied us to the several public buildings, libraries and reading rooms. Here we met our old friend Storer, whose lecture we publish to day. The people who went to Well's Hall last Sunday had an opportunity of hearing a Normal and Trance speaker too.

Bidding adieu to a host of kind and sociable friends, we went again to our "Modern Athens," and thence to the capital of our native State, where we busy ourselves in watching the Rhode Island Banner as it floats over the battlements of the What Cheer city, the earliest home of complete Religious Liberty.

We always find interest in the columns of "The Principle," a Spiritual journal published at New York and Baltimore. The poetry on the first page of to-day's Banner, is from that paper.

Prof. Grimes, Charles Colby and Dr. Bly, are battling Spiritualism as though it had never been killed before.— How many lives has it?

## MANSFIELD.

We learn that there are a few Spiritualists in the town of Mansfield, Mass. Mr. Fairfield has spoken there.— "Those little ticking sounds" first heard in an obscure village of Central New York, have been heard in every little hamlet of our Union. Not a district of the civilized world but has heard them. A few years hence we shall not be called upon to write the names of those places where the lovers of truth meet to inquire of the new oracles, but if there shall be a town where the superstitions of materialism still linger, it will be visited as the antiquary now ruminates upon the spot where Druid priests performed their cruel rites. If the idea of Progress be not all a dream, the hateful systems of ancient theology will give place to the lovely doctrines of Spiritualism. The scepticism of modern churchmen will be supplanted by the Harmonial Science of Immortal Life.

## FOXBORO, MASS.

The citizens of this little town, are becoming interested in the Harmonial Philosophy. Mr. Fairfield, Dr. Atkins, Miss Aimey, Miss Magown and Mrs. Johnson have spoken to them in its favor, and the clergy and Mr. Charles Colby against it. The principles of the new science are quietly working their way, some of the best intellects of the place being already enlisted. When Miss Hardinge lectured in Providence, a goodly number of them were present, although Foxboro is upwards of twenty miles from the city.

## OUR CIRCUIT.

The city of Providence is the centre of an active population. There is no other point in New England around which is gathered such a number of busy villages. We mingle with the spheres of Boston, Worcester and Hartford, but for twenty-five miles on every hand the inhabitants look to Providence for cotton for their factories, goods for the retail shops, implements with which to farm their lands, and a market for their produce. Now our city's noblest mission is to provide well for the mental wants of her own people, and the dwellers in the suburban towns. They look to our schools as models, we furnish them with books for the libraries, and newspapers for the fireside. What are we doing to promote liberal thoughts? Have we done all we could to link the different towns and hamlets to the city, by establishing the mental telegraph, that it should transfuse the energy of free thought into the minds of those who live in the rural districts? How much talent is laying dormant? If our young men and women were developed and sent out as missionaries, (not to the distant heathen,) but into a hundred villages around us, much good might be done. Let them



proclaim the sweet evangel of the Harmonial Philosophy. Let every Hall, and School House and Store, be vocal with their free voices. Let our liberal paper visit every family circle, where they love to read of Progress. Then would mind and soul be developed in the rural districts. Fossil creeds would moulder into dust, and often would a republican Hall be visited by good hearty speakers from the outland towns who would interest and edify us by their originality, and the magnetism of their sincere earnestness.

A writer in one of the Liberal papers of Boston says: "I know that Spiritualism has been of incalculable benefit to me, and furthermore, I know a large number upon whom it has had a similar effect. It has carried the sweet assurances of peace, comfort and happiness to the hearts and homes of thousands in New England alone; has removed a cloud of darkness, doubt and despair from the minds of many in our very midst; strengthened the faith of the more timid and wavering to perfect confidence and rest; and this with men and women of clean hearts, who in general intelligence do not suffer in comparison with any class."

Rev. John Pierpont, so long and favorably known to the American public as a Reformer, has been lecturing for several Sabbaths at Dodworth's Academy, in New York. His name will be held in honorable remembrance when the ignorant despisers of the Science of Immortality are forgotten.

#### THE EMPIRE CITY PROGRESSING.

On the evening of October 6, a meeting was held at Dr. Chapin's Church, to consider the propriety of establishing a library and reading room for the girls and working women of the city. Mayor Tiemann and Henry Ward Beecher addressed the meeting, and, says the New York Times:

"The Hon James T. Brady followed in an eloquent address, in which he enforced the claims of the new movement on the attention of the audience, and read the following resolutions, which were put to the meeting by Mayor Tiemann, and unanimously adopted.

*Resolved*, That we earnestly recommend to the employers of workwomen to lessen the number of hours' labor required of them, to assist in preventing their wanting employment, and generally to aid in the improvement of their social condition.

*Resolved*, That, in our opinion, the poorer classes of females in this City, and especially the operatives, may be much aided in obtaining subsistence and securing elevation of character, by the establishment of an institution for females, combining, with a library and reading rooms, a system of judicious instruction, by which women may be educated for honorable employments from which they are now excluded from want of such instruction."

For the Rhode-Island Banner.

DEAR EDITOR:—This is Sunday evening. I have this day heard two Lectures on Spiritualism, in Stetson's Hall, Randolph, Mass., through the mediumship of Mr. James Harris of Abington. I also had the privilege of hearing him on the afternoon of Sunday before last, in the same place. In the same Hall, I heard him for the first time, one year ago. Since then, I heard him one Sunday, in East Abington, and from all these, my impression is, that he is a growing man and destined to a growing fame as a medium for Spiritual teaching. His first performance to-day was on the subject of "*Pure and undefiled Religion*;" and was one of surpassing excellence. And his second on "*What is Spirit; and its relation to the forms to which it may be attracted*," was still more so. I think this latter effort was ahead of any thing I ever heard before from him or any one else, as relating to the Spiritual philosophy. I do not except Mrs. Hatch. It was an eloquent, compact bundle of philosophy. There were none of those flowery school-girl expressions void of meaning as I have heard from many others—but something concise, definite. He made some decided hits on the dominant superstitions of the day, that would have done you good to hear. I cannot however, attempt to record them.

Mr. Harris, I am informed, is only a common shoemaker, devoid almost entirely of all literary culture, which is manifest in his almost uniform omission of the final consonant sound in words ending in "*ing*." In other respects he seems correct. The intelligence speaking through him, purports to be his *father*; who, while living, was a sensible, liberal, out-spoken man, and this corresponds with the lectures through Mr. Harris. There is no *mincing* matters with him. Devoted Orthodoxy finds no mercy from him. His enunciation and elocution are clear and forcible; and, for one of his degree of culture, truly remarkable. An invitation was given at the end of each lecture to ask questions, which was improved by your correspondent and one other gentleman. His replies were prompt, full, and generally satisfactory.

There are some things in this new movement very pleasing to me; and, I think, eminently calculated to do good. In the first place, there is no *dogmatism*. Every one is allowed, and even exhorted, to rely on his or her own judgment, and to take nothing on trust. The communicating intelligence says, "*I give only my opinion*." It claims no infallibility, presents no oracular claims. It says hear and judge for yourself; and quarrels with no man for entertaining different opinions, from any perceived dictates of reason. How different this from the common Theologians who say, "*Believe or be damned!*"

Another thing to be admired is, the audience,—any individual hearer may ask *questions*, or take exceptions



then and there, where the lecture is delivered, and have his questions respectfully attended to without any fear of being taken by the arm by a police officer and escorted to the lock-up, for merely having and expressing a mind of his own, as would most likely be the case in any of the orthodox churches.

Still, after saying thus much, I do not see clear to endorse the Spiritual philosophy. I am a constitutional doubter in regard to any sort of Spiritualism, new or old. As near as I can learn from Spiritualists themselves, they do not believe in any such thing as pure spirit, if by that term is meant an absolutely *immaterial substance*. The utmost of Spirit they conceive of, is matter in a state of refinement, impalpable to the senses, even by the most powerful instruments. Even *God* is matter with them. Almost all men have to admit that *not-matter* is *nothing*, (*no thing*).

