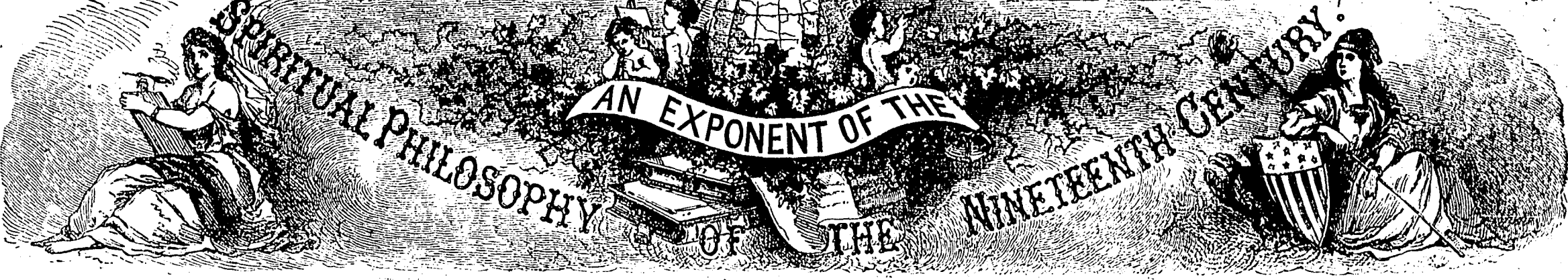


# BANNER OF LIGHT.



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NO. 26.

Written for the Banner of Light.  
MY DAREING.

BY MRS. J. M. CARPENTER.

Her weary head lay on my breast,  
Her hand was clasped in mine,  
While slowly in the glowing west  
I watched the sun decline.  
The waning light fell on her cheek—  
Her dear cheek, pale and cold;  
I waited long to hear her speak,  
With agony untold.  
Thank God, I said, the pain is past;  
The anguish wild is o'er;  
The throbbing heart is still at last,  
She ne'er can suffer more!  
For oh, I knew that she was dead,  
So cold and still she lay;  
The light from her eyes had fled,  
As daylight passed away.  
And through the long and weary night  
I clasped her closely there,  
And oft I kissed her lips so white,  
And softly touched her hair.  
Now, though life's joys to me are o'er,  
Her joys have just begun;  
Nor pain nor death can reach her more—  
My God, thy will be done!

## The Rostrum.

From the London Medium and Daybreak, July 11th, 1873.  
DEBATE ON SPIRITUALISM AT OXFORD.

On Thursday, June 12th, the motion for debate before the Oxford Union Society was, "That Spiritualism is deserving of Scientific Investigation." The mover, Mr. Gould, of Trinity, in an amusing speech, showed that there was a large range of well-authenticated facts which completely defied the present resources of science to furnish an explanation. The next speaker, who probably found suspense of judgment an irksome mental attitude, declared his belief that Spiritualism was "an almighty swindle, originating in the land which was the birthplace of all swindles—America."

Mr. St. George Stock, of Pembroke, then spoke, advocating the claims not only of the facts but of the theory of Spiritualism to most serious attention. The next speaker took a widely different view. For the word "scientific" in the motion, he proposed to substitute "police." He objected to Spiritualism as more derogatory to human nature than Darwinism itself. There were several other speakers, the prevailing tendency among whom was to believe that a scientific investigation of the phenomena of Spiritualism would lead to the discovery of some new physical force. Mr. Sloan, of Pembroke, and Mr. Milnes, of Lincoln, were distinguished for the liberal tone of their speeches. The motion was carried by a large majority.

We append a report of Mr. Stock's speech on the question, "THAT SPIRITUALISM IS DESERVING OF SCIENTIFIC INVESTIGATION."

SIR—I am rejoiced to see this question coming to the front here for public discussion, and I think our best thanks are due to the honorable member who has brought forward the motion. Too long have the startling phenomena of Spiritualism been kept in the background, condemned by the pious as diabolical, embraced "not wisely, but too well" by the superstitious and unreflecting, and pool-pooled by science.

We in England are very much behindhand in the investigation of Spiritualism. Our cousins in America and Australia are in advance of us; it would be superfluous to add that nowhere has any general agreement been come to on the question.

Three theories are at present before the world, namely, first, the theory of rank imposture and gross delusion; secondly, the so-called scientific theory of psychic force; and, thirdly, Spiritualism proper, or the so-called supernatural theory.

The first theory I shall take the liberty of passing over in silence. It stands on a narrow base, and that it is held by those who have not seen anything of Spiritualism, and condemned by those who have. Particular instances of imposture—and such there doubtless are—prove nothing. There never was a genuine article yet that did not evoke its spurious counterfeit. After the experience of Professor Crookes, and the experiments of Professor Crookes, it is not open to a person arguing on this subject to deny point blank the phenomena of Spiritualism. Some, at least, are established beyond a doubt, such as the motion of furniture in a room without contact; and I doubt not there are some of my hearers who will feel that it is not open to them to acquiesce in the denial of still more startling phenomena. Since, then, the facts of Spiritualism are established, enough at all events to form a basis, the only question is how to account for them; and here we have to choose between the rival theories of Psychism and Spiritualism proper, until, at least, an established theory is advanced, such as the motion of furniture in a room without contact; and I doubt not there are some of my hearers who will feel that it is not open to them to acquiesce in the denial of still more startling phenomena. Since, then, the facts of Spiritualism are established, enough at all events to form a basis, the only question is how to account for them; and here we have to choose between the rival theories of Psychism and Spiritualism proper, until, at least, an established theory is advanced, such as the motion of furniture in a room without contact; and I doubt not there are some of my hearers who will feel that it is not open to them to acquiesce in the denial of still more startling phenomena.