The Spiritualists seem to hold that inside of a man—the physical form—there is another—a Spiritual man.—The idea is Swedenborgian, however. But where is the proof of such a thing. They believe this internal Spiritual man is of the same form as the physical man, and can and does, live right on and on when the body is dead and gone to decay. I see no cause, as yet to believe this. A *man* is a *man*, and the physical nature is essential to his unitary integrity. Man is a *unit*. A dead form is not a *man*. Neither is the departed breath the man. All the *mentality* manifested during life, all his love and hate, hope and despair; all his judgment and reasoning were the effects of his organization in connection with surrounding circumstances. At least, I can say, I have no demonstrative proof to me, that this is not so. I know that the mind and body are intimately connected for weal and woe in this world. If one is healthy and active, so is the other. If the body is diseased, so is the mind,—and invariably that portion of the mind answering to the part of the body diseased.—Certain faculties of the mind cease their normal manifestations when a corresponding portion of the *brain* is destroyed, and *vice versa*, other things being equal. But why is this, if there is a distinct and independent spirit-man within? Which was first—the soul or body. Did they not both grow and become developed together?—Then will not each share the same fate? I see no soul without a body—no body without a soul of some sort—no *animal* body, at any rate. There was no soul *before* the body, how do we know there *will* be one after the body? It co-existed and grew *with* the body—decays to all appearances as the *body* decays; and to my mind, there is the strongest presumptive evidence that it dies *with* the body.

I do not know as it is proper, on my own ground, to

say the soul *dies* with the body; because that would seem to imply that the soul is a separate entity, whereas it can in that case be nothing in itself any more than is a shadow on a sun-dial. It is merely an *effect* of organization, liable to *cease* or be withdrawn, when the organization is dissolved, or by any means ceases to act.

I have only room for *hints* here. I know you will deem them bold ones. I am willing to be criticized as to my ideas and set right, if I am wrong.

Yours, &c.

SIDNEY.

Randolph, Nov. 14, 1858.

### PROGRESS.

When we referred to the burning of Howard Block, we recommended the employment of Steam Fire engines in place of the present inefficient hand machines.

Since that time we have seen an account of the trial of one of the new engines, at Lawrence, Mass. with the following result.

“Having raised steam in her usually short time, two lines of hose were run off, and two one and a half inch streams were thrown completely over one of the highest buildings in the city.

A. J. Davis is lecturing at the west, where he probably will remain until next spring.

### H. B. STORER, AT REPUBLICAN HALL.

On the evening of October 26, this eloquent speaker, addressed the Liberal citizens of Providence. His subject was “Selfishness.” Each person has two selves, one is his reputation, or himself as he appears to the world, the other is his character. Character is the sum of all a man knows, and all he loves. Each man is striving to interpret the universe into himself, to show how much he has gained for self.

It is not the best good to make all alike. This would produce monotony. The object of Nature and of God, is to individualize other gods. In each human soul is the capacity of all attainment. There is no limit to our culture. Rising above mere objective love we should strive to be perfect as God is perfect, love not for self but the good of the object beloved. It is a necessity of each man to represent himself. No man would be another in all things. You would not change with the fancied Gabriel himself; each would rather climb to that height by his own way.

Selfishness is the fundamental rule of God; each man is in the centre of the universe; each part is equidistant from our self-hood. Higher than the love of self is the love of a neighbor, developed by our relations to those around us.

Animals govern themselves by the sensations of the hour without regard to other animals. Not so with enlightened man, for the good of the individual is not as-



serted as the right of the race ; you now love your neighbor for the good he can do to you ; this is not the highest love. Man in his full development becomes like Jesus, master of physical forces. Jesus was not perfect while here, he had not yet ascended to the Father, had not attained to the perfect love of God. Divine love uses all natural and spiritual forces for noble ends.

Character is the result of love and knowledge. The true man is solicitous about his character but does not care for men's opinions of him. Such men become leaders. It was thus that Napoleon attained the height of human achievement. Give not your character into the keeping of another, it will leave you bankrupt. Act for yourself ; action makes the man, and he is the true man who blows the bubble Reputation away, and builds up a magnanimous Character.

#### LIBERAL NEWS.

The Editor of the Rhode Island Banner, will lecture at John K. Lester's New Hall, on Thursday evening, Dec. 9th, 1858. Subject, Modern Spiritualism. Doors open at 6½. Lecture to commence at 7 o'clock. Admission 10 cents. Tickets to be had at Perrin's Bookstore, of Nicholas A. Fenner, Pearl st., and at the door.

A Four Day Spiritual Mass Meeting will commence at Syracuse, N. Y., on the 9th of December, 1858.

On Sunday, November 21st, Theodore Parker's Sermon at Music Hall, Boston, was a discourse for the three hundredth anniversary of Queen Elizabeth's accession to the throne of England. He compared 1558, with 1858. It was a lecture on the progress of the Anglo Saxon race for three centuries.

At the conclusion of Miss Hardinge's lecture at Portland, Me., forty dollars were contributed to furnish the poor with a Thanksgiving dinner. What good will Spiritualism do ?

Mr. J. M. Lord, of Portsmouth, N. H., has built a Chapel for the Spiritualists. It is said to be a model of beauty. On each side is a beautiful garden, filled in summer, with choice flowers. Above the main hall are two large apartments called "Spirit Rooms." Here paintings, engravings, and groups of statuary show the ideality of the benevolent builder.

The Middlesex Teacher's Association, have passed resolutions that the children of our primary schools should not be confined to study in their seats, more than three hours in a day. If a longer time be employed they recommend devotion to the physical welfare of the pupils.

The Indians of California and New Mexico, have lately hung several persons for Witchcraft. How very like the Calvinists of New England in 1690. Did our bigoted ancestors have all the truth then ? And yet the creeds of all our orthodox churches are just the same as theirs. Is there progress in Literature, Politics and Science, and must man remain forever the slave of the superstitious notions of ancient times ?

On Thanksgiving Eve, we heard a lecture on the Bible, by Rev. J. B. Davis, of Lowell, formerly Pastor of the Roger Williams Church, in this city. Mr. D. still believes in the plenary inspiration of the old records.

A. M. Smith of Chicago, speaking at the Conference in New York, tells of the transportation of a key, a distance of thirty five miles by spirit power. His theory is "that the spirits begin carefully with us, at first, and give only as we are able to bear. If all that has since come, had come at first, and at once, it would have shook society to its foundations."

Spiritual Circles for wonderful physical phenomena have often been held in the dark, but the spirits are now demanding that the rooms be illuminated. Their power has not increased, but we, in our prisons of clay, are better prepared to see. The Editor of the Mohawk Valley Register, has seen some marvelous things, where the room was brilliantly lighted.

Hon. Samuel G. Arnold of Providence is about to publish a History of Rhode Island. The first volume is now in the press of the Appletons. Gov. Arnold is eminently qualified for the task he has undertaken. He has devoted many years to the collection of materials, and we expect to see a standard History of our State.

Miss Emma Hardinge has written a letter to the N. Y. Sunday Times, in which she advocates of "Free Love" get some hard raps. Of the connection of this heresy with the New Dispensation, she says:

"Neither in the nature of spirit communion, spirit teachings, nor its influence upon the world, can I find the least shadow of excuse for infidelity to the marriage relation, or any other of the social obligations of private or public life."

We are glad to see that the cause of liberal religion is prospering in Vermont. We have many kind friends in the Green Mountain State, and we hope they will often be favored by the visits of such men as Pierpont and Storer.

Joseph Barker, who styles himself the "Reformed Clergyman" has been lecturing to the Bostonians on "The French Revolution and its Calumniators."



We saw a Steam Engine at Lowell, named "Onward" We suppose it draws the train the Spiritualists travel in. When balloons are perfected, we shall have one named "Onward and Upward."