Before addressing myself to this task, however, I will plead your patience while I briefly endeavor to remove an objection which lies on the threshold—the objection that this theory involves the supposition of supernatural agency. I cannot hope by force of words to remove a prejudice deeply implanted in the nature of every one of us, and which boasts itself of being the product of the enlightenment of the nineteenth century; but still I may, perhaps, have the good fortune to set your minds in an attitude more favorable to the consideration of what I have to say.

Three centuries have now rolled by since Bacon first pointed out to men that their province was not to determine beforehand what Nature could, would, or should do, but to watch what she actually did. The difficulty of truth in gaining an acceptance is one of the commonplaces of literature; but we flatter ourselves that this old tale applies only to an earlier age or a ruder society than that of the educated modern. It

was true of old time, but "we have changed all that." Our minds are open to the fair consideration of any alleged fact, provided sufficient evidence be forthcoming in its favor. If so, whenever comes it that there is a certain class of narrations daily attested and daily discredited. I will tell you whence it comes. We do not set bounds to the infinite possibilities of Nature; not we. We know too well that all science and all philosophy are against us. But we have found a convenient loophole, a ready excuse for still cherishing the idols of our own *a priori* conceptions. We define the natural as *concordant* with the material. The possibility of the appearance of a person after death, or the operation of an unseen intelligence, are not included in our view of Nature. These we relegate to the sphere of the supernatural, which is either another name for the non-existent, or a *Deus ex machina* to be employed in support of a favorite dogma. The position of Hume in his "Essay on Miracles," that it is more credible under any circumstances that witnesses should be mistaken than that a miracle should happen, has gained a signal triumph. It is now the attitude of every mind, even of the minds of those who advocate most strenuously the particular miracles against which that essay was directed; yet it requires little penetration to see that the "Essay on Miracles" is a departure from Hume's own principles. A miracle is an alleged fact of an extraordinary nature inexplicable by any known law. To deny an alleged fact on *a priori* grounds is to give up the philosophy of experience.

But I linger too long. I turn now to a comparison between the two theories of psychic force and Spiritualism. That of psychic force is, confessedly, an attempt to account for part only of the phenomena of Spiritualism—those that can be tested by weighing and measuring—such as changes in the gravity of inanimate bodies and their spontaneous movement. To account for certain observed facts of the kind Sir Robert Cox puts forward a theory formed by a combination of two pot theories on other subjects of scientific men of repute. He adopts, in the first place, Dr. Richardson's idea of a nerve-atmosphere enveloping the body and projecting a little way beyond it. This nerve-atmosphere is none other than psychic force. In certain persons—hence called Psychics—it is developed to an unusual extent, and has the power of rapping on walls and tables and throwing things about a room, inasmuch as this force exhibits unmistakable signs of intelligence. Dr. Carpenter's theory of "unconscious cerebration" is laid under contribution. The intelligence that directs the force is the intelligence of the medium acting unconsciously to the medium himself.

A Psychist, therefore, is a person who is in the habit of throwing things about a room without touching them and without being conscious of what he is doing. All honor to Professor Crookes and Sir Robert Cox and Dr. Huggins for not having been frightened out of a belief in their senses, for having ventured to assert truth in the teeth of ridicule, for having had the hardihood to declare that the testimony of the Committee of the Dialectical Society to the motion of lifeless objects without contact, on thirty-four different occasions, was a stronger presumption in favor of the fact than any one's opinion of its impossibility could be against it. All honor to them, likewise, for being cautious about admitting facts which they have not fairly sifted. Only, in the name of common modesty, let not Sir Robert Cox put forth his partial theory as an explanation of the whole; let him not put it forth under the title of "Spiritualism answered by Science." It is not scientific to blink one portion of the facts, and build a theory on the remainder. Spiritualism has not been answered by Science. It has been adopted by one of our foremost scientific men, Alfred Wallace, a naturalist second only to Darwin in renown; but it has never been answered by Science.

Again, in the name of common sense, let not Sir Robert Cox claim to himself the sounding honors of champion of immortality. If the theories of nerve-atmosphere and unconscious cerebration have severally no force to prove the continued existence of the soul; how, I pray you, do they effect this in conjunction? All honor to the acknowledged achievements of the soul as marvellous as the tricks which Sir Robert Cox supposes it to play upon its unconscious owner? I walk through the world with eyes sedulously bent to earth, shutting my ears against the whispers of imagination. No; not the all-embracing genius of a Shakespeare, not the sublimity of a Milton's inspiration, not the far-reaching intellect of a Newton, shall convince me that my soul, which is kindred with theirs, is anything more than a function of the body or brain. But if I find that this same soul has the power of playing pitiful pranks in the room around me, then I must believe in its immortality. So much for the vaunted scientific theory of psychic force.

I turn now to the thorough-going theory of Spiritualism, of which the psychic force theory is in reality a part. Spiritualists, too, suppose that a force emanates from the body of the medium, and in a less degree from the bodies of the company present in the circle. But what directs this force? Here they differ from Sir Robert Cox. They hold that this force is directed by an unseen intelligence distinct from that of any living person present. And to this conclusion they are led by exactly that series of phenomena which Sir Robert Cox has not taken into consideration. Now, I maintain that, until these higher phenomena shall have received due consideration, no one can have any right to deride the theory of the Spiritualists. Let us already pointed out that, to deny spiritual agency on the ground that such a thing is unnatural, is simply absurd. The question is, Do spirits act on earth? If they do, spiritual agency becomes *facto* natural.

Another *a priori* objection against Spiritualism rests on our ideas of a future state. To such an objection there can of course be but one answer—namely, if the facts alleged are found to be facts, so much the worse for our ideas. We cannot bear to think that there may be vulgar spirits, as there are vulgar men and women; that there may be spirits who are not perfect in their spelling and grammar; that there may be spirits who condescend to play ludicrous antics. We are accustomed to surround the dead with feelings of mysterious awe, and we resent the rudeness of the hand that would drag their drapery from them. Has not Shakespeare spoken of "the bourne from which no traveler returns?" And shall a pack of vile charlatans give the lie to the great dramatist? This is one of the cogent arguments of the Saturday Review.