Moses Collins of Lowell, has leased the Howard House, which will still be kept as a first class hotel. Spiritualists visiting the city of Lowell, can find there a pleasant home where the liberal news will be appreciated.—All our cities are providing places for the entertainment of the liberal public. Is Spiritualism dying out? Boston has its Fountain House; New York has congenial homes for the free thinker, and the Harmonialist who visits our city may find good cheer at Osborne's. The supply only keeps pace with the demand. Hotel keepers study the wants of the public, and the existence of such places as the above indicates the progress of liberalism.

Dr. J. L. Comstock, author of a book on Natural Philosophy, died on Sunday, Nov. 21st, at his residence in Hartford.

#### TRANCE LECTURING TRANSIENT.

We have long been of the opinion, that all our trance speakers would by and by become natural speakers.—We find this view confirmed by a communication to a medium in Boston:

"The time is now close at hand when the spirits of earth can claim their own impressions, their own guidances, to act directly on each respective spirit. The atmosphere has been so long imbued by angels and angels' coming, that the intellect and reason of man has been convinced. And now what wait we for but that the souls who have received the magnet that has so long been sought by mediumistic power, should take us in their arms of love and affection. Oh, receive us with the balm of love and memory; let us come to your heart's recollections, and feel that you are controlled and impressed by invisibles. To convince the incredulous and the still unbelieving, we must yet keep the sleeping power and seeming lethargy upon some, to bring them up also to where others stand."

#### SELF-DENIAL.

True, the man who lives for duty must, in a certain degree, live a life of self-denial, and always one of varied toil. He will often have to encounter the tempest of adversity and the wiles of temptation; yet from the bramble hedges of self-denial, he shall pluck the blossoms of future enjoyment; and in the stern encounter of daily struggles he shall gather the material of a truer and nobler manhood. As he advances along the path of high endeavor, many an oasis in the desert of life shall spring up before him, whose green shades and pure waters shall impart new vigor for the struggle which awaits him. From many a rough headland he shall gaze on the calm ocean of a purer and more exalted condition in the near future. As he daily goes forward the prospect brightens; the pleasing view expands; wayside roses lose their thorns; the narrow path becomes smoother and broader; the rugged hills slope gently into soft undulations; the rude winds become balmy zephyrs, laden with the richest odors of virtue's coming full fruition, till at length the mountain range, which marks the terminus of a well-spent life, rises above the fogs of earth into the clear light of a happy immortality.

#### EQUALITY.

BY HARRIET MARTINEAU.

All men are equal in their birth,  
Heirs of the earth and skies;  
All men are equal when that earth  
Fades from their dying eyes.

God meets the throngs who pay their vows  
In courts that hands have made;  
And hears the worshiper who bows  
Beneath the plantain shade.

'Tis man alone who difference sees,  
And speaks of high and low,  
And worships those and tramples these,  
Whilst the same path they go.

Oh, let man hasten to restore  
To all their rights of love;  
In power and wealth exult no more;  
In wisdom lowly move.

Ye great, renounce your earth-born pride—  
Ye low, your shame and fear:  
Live, as ye worship, side by side;  
Your Brotherhood, Revere.

There are women who clean house once a year, and it kills them till the next. It is no way to live either comfortably or happily, to allow the windows of the parlor to accumulate dust and dirt for a year, and then think a deluge of soap-suds will keep all things tidy till the trees leaf out again. A little here and a little there is a much better rule, according to our notions. It puts us in mind of the fellow who could not see how people combed their hair every day; "he did it only once a week, and then it most killed him."

#### Portal of Health,

No. 16 Ship Street, - - Providence, R. I.

DR. CHARLES H. LEFFINGWELL,

Medium for the Refined Healing Influences of Spiritual Magnetism.

MRS. C. H. LEFFINGWELL,

#### PICTORIAL MEDIUM.

MENTAL QUESTIONS ANSWERED BY SYMBOLS.

Hours from 1 to 5 P. M.

ALL CHARGES REASONABLE.

#### THE BANNER

A LIBERAL JOURNAL,

Is published on Saturday Morning once in two weeks.

EDITOR'S ROOMS, - - - - - No. 16 SHIP STREET,

TERMS:—Fifty Cents a year, in advance.

Any person who will send us two dollars for four new subscribers, shall receive a copy extra.

All Communications to be addressed, *post-paid*, to the RHODE ISLAND BANNER, Providence, R. I.

HORACE A. KEACH, - - - - - EDITOR AND PROPRIETOR.

Printed by Henry L. Tillinghast, 9 & 12 Market Square.



# RHODE-ISLAND BANNER.

## A VOICE FROM THE LAND OF ROGER WILLIAMS.

VOL. 1.

PROVIDENCE, R. I., NOVEMBER 20, 1858.

NO. 11.

### THE ENTRANCED.

BY T. H. CHIVERS, M. D.

*"And I heard a great voice from Heaven, saying,  
COME UP HITHER."*

Sweeter than ten thousand Singers  
Singing songs of heavenly love,  
By the beautiful Light-bringers,  
Rapt in unison above;  
Came to me God's voice, while sighing,  
With this sweet raptorial kiss—  
Up in heaven to me down-crying—  
Filling all my soul with bliss—  
*Come up hither! Come up hither!*

Then I ceased my ceaseless sighing—  
Ceased my weeping—ceased to pray—  
When my soul to Heaven went flying—  
Lighted out of night to Day;  
Where I saw the God of Glory  
Circled by the Seraphim,  
And the souls that once were sorry,  
Who had called me up to Him—  
*"Come up hither! Come up hither!"*

But I heard no wailing, weeping  
Never saw, as we do here;  
But the heavenly Reapers reaping  
Harvests through the livelong year;  
Heard the silver crystal fountains,  
As when God did call my soul,  
Rolling down the immortal Mountains—  
Making music while they roll—  
*"Come up hither! Come up hither!"*

Then I heard the Angels singing  
Sweetest songs of heavenly love—  
Saw the great Light-bringers bringing  
Blessings down from Heaven above;  
Heard the holy heavenly thunders  
Of the silent voice of God,  
Opening up the joyful wonders  
Of that BEAUTIFUL ABODE—  
*"Come up hither! Come up hither!"*

Then I saw the broken-hearted  
Healed, as they had never bled;  
Meetings of the long-departed,  
Living now that once were dead;  
Saw the faithful re-united,  
To the faithful full of love;

Whose high hopes on earth were blighted,  
Bloom anew in Heaven above—  
*"Come up hither! Come up hither!"*

Then I saw the night of sorrow  
Changed into eternal Day,  
Which can never bring to-morrow—  
For it cannot pass away;  
Heard the rapture of Earth's sighing,  
As the Morning melts to Even,  
Die into eternal dying  
In the voice that fell from Heaven—  
*"Come up hither! Come up hither!"*

Then I heard the joyful Chorus  
Of ten thousand Angels, roll  
Down the flowery Vales before us,  
Spreading bliss from soul to soul—  
Saying to the Earth-born ever—  
(Every human heart in pain—)  
With the love that lasts forever—  
In this Heaven-born, sweet *Refrain*—  
*"Come up hither! Come up hither!"*

Then I heard the peaceful silence  
Of the raptures of sweet peace,  
Blossom through the Golden Islands  
Of the calm Pacific Seas  
Of the blissful Paradises  
Of the Heaven of God's dear love,  
In this odor of sweet spices,  
Filling all the Courts above—  
*"COME UP HITHER! COME UP HITHER!"*

### A GREAT MAN.

The high-st, noblest conception we ever heard of a great man, is one who understands the power of his own soul, and is continually exerting that power for the promotion of good; who cherishes a deep and solemn sense of the sacredness of duty and never hesitating to discharge that duty, be the consequence ever so injurious to his interest; who, in matters of religion, lends naught but a deaf ear to the loud voice of sects but scans the works of nature, the revelations in Scriptures, the deep yearnings of the human soul; who gives all truth a welcome, how much soever it may conflict with his pride; who is ever ready to execute inflexible justice, who rebukes all evil, however high the transgressor stands, and whose sympathies always espouse the cause of the oppressed, downtrodden and injured.



## THE NEW WORLD'S PROGRESS.

### USE OF CAMELS FOR ARMY SERVICE.

Within the last three years, the Government has imported seventy-five camels for service on the Plains.—The Washington Star says:

"The Secretary of War is thoroughly satisfied of the great usefulness of these animals, and their superiority for army service in the wilds of the interior over both the horse and mule. This opinion is confirmed, too, by the experiments already made, especially those by Lieut. BEALE, who has used them in crossing the plains of New Mexico, and in traveling over the mountains, and found them entirely capable of enduring the climate, and of being employed to great advantage.—Notwithstanding these facts, however, a number of the army officers speak in disparaging terms of the experiment and manifest no little prejudice toward the animals. Be this as it may, from the experiments already made there is no reason to believe that their prejudices are founded on such reasons as to entitle them to any serious consideration; and it is generally believed by those best acquainted with the matter, that the increase of the number of camels in the service will, ultimately, prove to be a measure of great economy and utility.

The Washington Star has a statement that nearly a million of dollars will be required to pay the volunteers alone engaged in the service against the Florida Indians during the late troubles previous to their removal, and for losses by depredations. Each Indian will have subjected the Government to a cost something near one hundred thousand dollars.

A new steam canal boat, the Samuel B. Ruggles has been placed on the Erie Canal. With five thousand bushels of corn on board, she drew four feet ten inches of water.

## THE OLD WORLD.

### MESSAGES WHISPERED FROM CONTINENT TO CONTINENT.

The latest idea of scientific men is to place a tube under the Atlantic and make, in the ocean, a sort of a whispering gallery through which messages can be whispered from one country to another with incredible dispatch and with unerring accuracy. Should this idea succeed it would be a practical realization of the figure of speech used by the prophet when he spoke of a "still, small voice." The still, small voice of the operators would even penetrate through elemental barriers, and though a little thing very, imperceptible to those in the immediate vicinity of the voice, it would speak through the waste of waters to a far distant continent in tones that would vibrate through the hearts of millions of people.

The proposition of the men of science is to lay a gutta percha speaking tube across the Atlantic Ocean.—It is maintained that the idea is perfectly feasible, and less liable to get out of order than any other arrangement which has yet been proposed.

As a fact bearing on this matter, says the Philadelphia Evening Argus, "it has been stated that a short time ago M. Biot of Paris made a series of experiments

showing the rapidity with which sounds may be transmitted through different bodies. These experiments were made through long cylindrical pipes, which were constructed as conduits for fountains to embellish the city of Paris. With regard to the velocity of sound, it was ascertained that its transmission was ten and a half times as quick as through the air. The pipes were over one thousand and thirty nine yards in length. M. Biot was stationed at one end, and a friend at the other; they heard the lowest voice so perfectly as to hear the words and keep up a conversation on the subject of the experiments. They wished to determine the lowest point at which the human voice seemed to be audible, but could not accomplish it; words spoken so low as when we whisper a secret to another, were understood, so that not to be heard there was but one resource, that of not speaking at all. Between a question and an answer the interval was not greater than the transmission of sound. The time in the experiment, through one thousand and thirty-nine yards, was about five and a half seconds. Reports of a pistol fired at one end, occasioned considerable explosion at the other; the air was driven out of the pipe so as to give the hand a pretty smart blow, and drive light substances out of it to the distance of half a yard, and to extinguish a candle. Don Gautian, another savan, proposed to build horizontal tunnels widening at the remoter extremities, and found, at the distance of nearly a mile, the ticking of a watch could be heard far better than close to the ear."

These experiments show that speaking tubes can be used advantageously for all kinds of telegraphic purposes, submarine as well as otherwise.

### THE POSITIONS OF ENGLAND AND AMERICA.

Previous to the last departure of the American steamship Pacific of the new Irish line, the occasion was celebrated by a grand banquet at Galway, Oct. 18th, where at the leading speakers were Lord Bury and Mr. Roebuck. In the course of the remarks of the latter he took occasion to say:—"It appears to me that a great deal has to be learnt yet by America with regard to England—and I believe there are now present American gentlemen to whom I may address myself as persons connected with the press of that country, and through whom we may speak to the people of the New World. Sir, it appears to me that America does not know the position which England holds. She, happily for herself, is beyond the vortex of European politics; she is safe in her position. We are now upon the very verge of the crater; the volcano is burning beneath us; and it is only the magnanimous feeling of English hearts that maintains us in our position in Europe. Of that America knows nothing, and everything which brings us in more immediate communication with America teaches her our position, and teaches her, her own position with respect to England. Sir, believe it, England stands, in spite of American desire, at the head of the civilization of the world. I care not in what society I say it, but the liberty of mankind depends upon England. Therefore, Sir, our cousins, as they are called, but I shall more properly denominate them our children, in America, have to know that the world is to be benefited through England—the liberty of mankind is to be maintained by her; and if they wish well to mankind they ought to keep friends with England. Every mani-



festation of ill will—I care not whence the feeling comes—every manifestation of ill-will through the Press of America is a disgrace to America herself, and not to us who are the objects of it. Sir, I believe that this route which brings us in immediate communication with America will do good to mankind, by making her understand our position."

#### THE UPAS TREE.

An exchange says the story that the Upas tree of Java exhales a poisonous aroma, the breathing of which causes death, is now known to be false. The tree itself secretes a juice which is a deadly poison, but its aroma or odor is harmless. Strychnine is made from the seeds of a species of Upas tree. Such is the name of a district the atmosphere of which produces death. This effect is not occasioned by the Upas tree, but by an extinct volcano near Botar, called Guava Upas. From the old crater and adjoining valley is exhaled carbonic gas, such as often extinguishes life in this country in old wells and foul places. This deadly atmosphere kills every thing that comes within its range—birds, beasts and even men—and the valley is covered with skeletons. By a confusion of names, the poisonous effects of this deadly valley have been ascribed to the Upas tree, the juice of which is poisonous, and hence the fable in regard to the deadly Bohun Upas tree.

#### INDIA RUBBER CARRIAGE WHEELS.

These wheels are now extensively manufactured in England, and are said to possess several advantages over those hitherto used. They are stated to be less expensive than iron-tyred wheels, and to be capable of traveling as many as twelve thousand miles, whereas an iron-tyred wheel is said to be worn away after traveling four thousand miles. An improvement consists in forming the periphery of the wheels of a dish-like figure, in which the india rubber lies with a projection in the centre, dipping far down into the wheel, so that as the pressure increases so does security in proportion, and the rubber presents a curved figure to the road, similar to a new half round tyre. If the objection of excessive wear has been got over by this arrangement, there is little doubt of india rubber wheels coming into more general use.

#### RICH FOLKS IN ENGLAND.

There are forty-six persons in England who have incomes of £450,000 a year, equal to two millions and a quarter dollars, while four hundred and forty-four persons have incomes ranging from fifty to two hundred and fifty thousand dollars a year, and eight hundred and eleven, from twenty-five to fifty thousand.

#### WHAT ENGLAND PAYS FOR TOBACCO.

By a return recently made to the British Parliament, it appears that the duty on tobacco, in one year, in the United Kingdom, amounted to the incredible sum of *twenty-five million dollars*. In London, alone, the amount was ten million dollars.

Diversity of occupation is healthful, and should be pursued systematically, with an endeavor to be thorough in whatever is undertaken; for in this diverse and complete use of the faculties lies the true secret of health of mind and body.

#### TOLERATION.

In the beautiful picture of millennial glory given by Micah, when "the nations afar off shall beat their swords into ploughshares and their spears into pruning hooks, and every man shall sit under his own vine and his own fig-tree, and none shall make him afraid;" one crowning feature is very generally omitted from the quoted description, and never commented on by our orthodox divines; and yet the charity and broad catholicity of the expression is one of the finest traits of that perfect brotherhood which the prophet foretells.