I would not have you mistake me on this point. I do not quarrel with the sanctity that is thrown round the tomb. I would not willingly disturb it. But I will not discard facts, to whatever conclusion they may point; and in justification of myself I need say but this: "Amicet mortui, sed magis amica veritas."

To a friend, for whose head and heart I have the greatest respect, I related the appearance of

a ghost who conversed in a familiar and commonplace manner with the company. He replied that he did not believe a word of it; and that if he were sure it was true, he would instantly cut his throat. I ventured to suggest to him that he had allowed his sentiment to run away with his logic. Far better was the mental attitude of honest old Whately, who could not abide the phrase, "I should be sorry to think." Let truth first be established, and sentiment will soon adapt itself to it. For sentiment is but the ivy that twines round the oak of our beliefs. Suppose I do find the unseen to be the haunt of ungrammatical ghosts. What then? It has its high life, I suppose, as well as its low. And after all poetry lies not so much in the thing considered as in the mind considering it. This world itself is vulgar or poetical, according to the light in which we look at it. Deep tragedy is there for some, comedy for others, prosy commonplace for most; for some a fertile field for satire, for others a fearful theme for elegiac woe.

But I hasten to a conclusion. I agree entirely with the honorable member that this question is one profoundly deserving investigation. Spiritism, if true, promises to bring our hitherto vague aspirations after a future life within the sphere of positive knowledge. It promises to stem the tide of materialism. I would merely caution the house against limiting the term "scientific." Let us remember that science, according to the definition of one of its most distinguished votaries, is only "educated common sense," and that it is quite possible to form a sensible opinion of phenomena even when they cannot be weighed or measured. Do not, I beseech you, reject well-attested narrations merely because they sound grotesque. I confess that, so far as I have seen, Spiritualism is not very elevating, but my experience has been narrow, and he is not a faithful lover of truth who would not go through the dirt to reach her.

The vision of her sweet face  
Is worth the labor of a life.  
Gentlemen, we are on the eve of a grand discovery. A stranger land, a wider world than America, is opening before us. Who shall be our pioneers? Not those, I venture to say, who stolidly assert the untried to be impossible; but those, and only those, who will turn from wallowing in the slough of prejudice to bathe in the pure waves of the spirit sea of truth.

## Foreign Correspondence.

### LETTERS OF TRAVEL.

NUMBER THIRTEEN.

Written expressly for the Banner of Light,  
BY J. M. FREEMAN.

EDITOR BANNER OF LIGHT—Aboard the Irraudaddy, a French steamer bound for Cebu, China, the Malay Archipelago and Borneo, I find time to arrange some of my notes taken while tramping through the villages and cities of China.

The Chinese, ubi ultius by nature, are literally the Yankees of the East. For a long period progress and egress from the Empire were governmental regulations. The policy was changed, and Chinamen are now everywhere in the great cities of the world, and the out-of-the-way islands of the Pacific, servants, agriculturists, artisans, as circumstances demand.

Every Chinese dealer, buyer and seller, has his own scales. They cannot trust to others. They live cheap, except on feast days, and keep their valuables in tall stone buildings, called by Englishmen "pawn-shops." In detecting counterfeit coin they are experts, depending entirely upon the touch and the ring of the metal. While canals are very common, they have no railways, no telegraphic lines, and no insurance offices. In money-making they excel, and yet they are not considered miserly.

It matters little what rival Irish laborers in America may say or do, Chinamen are certain to flock westward in increasing crowds. Competition in many directions, and ultimately an intermingling of blood, an intermixture of the whitish pink and the olive brown races—beneficial perhaps to both the Orient and the Occident—will be the result. There are no white men on earth. The three original colors were pink, copper, and black, corresponding to the equator, the tropics, and temperate zones. Already in Australia and the Pacific islands marriages are not uncommon between English women and wealthy Chinamen. This cross of blood and temperament gives handsome and even brilliant children. It must be remembered that the *coolies* only, the very lowest and poorest classes, have as yet emigrated to America.

### CHINESE BENEVOLENT INSTITUTIONS.

Churchmen are wont to boast of their charitable asylums and reform institutions as proofs of the divinity of the Christian religion. When promises are assumed, enormous conclusions quite naturally follow. Many hundreds, certainly, and in all probability thousands, of years before the Christian era, China not only had her universities of learning, but her public charities and extensive benevolent institutions. And though China is, intellectually and nationally, in her dotage now, these have not ceased to exist. Not only every city but country villages of any importance has its free school and orphan asylum. Some wealthy citizen leading the enterprise, others unite in raising funds, which are often increased from the government treasury. Most of the children put into these asylums are girls.

"In Hang Chow," says the Rev. Mr. Nevins, "I found, in connection with a variety of benevolent institutions, an asylum for old men, which had about five hundred members." It was my good fortune to visit one "founding hospital." By diligent inquiry I learned that there were many societies for the relief of "aged widows," and also for "cripples," but none for the insane, and for the plausible reason that it is among the marvels of the country to see or hear of an insane person.

Charity schools are very common in China.

And then there are numerous medical hospitals where medicines are administered to the poor gratuitously. "There is a society in Suchow," writes the missionary Nevins, "for the suppression of the publication and sale of immoral books." The mandarins contributed largely to this establishment.

I was repeatedly informed by hunters and travelers that in the interior of the country the people were exceedingly hospitable, bringing tea and rice to the roadside to refresh the wanderer. Turanians and Semites are proverbially less acquisitive than Europeans. Just in proportion, however, as they mingle with the western civilizations do they become scheming and mercenary. Heaven knows I despise a grasping selfishness! There are individuals of Aryan descent mean and selfish enough to suck the moon from the sky, bag the golden sun, and pocketing the stars, wait for a rise in fire mist matter, hoping for a "bargain" at world-building. Selfishness breeds devils.