"For all people shall walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever." We have been so drilled into the notion by our religious teachers that the Hebrew prophets were narrow and sectional in their views, that we almost suspect there must be some mistake here in the glorious consistency of this picture.

The images of outward plenty and peace, crowned by the inward tolerance and freedom of the soul, are worthy of the latest inspirations of the progressive genius of humanity. We suggest the text to our large souled divines, who dare to do justice to a great thought of one of the old prophets, even if it does seem too modern, and up to the liberal utterance of the latest prophets.

The Calvinistic Millennium is to be ushered in by a universal assent to the Assembly's Catechism, and to that view only; while the golden age of the old prophets is to be an age when none shall need to say to another, know the Lord; for all shall know him from the least unto the greatest; and the harmony of that knowledge is not obtained by compelling all to accept the idea of one, but "all people will walk in the name of his God," which our old divines have been so illiberal as to print with a little *g* in the text, to degrade to our eyes what the very language exalts to the soul.—*Christian Spiritualist*.

#### "BY-AND-BY."

There's a little mischief-making  
Elfin, who is ever nigh,  
Thwarting every undertaking,  
And his name is *By-and-By*.

What we ought to do this minute,  
"Will be better done," he'll cry,  
"If to-morrow we begin it;"  
"Put it off!" says *By-and-By*.

Those who heed his treacherous wooing,  
Will his faithless guidance rue;  
What we always put off doing,  
Clearly we shall never do.

We shall reach what we endeavor,  
If on *Now* we more rely;  
But unto the realms of *Never*,  
Leads the pilot *By-and-By*.

If my neighbor, being poor, gives me information, by the practical application of which my happiness is enhanced, ought I not to feel as grateful as if he had bestowed a purse of gold? If my brother spends five cents a day for tobacco, and I prevail upon him to quit the use of it, do I not give him an annuity of *jr<sup>st</sup> \$18 25?*



# RHODE-ISLAND BANNER.

SATURDAY, NOV. 20, 1858.

## FIRE IN PROVIDENCE.

A fire broke out about 8 o'clock on Monday evening in the basement of Howard Block, and at midnight that splendid edifice, and the Museum Building adjoining was all in ruins.

The room where the fire originated was the mechanical department of a cabinet warehouse, and the flames arose through the well used for hoisting furniture, and burst from the fifth story windows where the destructive element was quite beyond the reach of the most powerful engine of our city.

In that very Exchange Place, the engines had often held trials of their strength, and now, in default of a good steam fire engine the lurid flames wreathed and roared around the roof of that lofty pile, beyond their reach.

This loss of property to the value of a quarter of a million, will loudly proclaim the necessity of obtaining engines impelled by steam rather than human muscles. The firemen worked bravely on Monday night, but the fire had become master, and those noble blocks were reduced to a heap of smouldering ruins.

The idea of the employment of steam as a motive power in the working of fire engines, is not Utopian.—There was an exhibition of seven such machines last September in the city of St. Louis. We published an account of it in the Banner of Oct. 9th as an indication of the "New World's Progress."

In addition to stores which occupied a large part of the two buildings, there were three fine halls, and the rooms long known as the Providence Theatre.

Howard Hall was the most commodious lecture room in our city. Horace Greeley and Henry Ward Beecher spoke there last week, and there was a concert in session on the night of its destruction. Richmond and Republican Halls were smaller, but light and pleasant. The latter has long been used for Liberal Lectures. The lot on account of its central location and its proximity to the depot cannot long remain vacant, and we may expect a fire proof building will soon occupy the old site of Howard Block.

## TEST.

We lately met an aged lady in Scotland, Conn., who is too deaf to hear ordinary conversation. She uses a speaking trumpet, but at any time she can hear the spirits singing without artificial aid. This shows that there is an internal sense that hears sounds without the aid of the outward ear.

We are glad to see that several church edifices are already used by the Spiritualists. A lecturer who had travelled in New Hampshire, remarked that he had spoken in seventy churches in that State. We have some places in this vicinity where churches are devoted to the Harmonial Philosophy. At Milford, lectures are held in the "Old Brick Church," formerly occupied by the Universalists. At Rehoboth our friends meet in the Baptist church, at Bristol in the "Old Methodist," at Killingly, in the Free-Will Baptist, and at Providence in the Second Baptist on Pine street. All the churches of the land will yet surrender to the friends of Progress. Such is forever the order of Nature, the bad must be abolished the good give place to better.

## TEST.

A gentleman in the town of Bozrah, Conn., was impressed by his spirit brother to send to England for his sister of whom he had not heard for five years. He was told that she still lived, and he must send to "Esquire Radcliff, No 171 Garnet Square, Bradford, Yorkshire." He obeyed the direction, and on the 11th of September, 1857, his sister landed at New York, and arrived at her brother's home on the 13th. His wife was entranced on the 8th of September and received an impression that their relative would be with them in five days. Will not the Mental Telegraph do good? Why give up if there are some failures; does the Atlantic Telegraph succeed the first time.

We had prepared a report of one of Mr. H. B. Storer's lectures, and sent it by the post from Norwich, but it has not yet reached the printer, although two weeks have elapsed. This is our only apology for not having a lecture in this number.

Republican Hall being destroyed, the Spiritualists of Providence have engaged a new place. They will meet to-morrow in the church at the corner of Pine and Dorance streets.

Correspondence of the Rhode Island Banner.

MR. EDITOR:—Our ears were startled the other day, by some strange stories touching the wonderful spiritual phenomena, which are taking such deep root in many hearts, blossoming in beauty, and ripening into an abundance of fruit. On the window of one of my neighbors, there seemed to be a group of spirit forms daguerreotyped on several of the panes of glass, which, to some eyes are visible to-day, two weeks having elapsed since their first discovery. This however cannot be called a test of spirit identity, because many can see nothing but the painting or ground work, which they suppose is nought but the reflection of the forest whose



leaves have, of late undergone quite a change, having lost their green livery of summer, by the magic touch of Jack Frost, who waved his wand over them, and they faded into a beautiful boquet of flowers of every tint, from sombre emerald to flaming crimson. But to me, they put on quite a different appearance. I can see very distinctly, the forms and features of four individuals of my acquaintance who have left the form, one twenty years since, the others more recently, and am willing to be counted fanatical, superstitious, and even mad, so long as I can bask in the gleam of the spirit influence—listen to its gentle words whose soft melody chases away the evil thoughts from the bosom of melancholy, and hushes to peace the troubled reflections of the distempered mind. I believe, and therefore have I spoken.

Mrs. Macomber is yet among us, doing wonders, for wherever she is listened to, the people are becoming more and more enlightened, and as the pure and heavenly light of Spirituality shines brighter and brighter on their hearts, quickening their moral susceptibilities and warming and expanding their affections, they begin to feel that this is all powerful and all pervading—that this will break the strongest chains, that this will dissipate the deepest gloom, that this will destroy the darkest errors, and that this, amid all the labors of opposing blindness, will ultimately accomplish the desirable results for which the deathless soul has longed for ages. Yet she has many adversaries, notwithstanding a great and effectual door is opened unto her.

God preserves the casket,  
Spirits fill the urn,  
Angels open common hearts  
While churches sneer and spurn.

W. A.S.

West Killingly, Nov. 3d, 1853

MR. EDITOR.—SIR:—I saw in your last number of the R. I. Banner, an invitation for its readers to favor you now and then, with the ever welcome gems of their poetic intuitions. I for one would feel it a privilege, as I have put my hand to the spirit plough, endeavoring never to look back but always forward, onward and upward, to give you a few lines of my poetry, and if you think it worthy of publication you may hear from me again.

*Composed upon the departure of a dear spirit friend.*

Oh gloomy, gloomy is this place

Without thy spirit near;

For each thing wore a pleasing grace

When thou wast with us here.

Thine absence caused a bitter pain,

Intolerable to bear;

I would that thou would'st come again

And grace our number here.