### MURDER OF THE INNOCENTS.

China is packed with people. Though ambitious crowds emigrate, the old hive continues crammed. The Tai-Ping war took off infatuated multitudes, and provincial rebellions result not uncommonly in a wholesale slaughter. "Sixty thousand," said Dr. Kerr, "were beheaded here in Canton in a single year for treason and rebellion." Still the country swarms with over-population. This fact is father to much of the infanticide? Is there as rational an excuse for the prevailing feticide of America? That infanticide prevails to an alarming extent in some of the poorer localities, is beyond dispute, while in others it is entirely unknown. Major Studer, our American Consul, though residing in a city of 60,000 Chinamen, says there has not been a case of infanticide before the courts, nor has he as yet even heard of a child's being killed by the parents. Chinese women, like other mothers, naturally love their children, but the family is large, the means of support limited, and the country deluged with population. What must be done? A check of some kind seems indispensable. They do not destroy the first female infant. If the second born is a female, there comes a struggle between natural affection and the nuisance of two female children, with no son to bear the name down to posterity, securing ancestral worship.

If the third is a daughter, it seldom escapes strangling by the "woman-nurse" in attendance. There is a tacit understanding between the parties to this effect. The method of destruction is either by strangulation or drowning. True, there is a well-defined law against this crime, and the public sentiment of China is decidedly opposed to it. And what is equally encouraging, Chinese scholars write essays and books against the criminal practice. A popular tract has this heading: "An appeal to discontinue drowning female children." In a treatise on "Reverence and Punishment" in the Chinese classics, I find this Emersonian style of teaching: "Virtue and vice are connected with their appropriate results as the shadow follows the substance. The offending man meets with innumerable troubles and distresses. Suffering follows him. \* \* \* Suppress what is evil, give currency to what is good. Dispense favors without expecting a return. As regards the virtuous man, all men honor him, and divine spirits attend him. \* \* \* Avoid displaying the faults of others, doing things in an unbecoming manner, and destroying children before or after birth."

Not mentioning other authorities, the Rev. Dr. Eitel, the German missionary in Hong Kong, assured us that the morals of Chinamen would compare very favorably with those of Europeans, that they were far more chaste and upright every way in the country than the cities, and that just so far as traders and foreigners generally exercised any influence, it was in tendency demoralizing.

### THE MOSAIC OF GIVE AND TAKE.

Cultured Chinamen, given to egotism, think meander of us than we possibly can of them. Their map of the world puts China in the centre, and America in a small compass adrift on the border-lands of the globe. If we laugh at their shaven heads, thick-soled shoes, and sack trousers, they sneeringly smile at our shaven faces, short-cropped hair, stove-pipe hats, gloved hands in summer time, and tight-fitting pants, half revealing the physiology of the organism. If we refer to the small feet of women among the Chinese nobility, they sarcastically point to the wasp-like waists, swinging hoops, uncouth ebullient, and tawdry manners of Americans. And then, to walk arm in arm, man and woman, is considered by them exceedingly vulgar! Lecture the more intellectual upon the subject of morals, and they will push in your face an old copy of the New York Herald, with daring sub-headings of *poisonings, forgery, murders, drunkenness, thieving, suicide, divorce, adultery, feticide, &c.* Chinamen and Japanese, attending school or traveling through America, see in city hotels printed cards of warning—*Valuable must be handed to the clerk to be locked in the safe.* "Sallying out into the streets, they see club-bearing policemen arresting disorderly and drunken men, and occasionally a drunken woman! These views and others so common in Christendom, they report to their countrymen when returning, and then make merry over the meek civilization of Christian nations!

In all my Eastern travels thus far, I have not seen a Chinaman drink liquor, nor have I even heard of a drunken one! Such habits may prevail, but I have heard none seen nothing of them. On the other hand, I have seen several clergymen jolly and "mellow" over the social glass!

Cool and reflective, these Asiatic Chinese are not slow to forget that foreign Christian nations

introduced opium into their empire, against the positive remonstrances of the Peking Government. Out of this opium trade business, grew the first war, with a great slaughter of life. They also well understand that their countrymen have not been allowed to testify in the civil and criminal courts of America only under certain crippled conditions; and further, they take a sort of demoralizing satisfaction in reminding western nations of their frequent drunkenness, their houses of prostitution, their city dancing dens, their immodest pictures and their publication of obscene books. On the whole, they think Christian nations not only terribly immoral, but downright hypocrites! Sir John Davis sensibly wrote, thus to Englishmen: "The most commendable portion of the Chinese system is the general diffusion of elementary moral education, among even the lower classes. It is in the preference of moral to physical instruction that we might perhaps wisely take a leaf out of the Chinese books and do something to reform this most immoral age of ours."

### GOD WORSHIP AND GOD WARD.

Nearly every office and shop in China has its image, its sacred altar, and its smoking incense as a "sweet smelling savor." Rightly understood, however, worship, in all Mongolian countries implies little more than respect paid to superiors. Besides ancestors, whose spirit presences Chinamen invoke, scholars worship the gods of letters, soldiers the god of war, business men the god of wealth, medical men some Chinese Esculapius, and even gamblers their altars and their gods, to whom they appeal pleading for good luck. Lau-tze and Confucius rank highest among their gods. The latter, generally called by them "the Ancient Teacher, the Perfect Sage," is the most popular.