Oh could I fly to thee, I'd fly,—

We'd make with social wing

Our annual visit through the sky,

Companions of the spring.

For when my mind's eye looketh back

To years far spent and gone,

I view with pain the lonely track

Thou traversed all alone.

Lord help me now to make amends

For all the pain I've caused;

Oh may we be sweet spirit friends

Dictated by Thy laws

And then our cup of joy 'I be full,

When we together dwell,

How happily the time will roll.

No human tongue can tell.

Yours, &c. W.

### BEYOND THE MISSISSIPPI.

We have just read a long and interesting account of the transportation of the first overland mail from St. Louis to San Francisco. The distance is 2,866 miles, and the time was twenty-three days, twenty-three hours and a half.

This was a feat that indicated manly qualities in those who accomplished it, for their road was not paved with rose leaves.

Here is an extract which will give the reader some idea of the rugged obstacles to be overcome by those whose lot it is to travel through the western part of the New World.

As we approached the mountain, the hill and gulleys bore the appearance of having been created by some vast fierce torrent rushing around the base of the peak, and tearing its way through the loose earth. The comparative scarcity of stone all over the Staked Plain and up to the very foot of the mountain is also noticeable, and it seems as if nature had saved all her ruggedness to pile it up in this colossal form of the Guadalupe Peak, which rears its head four thousand feet above the level of the plain, and seven thousand above the level of the sea. This great height of the plains above the level of the sea will account in some measure for the deliciously cool breezes of which I have spoken.

We found the corral built of heavy pine timber—a very scarce article, indeed, except on the mountains—and after getting another stereotype meal, with the addition of some venison pie and baked beans, we started with a fresh team for a sixty mile ride, to the Carnudas mountain, through the Guadalupe canon. The wild grandeur of the scene in this canon is beyond description. The peak itself, sometimes called Cathedral Peak, towers full 600 feet above the base of the canon, where is the tortuous, white sandy bed of a stream which was now dry, but which in the rainy season must be a fierce torrent. The road winds over some of the steepest and stoniest hills I had yet seen, studded with inex-



tricable rocks, each one of which seems ready to jolt the wagon into the abyss below. It is enough to make one shudder to look at the perpendicular side of the canon and think what havoc one mischievous man could make with an emigrant train passing through the canon. The Great Peak towers as if ready any moment to fall, while huge boulders hang as if ready, with the weight of a rain drop, to be loosened from their fastenings and descend with lumbering swiftness to the bottom, carrying destruction in their paths. The water appears to have washed away the soil of the peak and its minor hills, revealing the strata like so many regularly built walls of a fortress, and the whole mass presents a scene of stupendous grandeur. Just before the bottom of the canon is reached there stands by the roadside the grave of a Mexican guide, who had ventured in advance of his party and was murdered by the Indians—a thrilling reminder of another of the dangers of this dreadful pass.

Correspondence of the Banner.

### INDIVIDUALISM, FREEDOM OF THOUGHT, AND INDEPENDENCE.

DEAR EDITOR:—I resume my pen in haste at this time, to write a few lines respecting ideas suggested by the above titles.

Individualism, what is it? When are men and women, Individuals, in the true sense of the word? In looking about us, we behold a vast multitude of forms and faces moving to and fro, but among them all, but a very few real individuals in the highest and best sense of the word.

As *things*, all mere objects of *sense*, are individuals; that is to say, they all differ, one from the other. In this sense every blade of grass, every leaf in the forest, every sand on the ocean's shore, every pebble in the beds of chrysal brooks and rivers, and every star that scintillates in the silvery canopy of heaven, is an individual. Now it would be folly to urge a man to be an individual in this sense, for in this sense, he cannot help being one. Each man and each *mote* that quivers in the sunbeams, must each differ in form, size and color, and every created thing has an individual adaptation to attract or repel—to charm or shock—to please or disgust every other person or thing with which it comes in contact.

So with each *mind* and *heart* of man that lives;—each is a really *distinct existence*. Each has its own likes and dislikes, its own attractions and repulsions, and each, by different circumstances and relations it sustains, has its different rights and duties to perform.—Now, if every mind *acted itself*, unawed by fears or threats from others, then every one would be an Individual in the true sense I contend for. In matters pertaining to *opinion*, every soul should be an individual—perfectly free—free as the eagle that soars on his upward pathway toward the stars.

But now it is not so to the extent it ought to be. In consequence of the vast and hoary superstitions priestly rule has fastened on man's religious sentiments,—in consequence of the soul appalling terrors held over their heads if they dare, even, to *examine the material and strength* of the *chains* that bind them, the race of men have nearly lost all true individuality of character—all independence of mind,—and all moral heroism has fled from the soul. For reasons of this sort, men dare not think on their own responsibility. They feel it to be *unsafe* to do so. Almost all seek some outward prop, or mode to rely on or conform to, and seem to take a world of care to avoid having or expressing any mind of their own. They do not dare to be so impious, as they would esteem it, as to say, "My soul is my own." They fear to think and express their own thinking, until they have ascertained the mind of the commentator or the minister. When interrogated as to their positive opinion on any subject pertaining to the Scriptures, for instance, they do not seem to know what to say. They look round to see if some one will not speak for them. Many of them seem like the old lady who, when asked as to her religious faith, replied, "I do not know, but I believe as our minister does."

If real *individualism*—perfect freedom of thought and opinion is a duty and a privilege *any where*, it is so in matters of religion. It cannot be allowable in matters of absolute science or of positive philosophy.—There, every thing is precise and fixed. It can and must be, demonstrated to the mind of every student.—No student is ever left free by his teacher to believe or not to believe that two and two make four; to observe the rules of Arithmetic or of any other science or not, just as he pleases. Hence, I think *Protestants*, (not Catholics,) practically admit that religion is not a science; it can never be *demonstrated* by any principles of natural science. Hence, I am and must be, perfectly free to believe or not believe, just as I shall see reason, clear and sufficient to my own mind, whether any particular form of religion is true or not, or whether any religion at all is true; and no man has a particle of right to call me to account therefor, until he can reduce the matter of religion to the rules and principles of a demonstrated science. When that can be done, there will be no need of quarreling—no room for co-ertion, as all will see and believe on the same principles by which they believe in the results of arithmetical calculations.

SIDNEY.

Randolph, Nov. 3, 1858.

No life can be well ended that has not been well spent, that has had no purpose, that has accomplished no object—that has realized no hope.





#### STUDYING PRECIOUS FOREIGN ROOTS AND HERBS.

**Loss of Appetite** means loss of health and gradual decay of the system from the want of sufficient nourishment. The dangers arising from such a condition of affairs are apparent at a glance. When the appetite has run down beyond a certain point, the sufferer becomes a confirmed invalid, who is only to be released from his misery by death. Look well to it. The appetite depends mainly upon the condition of the stomach. Keep the latter free from all obstructions and crudities by an occasional dose of **HERRICK'S PILLS**, and there is no fear of the appetite.

A **Common Cold** and its accompanying fever, etc., are speedily relieved by a use of **HERRICK'S SUGAR-COATED PILLS**, which relaxes the system, induces perspiration and restores the healthy flow of the secretions, which is always obstructed or embarrassed by a cold. Trifling as a cold may appear at first, it soon becomes formidable when neglected or permitted to burrow in the system. In any case, however, these great Remedies can be taken with incalculable advantage. They are sold by all druggists and country merchants.

NEVER despise a man who wears a paper shirt front. He may have no mother to support him.

"WOMAN," says Mrs. Eastman, "is a problem." So she is; and though a problem we can never hope to solve, it is one we shall never, never be willing to give up.

#### HINTS TO HOUSEKEEPERS.

**New Iron** should be heated gradually at first; afterward it is not so likely to crack.

Keep an oyster shell in your tea-kettle, and it will be free of crust.

**Kerosene** and a woolen rag will keep your tea-kettle as bright as new, and will remove stains from clean varnished furniture.