All these gods whom they worship, were once men, famous and renowned heroes. It will be remembered by New Englanders that John Ward, originally a Massachusetts sailor, took an active part in the Tai-ping war, fighting on the side of the Government. A presentiment of his career animated his aims. During this "Tai-ping struggle," in which a religious fanaticism formed a powerful element, Ward married a mandarin's daughter, became immensely rich, and was promoted to the army position of General. But while reconnoitering a rebel fort, a bullet from the enemy proved fatal. His widow and three children now reside in a palatial mansion in Shanghai. He was buried at Sung-Kung, has a tablet erected to his memory, and has been deified as a warrior-god.

### THE TAI-PING REBELLION, "SPIRITUAL."

Though reading of this years ago in the New York journals, I could not get at the root of the matter. The daring movement, originated with Hung-sew-tsen, born near Canton—a clergyman, and poor from infancy! When a lad, he was considered strange and eccentric. Returning to his home when a young man from an unsuccessful examination, he was attacked with a severe sickness, during which he declared "that he had been favored with supernatural manifestations and revelations." He felt that "he had been washed from the impurities of his nature, and introduced into the presence of an august being, who exhorted him to live a virtuous life, and exterminate demons." This "immortalized man, whom he often saw, of middle age, and dignified mien, further instructed him how to act." Hung called this visitant his "elder brother." About this time he read the New Testament; and declared "immediately thereafter" that this imposing personage seen in his visions was Jesus Christ, the son of God. A scholarly friend of his, named Li, uniting with him, they commenced preaching, baptizing and making converts. During their inflammatory discourses, persons would fall into the trance, speak in strange tongues, and utter alleged revelations and prophecies. They organized to protect themselves and punish their persecutors. This led to war; the insurrection became formidable, and for a time successful. Multitudes perished by sword and famine; vacated fields and burned cities yet in ruins, remain to tell the tale of war. The purpose was to overthrow the reigning dynasty and destroy the idols of the land.

Hung-sew-tsen now putting himself at the head of the new Kingdom, was styled *Tai-ping ten Kwoh*, assuming the title, "Son of Heaven." He professed to have direct communications from God, and spoke very familiarly of Jesus as his brother. He continually read the Old Testament, and observed religious worship in his camp. He assured missionaries that his revelations were as authoritative as those of the Bible, and he could prove it by his divine gifts. "Royal Chinamen call him and his soldiers 'long-haired rebels.' Successes corrupting, his leading officers, with envious and jealousies in different camps, the Emperor's armies aided by General Ward and the English, the Tai-ping rebellion was put down. The leading spirit of the rebellions had committed suicide. Those caught by the government officials were tortured and massacred. Hung-sew-tsen's teachings continued to produce their results. His adherents believed him to have been God-inspired for a purpose, as was Moses of Hebrew memory.

### TEA—AND TRANSCEND.

I have written nothing of tea-raising, and the tea-plantations, simply because everybody does who is privileged to put a foot down in China. Suffice it that the Chinese themselves, though great tea-drinkers, do not drink "green tea." Further, in preparing tea, they steam it a long time, in preference to boiling. There is a delicious, invigorating freshness to fine black tea, when thus prepared by the people who cultivate



it. Stepping into their silk shops or bazaars of any kind, they present you a cup of tea instead of a glass of intoxicating liquor. Why should the Chinese drink tea? Why import either Asia or Europe? Are not New England mountains as sacred as Mount Olympus?

The spirit of progress which, based upon the political heavens of the West, has touched with intellectual intensity our antipodal kingdom of the East. Commerce, what may call it a great civilization. Transient is the great world now in China and Japan. Europeans and Americans are not only looking into the interior, but have treaty ports of China but are exploring the interior and the highlands of the Mongolian regions. The Central Government, in admitting Foreign Ministers to Peking, in sending an Embassy to Western nations, in establishing a University and schools with European teachers, and treating other nations with the respect becoming the fraternity of humanity, is taking a step in the right direction. Bating a national egotism and a certain innate reserve, I place a much higher estimate upon the Chinese race, intellectual and moral, since seeing the better classes in their native country.

Mandarin and officials, so far as I heard, spoke in great commendation of the Hon. Mr. Burlingame, our former Minister to the Capital. It may not be generally known, even in America, that he was a Spiritualist. This writer in the Atlantic Monthly, however, must have known it.

As an example of the influence of a single man, obtained over an alien race, whose civilization is widely different, whose religious belief is totally opposite, whose language he could not read, nor write, nor speak, Mr. Burlingame's career in China will always be regarded as an extraordinary event, not to be accounted for except by conceding to him a peculiar power of influencing those with whom he came in contact. A power growing out of a mind, partly spiritual, partly scientific, largely physical, a power whose laws are unknown, whose origin cannot be traced, and whose limits cannot be assigned, a power which we designate as "magnetism."

Have just shipped down the *Leopold*, a fine French steamer, going down the coast of Cochinchina to Annam, then to the Malay Peninsula, then to Ceylon, through Egypt to Marselles, Hong Kong, the green islands, the graceful pagodas, are fading from sight. "Farewell, oh, flowery land" of the East!

#### THE ANAMITES.

Though the French are poor colonists, they have made a success at Saigon, in Annam, the southern part of Cochinchina. The city, numbering about twenty-five thousand inhabitants, has a naval station, situated upon the large, crooked Saigon River, some fifty miles from the bay. Three and a half miles from this French town, with its bustling soldiery, is an old China city of seventy thousand inhabitants. During the early part of Napoleon's reign, the French Catholic priests had difficulty with the officials of Annam, whose King resides up the River Hue, in a walled city. Napoleon, in accordance with his usual policy, sided with the priests, sending a fleet to enforce claims. The King was frightened; demands were made, and a large slice of territory put at the disposal of the French. This might makes right.

The Anamites—evidently a mixture, afar in the past, of Malays and Chinese—are small in stature, Buddhists in faith, and slovenly in appearance, obeying the betel-nut, which colors their lips, teeth and tongue a dark, inky brown. Women are more excessive chewers than the men. Though a subject of discussion by our party, it was decided by a slight majority that their sooty, shriveled mouths expelled American tobacco-chewers in *indignation*. These women wear rings on their toes, ankles, wrists, and generally one in the nose. They sling the nude young child astride the hip, throwing the right arm around it as a protection. Their complexion is a dark olive or copper. Those residing back on the highlands and in the interior, away from French civilization, are not only physically larger, but superior mentally and morally. History writes these people down as the original Chinese—bold, brave, and unconquered by the Tartars. They do not shave their heads, nor wear clothing, save around their loins.

The country along the Saigon River is low and flat, but excellent for rice culture. Fruits are tropical and spontaneous. It is acknowledged even by the French to be very unhealthy. On account of the heat, business is suspended in the French part of the city from ten o'clock A.M. till five o'clock in the afternoon.

#### AN ENGLISHWOMAN'S FREAK.

Adjoining Annam is Cambodia. Lady Nytherlands frequently visited Hong Kong, making extensive purchases for the King of Cambodia. But "Who is Lady Nytherlands?" This for a time was the gossip's inquiry, the city's puzzle. The mystery was now cleared up. When the King of Cambodia was erecting his magnificent palace, he sent to Hong Kong for an artist to do the artistic work. Mr. Holland was engaged, his wife accompanying him. During the stay, the King first fancied, then "loved" this Englishwoman. The fancy proving mutual, she refused to leave with her husband. Married—*per se*—she was soon installed mistress of the King's harem. He is a short, rotund, greasy, copper-colored personage, showing a good deal of the Malay in his organism. He is reputed exceedingly rich, however. Mr. Holland died suddenly at sea. This woman takes the titles, "Lady Nytherlands," "Queen of Cambodia." Did she marry the man, or the money and the title?

#### FRENCH FASHION AND AMERICAN INDUSTRY.

The French are reported polite and fashionable. But what is fashion? How far is it authoritative? and who are the subjects of the fickle goddess? Sitting at the table aboard our steamer, I was twice asked by the *gossamer*—that is French—to appear in certain suits at certain hours of the day. It was a piece of impertinence, and I sent the following note to the navy officer in command of the steamer:

COMMANDER OF IRONCLAD: Sir—It is, in my estimation, nobler to be a man, maintaining true moral independence, than to be a Frenchman or an American. And, as the two legitimate purposes of clothing are to cover the body and conduce to its comfort, will you have the kindness to instruct your servants to give neither myself nor Dr. Dunn further annoyance by suggesting what hour we dress for the day, or in what style of dress we appear at the dining table. Fashion, a heartless tyrant, has no international standard, and, if it had, I should be guided entirely by my own judgment and good sense of propriety. Respectfully, J. M. PERRINE.

The reply, prompt and gentlemanly, saved us from future annoyances.

Society is like light honey-comb, pretty but empty, while fashion is the ruling queen of the nations. Rich and poor, the stupid and the in-

telligent alike, fawn around and bow down to this idol goddess. And if any individual, man or woman, conscious of that moral independence inherent in the God given nature, refuses allegiance to or rises to overthrow the mandates of fashion, a pig-headed public raises the cry at once, "He's a fop!" "He's eccentric!" "He does it to attract attention!" And the poor soul, finding no moral support, is often whipped back into the popular rut to sheepishly trot along with the multitude. Down in my soul's depths I detest, despise, loathe, abhor and hate this cringing worship paid at the shrine of fashion; and be it known to the "world of mankind," and France in particular, that I will shave or not, wear my hair long or short, and dress precisely as I please, regardless of fashionable dandies made up of glittering jewelry, quizzing-glasses, smelling-bottles and starch. Amen.

#### SINGAPORE.

This unique city, situated upon a beautiful island lying just off the southern point of the Malay Peninsula, almost directly under the equator, must necessarily be subject to extreme heat. It has, I confess, quite overpowered me. I am thin as a starved shad! An expected steamer, bound for India, in the opium trade, has detained us over two weeks. It is the season of the monsoons in this latitude. Junks are turning Chinawards.

Singapore, obtained by the English some fifty years since, through a bit of diplomatic strategy between the Dutch and the reigning Rajah, numbers about 50,000 souls. Of these 60,000 are Chinese; 10,000 the indigenous Malays, and the other 10,000 Asiatics are the Klings from Madras, Bengalese from Calcutta, Burmese, Siamese, Japanese, Parsees and Arabs. The racial intermixtures are so blended it is difficult to trace nationalities. There are about 500 Europeans in the city, mostly English.

In this equatorial latitude and the islands adjoining it, Alfred R. Russell, the distinguished naturalist and Spiritualist, spent eight years, collecting an immense cabinet of plants, insects, birds and animals. Europeans speak of him and his attainments in high terms of commendation.

The American consulate here in Singapore, Major Studer Des Moines, Iowa, is just the man for these regions, being not only competent and watchful of American interests, but thoroughly alive to the commercial relations that should exist between our Government and these spice islands of the Pacific. More of him and his arduous labors in the next letter.

Yesterday we returned from a trip across the Straits of Johore, visiting the palace and pleasure grounds of the *Morah Rajah*, a sort of a semi-king reigning over eighty thousand subjects. These Malays interest me deeply. Look for a full description of them hereafter—their country, customs and religion.

Singapore, Malay Peninsula, June 22, 1873.

#### LETTERS FROM DR. PALMER.

##### NUMBER THREE.

Vienna, Austria, Aug. 19, 1873.

DEAR JANNER: In my last, I partially promised a few reflections concerning the World's Exhibition. I had not then seen enough to fully realize what even a partial description of this grand affair would involve. A month's time would not suffice, and many numbers of the banner would be filled, and then the half un-fulfilled! No one can take in an idea of its vastness and magnitude by reading any account of it; so I will not attempt the task.