**Glass** should be washed in cold water. It is brighter and clearer than when washed in warm.

**All Kitchen Utensils**, glass or otherwise, may be purified and cleaned by rinsing them out with powdered charcoal.

**To Clean Oil Cans.**—Clean them well out with wood ashes and hot water; then use nitric acid in moderate quantities, and the process is complete.

**To Clean Knives and Forks.**—Cut a small potato in two. Dip one-half in brick-dust and rub the articles, and rust and stains will disappear at once. Never let the handles of your knives or forks touch hot water.

**To Extract Stains from Silver.**—One part sal ammonia to six parts vinegar. Mix them and use a piece of flannel. Then wash with clean water.

**Silver Soap.**—One half pound of soap, three tablespoonfuls of spirits of turpentine, and half a tumbler of water. Let it boil ten minutes. Add six tablespoonfuls spirits of hartshorn. Make a lather of this and wash your silver or Britannia ware with it.

**To Clean Silver.**—One teaspoonful of ammonia to a teacup of water applied with a rag will clean silver or gold jewelry perfectly.

**Cleaning Tinware.**—Dampen a cloth and dip it in common soda. Rub the ware briskly; after which wipe dry, and the ware will look as well as new.

**Papier-Mache Articles** should be washed with a sponge and cold water *without soap*, dredged with flour while damp, and polished with flannel.

**Japanned Ware.**—Wet a sponge with warm water, dampen the articles all over, and wipe off with a soft cloth. If a tray becomes spotted, dip a bit of woolen cloth into a little sweet oil and rub briskly.

**Cleaning Floor Boards.**—Dissolve two tablespoonfuls of unslacked lime to every quart of boiling water and scrub well *without soap*.

He was sitting in the parlor with her, when a rooster crowed in the yard, and leaning over he said: "Chanticleer." "I wish you would," she replied. "I'm as sleepy as I can be." He cleared.



**Lowness of Spirits** and the languor and lassitude accompanying it, may almost invariably be attributed to a disordered liver. When this organ is inactive, or when the bile flows too freely, the whole system becomes unstrung, with a tendency to run down rapidly and to fall a prey to some serious and well-defined disease. The remedy is obvious and unfailing. A single dose of **DR. L. R. HERRICK'S SUGAR-COATED VEGETABLE LIVER PILLS** settles the matter.

**Pains or Fullness** in the stomach or bowels are relieved at once by a dose of **HERRICK'S PILLS**. Gentle cathartics are the only true and sure remedy in such cases. Without causing the slightest inconvenience to the patient, they gradually remove all obstructions and restore the digestive organs to their wonted vigor. These **PILLS**, which reach almost every disease, are sold everywhere, and at a price that is within the reach of even the poorest in the land.

**Dropsy** is rather a symptom than a disease. It consists of the effusion of watery fluid from the blood into the skin and subjacent textures, or into the cavities of the body. Evidently the blood must be relieved of its excess of serum, and to accomplish this the usual diuretics must be used in connection with **HERRICK'S SUGAR-COATED VEGETABLE PILLS**, as the heart, the liver, the kidneys or the spleen is often at fault. Although this disease is not necessarily fatal, it is of the utmost danger, and should be grappled with on its first indications. The course just prescribed is the only safe one to pursue.

**Old Sores** can only be healed through the agency of cleanliness and the restoring influences of pure and healthy blood. Keep the blood pure and cool through an occasional dose of **HERRICK'S PILLS**, and the affected part free from any irritating exposure to cold, or the friction of dress, and soon the regenerating process will set in, and the annoying and unsightly ailment will disappear gradually. Try the remedy. It has never failed yet.

**Female or Manly Beauty**, when a gift of Nature, can only be nurtured and maintained through keeping watch and ward over the system, and purging it from time to time of whatever impurities or obstructions may interfere with the secretions or the operations of the digestive organs. While we ought not to be given to taking medicine on every trifling occasion, we shall be able to decide full well when it is absolutely necessary to help Nature in her operations by such soothing and purifying cathartics as **DR. HERRICK'S SUGAR-COATED VEGETABLE PILLS**, which, with wonderful celerity, cleanse and invigorate the whole system and are potent agents in the preservation of female loveliness and manly beauty and strength.

**Cleansing Bottles.**—Wash them as soon as empty with wood ashes and warm water. Put them away mouth open and downward. Wash them in the ordinary way before used again.

**Stains on the Hands.**—A few drops of vitriol in water will take the stains of fruit, dark dyes, stove blacking, etc., from the hands without injuring them.

**Ink and Iron Mold.**—Wet the spots with milk, and cover them with common salt. This should be done before the garment is washed.

**Hartshorn** will restore colors taken out by acid. It may be dropped upon any garment without doing the slightest harm.

**To Restore Old Silk.**—Sponge it over the outside with cold, strong black tea, and it will look as nice as new.

ANOTHER suggestion toward abating an everyday nuisance is that a growing castor-oil plant will rid a room of flies. Some are found dead around it and adhering to its leaves, the others disappear.

**Painted Wainscots** or other wood-work can be made perfectly clean by the use of Fuller's earth, which is an excellent substitute for soap on wood not painted.

**The Best Time for Cutting Timber.**—At a Farmers' Club in Ohio, the discussion of this question resulted in the conclusion that August and February are the most suitable months. In August, the Summer's growth is mature and firm. In February, the circulation has been for two or three months suspended by the cold of Winter.

**Early Rising.**—Anti-early-risers will do well to note that one hour lost in morning naps will put back all the business of the day; that one hour gained by early rising will make fifteen days in a year, or three full years in a long lifetime.

**A Brass Kettle** should be cleaned with salt and vinegar every time before using it for cooking.

**To Keep Iron from Rusting.**—Apply kerosene with a rag when you are about to put your stoves away for the Summer, and it will prevent them from rusting. Treat your farming implements in the same way before you lay them aside in the Fall.

A WOMAN is like ivy. The more you are ruined the closer she clings to you. A vile old bachelor adds: "Ivy is like woman. The more it clings to you the more you are ruined." Poor rule that won't work both ways.



## WHAT DO SPIRITUALISTS BELIEVE.

1. Spiritualists believe in the doctrine of Spiritual intercourse.
2. That there is a First Great Cause, denominated God.
3. Man is the immortal offspring of God, and destined to endless life and progress.
4. Death is throwing off of the material body and the birth of man into the spirit world.
5. The spirit of man, whether in the form or out, in proportion to its development, under certain conditions, becomes superior to matter, can control the elements, can communicate and manifest itself regardless of time and place.
6. In the spirit world man gravitates to the plane indicated by his character and not by his profession.
7. Practical love is the bond of all true fellowship, and love to God and man the sum of all duty.
8. All histories, religions, revolutions and revelations, when seen in their right relations, are in harmony with the designs and the eternal laws of God.
9. The primitive Christianity of Christ embodies an unparalleled compend of moral and spiritual principles, and of practical divinity.
10. The Spiritualism of to-day is but another demonstration of the invisible powers manifested in the primitive Christian age.
11. Spirits are now able to give mortals numerous evidences of a tangible intercourse between the earth and the spheres.
12. All mortals have more or less of the elements of mediumship, and should seek to covet earnestly the best spiritual gifts, whether they are able to afford manifestations of supermundane power and intelligence, or to practise the crowning grace of "charity"—*Spiritual Register*.

## ENCOURAGE THE GOOD AND THE BEAUTIFUL.

Why look only at the faults of your neighbor?—why regard only the blemishes of his character? By so doing, you associate yourself with evil, and drag down instead of elevate. Always treat a man like a dog, and you will thereby develop his canine propensities until it may be he will turn and tear you. But treat him like a man—turn his attention towards the nobler qualities of his soul, and you will not only cause him to affiliate with them and grow into their sphere, but you will thereby elevate your own nature by association with the Good and the Beautiful. Habit has much to do with our development; and by acquiring the habit of encouraging the Good and the Beautiful in others, we ourselves become good and beautiful, and are known by the company we keep. Search not, then, for blemishes in your neighbor, but look for the good that is in him.—Encourage and draw that out, till the blemishes are healed over and removed. You will thus make him beautiful; and "a thing of beauty is a joy forever."