The buildings are immense structures of stone, iron and plaster, possessing much architectural beauty, and like all things material in the Old World, constructed with a view to permanence, although I am told that all save the grand central rotunda is to be pulled down, and that that is to be preserved as a hall-room, for royalty. These enormous buildings are filled with every conceivable article. The costumes, fabrics, jewels, products, implements of war and of peace, specimens of naval and other architecture, paintings, statuary, musical instruments, machinery for all uses and of all descriptions, from all peoples under the sun, swell the catalogues into an immense volume which would require days to glance through and much more to describe. It is useless and unnecessary to attempt to say which nation excels in this peaceful and generous rivalry in the display of its products and resources. Each nation, country and clime of course exhibits its own special and peculiar productions; each possessing merit and worth of itself, detracting nothing from the value of merit of any other.

It is with a nation or people as with an individual—one's personal qualities or attributes in no way affect those of any other person save by comparison; and it is to be remembered that one may compare from as many standpoints as there are individuals. As a nation, without doubt, displayed more in quantity than any other nation, having more room assigned to her, and greater and better facilities of access than any other. If there be any priority as to place, America has the place of honor, she occupying the wings or ends nearest the main entrances. France and Great Britain come next, and both exhibit much in all the departments. The fabrics of France are wonderful in their richness and coloring. Indeed, every people existing upon the discovered (and there is much undiscovered) part of this planet is in some way represented.

In passing through the different departments, the eye catches upon so many beautiful things, new in form and so attractive in coloring, in such rare and rich profusion, that it literally wearies, and refuses to do the duty imposed upon it. Here, in one case, you will see diamonds of such size, purity and brilliancy, that one need do no violence to the imagination to feel that they must be the production of some celestial sphere; emeralds, rubies, carbuncles, pearls and other precious gems in such quantities and of such enormous values, that your breath is almost taken away as you hear the price mentioned.

And again you ask yourself, is it that the few may deck themselves in these priceless jewels that the many poor toil and slave, and in this land, at least, live upon black bread and beer? Here are faces of such delicate and exquisite fineness of thread and texture, that they almost rival the gossamer; velvets so thick and heavy, that a man or woman must indeed feel kindly or queerly within, to be worthy to wear them; silks and satins so rich and lustrous that language fails to describe them; a statuary from Italy, paintings from the whole world attracting all who possess a love of art. Warlike and colossal Russia shows much in the department of war. Immense cannon, and weapons of all kinds, invite one's attention to her means of offence and defense. Indeed, all the nations of the Old World are in no wise backward in their display in this department.

Do they forget that it is not through force in the days that are coming that nations must prosper; do they not know that it is the still small voice that shapes the course of the individual, and the destiny of nations as well? and that it is the invisible spirit of Liberty working quietly, yet ceaselessly, in every heart, among the people everywhere, that shall soon render "wars and rumors of wars" no longer possible?

America displays but little that connects her with the dead past—for her history is not yet

mouldy with the dust of ages, and still less that associates her people with the many act of killing each other. But she does exhibit her living in vivid contrast to that which has overthrown in many a fierce contest, a powerful and formidable adversary, ignorance. Here amidst all the wealth and splendor of the Old World, you may step into a quiet, simple, American schoolhouse, furnished with all the modern improvements in the art of teaching, and with all that makes learning easy and attractive to the learner. There is no place more frequented within the enclosure. People belonging to every class and nation enter and find something to interest them.

May all coming generations have their American schoolhouses. In this one thing alone, is shown America's superiority over all other exhibitors, for this is her guarantee of free institutions and the evidence she furnishes of her method of overcoming ignorance, vice, crime, and poverty. And let me say here, that before another quarter of a century passes, the last throne will have toppled over, and the last vestige of royalty, save that of deed and spirit, will have been laid aside forever.

Let me not forbear a more detailed description of this wonderful place, and content myself with a few thoughts that suggest themselves, concerning the spiritual or interior meaning and significance of all this work, recognizing this fact, that no matter how many avenues there may be through which one may convey his ideas, yet the banner is the best channel in the United States through which one's spiritual thoughts may flow freely and uninterruptedly. This is saying nothing to the detriment of any other journal; it is simply that their field of action lies more in the exterior than does the Banner.

Much is said about the brotherhood of man and the Fatherhood of God. Now if God be the Father of all (and I believe he is), then must all be brothers. Any one coming to this place at this time and mingling in the great current of life that flows through the city, rushing in and out like the tides, from all parts of the known world, cannot but be struck with the similarity that exists among all mankind. Men and women laugh alike, cry alike, love alike, hate alike, throughout the planet. Their very implements, machines and utensils, daily bear a marvelous resemblance to each other. Making allowance for climatic difference, for dissimilar customs, tongues and costumes, human nature is the same the world over, and finds expression in the same manner, in proportion as the vehicles of expression approximate to each other.

Now I believe that the primary work at this hour is the bringing together the spirit-world and the material world in more direct and perfect harmony and rapport; hence I believe that forces are being set back of all this exterior gathering, and that the work going on at this exhibition is wholly spiritual, and that it is indeed a spiritual congress; and as spirits cannot work without instruments, they (the spirits) from every quarter of the discovered globe have impelled, yes, impelled all these in the form (who were selected by a higher power) to come together. And as there must always be a reason for all things, the reason for this gathering can be stated thus: "Bringing together all the products of every nation, their nature and the country they excel in productions of any kind." Therefore, all of the nations of the earth, save America, have sent their best. America, understanding better than any other nation that the work was spiritual, has sent her best spiritual machines or instruments, not needing or requiring to send her best in the external. Yet she of all nations of the earth has done most for the invisible work that binds together all men in one divine brotherhood, and to really bring peace and good will to the sons of earth in and out of this world. There are myriads of spirits who have been released from bondage, whose chains have been stricken off, through this grand work of the World's Fair.