We heard a friend in Norwich Con. remark, that he had come up from the darkness of Atheism. He now has confidence in the great idea of Immortality. Who that values life will not feel an interest, in the serene of immortality life! Is it not strange that our ministers assume an attitude of hostility toward a truth without which all preaching is vain!

## A SUCCESSFUL MERCHANT.

Personally, by a rare combination of favorable circumstances, those "wonder flowers" that bloom but once in a lifetime, I am meeting what is called success. The way to do it was paved by years of incessant labor of 16 to 18 hours per day, and such days and nights of toil as no farmer's boy that I have met with dreamed of in rural labors, and which if applied to the cultivation of a hundred acre farm, would have developed hidden treasures not dreamed of by the reluctant plowman.

But as years pass and develop, along with the vanities of life, the grey hairs which are stealing upon me, my thoughts often revert to the home scenes of my childhood in the country, and I feel tempted to shake off this artificial life, and seek for my declining years that repose and quiet which I imagine might be found in rural life, among an intelligent and open-hearted population devoted to agriculture, and secure to my family those health giving influences, both mental and physical, which cheerful country life must supply to genial minds.

Dark blue eyes are most common in persons of delicate, refined, or effeminate nature; light blue, and much more gray eyes, in the hardy and active. Greenish eyes have generally the same meaning as the gray.—Hazel eyes are the more usual indications of a mind masculine, vigorous and profound. Shakspeare, it is said, had hazel eyes; Swift, blue eyes; Milton, Scott, and Byron, gray eyes.

## THE HUMAN HEART.

The human heart was not designed to be an ice-house in which to imprison a cold and formal spirit, but rather to be like a green-house, in whose warm atmosphere the living plants of Faith, the sweet flowers of Hope and the tender blossoms of Charity flourish.

"The human heart," says a favorite author, "is like heaven—the more angels the more room." Then as we yield up our selfishness, and welcome these angelic principles, the broader will be our sympathies. As we cultivate the generous impulses of our hearts, the objects of our love will increase in number, and we shall become doers of the gospel we profess to be governed by.

## LITTLE THINGS.

Springs are little things, but they are sources of large streams—a helm is a little thing, but it governs the course of a ship—a bridle bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word a look, a frown—all are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's promised, redeem it—if its a shilling, hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children, they will mark it sooner than anybody else, and the effect will probably be as lasting as life. Mind the little things.

Do you suppose that the grown-up child does not want amusement, when you see how greedy children are, of it? Do not imagine we grow out of that; we disguise ourselves by various solemnities, but we have none of us lost the child nature yet.



## SPIRIT GUARDIANSHIP.

It has often been said that spirits do not concern themselves about mundane affairs, that is to say, take no interest in the mere material fortunes of man. But it is presumed that this indifference applies to schemes of ambition or avarice, and not to those external conditions of the earnest mind, which have important bearings on the manifestations or a true life. It is conceivable that the desires of man, to grow rich and powerful at the expense of his fellows, should meet with no sympathy or aid from higher spheres—but it follows not that in the true work of the world where men strive, in honest industry, to multiply the necessities, conveniences and refinements of life, they should (equally with those who seek self aggrandizement) lack sympathy and help. Experience is, no doubt, an effectual instructor, but unless it be the only efficient one, it would seem that there must be crises in human lives, in which suffering and care, and a temporary suspension of important work can be prevented by council directed point-blank at the difficulties with which the individual is contending. Is this so? And if it be so, in what manner do spirits take cognizance of the circumstances, and counsel the individual who is in straits? And can they give specific advice; or must their counsel be limited to the elucidation of some unknown or forgotten laws of life, *generally* bearing on the case in point?

On the forgoing topic the following explanatory remarks have been received through Mr. J. B. Conklin, while in the trance state:

"There is no greater barrier in man's Spiritual path than wealth—no greater enemies does man have to contend with, during his earthly life, than wealth! If then it is so great an obstacle to be overcome by man, is it not reasonable to suppose, that those who attend upon him, and who feel an interest in his welfare, should also take cognizance of and feel interested in his pecuniary circumstances?

All men have, at least, *one* sympathizing guardian Spirit, and one or more, in proportion to the expansion of their minds, instructing Spirits. The first counsel and sympathize with a man in all his difficulties, and rejoice with him in all his prosperities. Yet, the impressions or counsel, which they may from time to time convey to the mind, cannot, as a general rule, be relied upon,—because they are prompted by and responsive to the sympathies of the individual acting upon earth.

A Father, for example, visits his earthly son, and finds, in his mind a desire to engage in some lucrative business,—his attention is fixed upon some particular theme; and the Father viewing the present and future *through the mind of the son*, impresses him to action. The son engages in such an undertaking scarcely giving thought to any thing else. All his mind is centred in the one great theme—"how shall I accomplish my end?" The Father being in close sympathy with the son—and, as often is the case, unable to read the intentions of those minds who may be connected with the son in his business relations, impresses him to act as he [the Father] would, were *he* in the same condition as the son.

The guardian Instructor has a different mission to a man. While the sympathetic guardian acts and views from the *affectional* plane,—the instructing guardian decides and prompts to action from the *wisdom* plane. He imparts to his charge upon earth those interior

views that enable the individual to exercise a healthy discrimination in all that appertains to his individual good. He does not look on with an indifferent eye upon the trials and unsuccessful efforts of his charge, to obtain the necessities of life,—yet wisdom dictates that he should in no way interfere with the individual responsibilities,—and only as he can assist to fit or develop the organs of the man, that there may flow through them thoughts corresponding to the thoughts of his instructing spirit,—only so far can he be of benefit to a person in his exertions to overcome pecuniary difficulties, or acquire temporal means.

Until man can develop to that condition of life, where he can feel a contented spirit in present supplies, and cease to anticipate future wants; he must of necessity repel from him, in a great measure, the assistance which might otherwise be rendered unto him, by that spirit who acts to him as an instructor. The needs of the body are few and easily obtained: and when individuals realize the truth of that assertion, then acting as their spirit will in harmony with their attendants upon a more advanced interior plane, an harmonious action will be the result. Yes, Brother! All spirits take cognizance of and feel for their brethern in the flesh, in their pecuniary embarrassments, yet mankind must in the universal sense, in order that they may uniformly progress, have supplied to them the requirements of the body only as they themselves by individual efforts become their own purveyors."

## WHAT IS HOLY SCRIPTURE?

Phrenology is holy scripture. Geology is holy scripture. The laws of each science were written by the finger of the Deity; and instinct and reason were given to man so that he might find them out for his entertainment, activity, improvement and happiness. Does any one say these sciences are not holy scripture?—*Cran-dal's Report.*

Use a book as a bee does a flower.

## Portal of Health,

No. 16 Ship Street, - - Providence, R. I.

Dr. CHARLES H. LEFFINGWELL,

Medium for the Refined Healing Influences of Spiritual Magnetism.

Mrs. C. H. LEFFINGWELL,

## PICTORIAL MEDIUM.

MENTAL QUESTIONS ANSWERED BY SYMBOLS.

Hours from 1 to 5 P. M.

## ALL CHARGES REASONABLE.

## THE BANNER

## A LIBERAL JOURNAL,

Is published on Saturday Morning once in two weeks.

EDITOR'S ROOMS, - - - - - No. 16 SHIP STREET,

TERMS:—Fifty Cents a year, *in advance.*

Any person who will send us two dollars for four new subscribers, shall receive a copy extra.

All Communications to be addressed, *post-paid*, to the RHODE ISLAND BANNER, Providence, R. I.

HORACE A. KEACH, - - - - - EDITOR AND PROPRIETOR.

Printed by Henry L. Tillinghast, 9 & 12 Market Square.