Every article brought here, of any kind, from any part of the world, brought its sphere with it, (not its soul.) These conditions and elements mingling together—none the less potent and powerful because visible—element and draw nearer and closer the lines that had become attenuated, not broken.

The people who have congregated here from all parts of the earth are very meditative, and feel (they know not why nor how) that much is to come out of this—as indeed there will—for it is the beginning of a new era. Souls in darkness are coming slowly, but as rapidly as they can endure it, into the light. Ignorance, superstition, envy, jealousy and strife, weaken and lose power when brought into the full light of day. And through this peace congress (for it is nothing else) the spirit-world and the material world have become better acquainted, more in harmony. Love, the eternal principle, will never more be weary, and this World's Fair, grand as it is in the external, shall serve to weld together links in the great chain of human events that have long been forming, and now are ready to be united.

Very truly yours,  
F. A. PALMER, Magnetic Physician,  
23 West 27th Street, New York City.

#### THEY CALL HER LOST.

They call her lost. Their speech betray That, ere the cock-crow, they may say No followers of the Christ are they.

They call her lost. They let her go Unheeded, wounded, worn with woe; They glare upon her as a foe.

They call her lost. The soldier falls When pierced by hissing rifle balls; What cares he when the bugle calls?

They call her lost. And yet she fell In deadly strife than shot or shell, Beneath the cannonade of hell.

They call her lost. They hear her wail, And still she mourns without avail; To her hastes no Saint Nightingale.

They call her lost. Yet God hath wrought To mold her in his perfect thought; For aches; did he work for naught?

They call her lost. Through mist of tears No outcast to my sight appears; Her wounds were made by Roman spears.

They call her lost. Her eyes divine With God-enveloped beauty shine. I hear: "I claim the Lost as Mine."

They call her lost. With ancient art Of Priest and Levite they depart; And lo! she nestles in God's heart.

They call her lost. With shadowed feet I walk, in spirit, when I meet Our awesome Sister of the Street.

—James Redpath, in *Saturday Chronicle*.

PREDICTIONS.—Heine predicted that Germany and France would fight, and that France would be utterly put down; that the line of fortifications then built around Paris would draw there a great hostile army, and that they would crush the city like a contracting iron shroud; and that the Communists would some day get the upper hand in Paris, would strike in a spirit of fiendish rage at the statues, the beautiful buildings, and other marks of civilization, and would throw down the Vendome Column in their hate of the man who had made France the foe of every other people, and would further show their execration of the memory of Napoleon, by taking his ashes from the Invalides and flinging them into the Seine. The last only of these predictions remains unfulfilled to the letter.

Every time a man takes a step upward in life, he is dragged back three-quarters of a step by envy and malice.—*Elma Orton*.

Women are seldom sailors; but they sometimes command *smacks*.

Great names give splendor to error, but cannot transform it into truth.

## Original Essays.

### PROGNOSTIC ASTRONOMY.

MR. EDITOR—With your kind permission I will give the readers of the Banner another short article on planetary influence. Individual existences are the appointed instruments for the execution of the Almighty will: Nature's laws do not evolve her principles or display her secrets. Nature did not discover the compass, but the law of the Almighty appointed one who should find it out.

The circulation of the blood had been going on since the creation of man, yet such a being as Harvey was required to give a greater insight into the secret workings of the human system. No one doubts that God in his infinite wisdom preordained the time of these events; and as it is clear they were brought about by the instrumentality of certain peculiarly gifted individuals, what reason have we to doubt that such preordinations are subject to a law indicated by planetary directions?

We must certainly bear in mind that all that happens now, and has happened during the past ages of eternity, is part of a preconceived plan. The Creator of the universe cannot be taken by surprise by any event in the course of illimitable time. We, as a people, are only doing what other nations have done before. But as later existences we may have greater facilities or more extended fields of operation awarded to us.

Kant tells us that every man is more or less a metaphysician; may we not, with a much greater show of truth, assert that all of us, from our earliest childhood, have been believers in astrology? When the sun is approaching a certain place in the ecliptic, we know it denotes the approach of verdant spring, glowing summer, cereal autumn, or icy winter. This, it may be said, is only the effect of our proximity to, or our distance from the sun. Granted. But it shows that the effect of such causes may be read beforehand, as shown by the aspect or relative positions of two of the planets to each other. But what shall we say of the equinoxes? Here we go a little further; we not only predicate that when the sun is at that point of its course which marks the vernal or the autumnal equinox, our day and night will be equal; but we know that the sun's place in the ecliptic is that which indicates the certain occurrence of stormy winds, hence called the equinoctial gales.

With regard to the moon—that planet has influence over two-thirds of our globe (her direction of the tides is familiar to all,) and as in particular phases of her revolution we find a marked and decided influence over the mental organizations of people of weak intellect, we certainly cannot deny planetary influence in her case. Now what is all this but astrology? What does the professor of the science point out, but that when certain planets in a nativity have certain aspects, the mind or actions of such a man will be influenced in this or that direction? And it is not only with lunatics, though of course in such cases the influence is more obvious. Persons born when the moon is afflicted by Saturn always feel low-spirited and out of sorts when that aspect is formed, which comes round four times in every moon.

The astrologer sees upon the star-strewn dial the index finger of all-wonderful Providence, showing the seconds, the minutes, the hours, the days, the months and the years of human destinies; and so sure as the clock before us will strike the hour when those circling hands approach a certain point in its configuration, so surely, says the astrologer, will the events occur as indicated by the characters shown in the celestial horoscope. It is observable that in no part of the Holy Scriptures do we find astrology mentioned disapprovingly, and this circumstance should have the greater weight from the frequency of allusion to the science or the followers of it. In the book of Job we find astral influence distinctly spoken of. One of the most famous astrologers of Greece was Anaximander, the friend and disciple of Thales. He was born in the year 610 B.C. All that we affirm is, that, though despised by persons who know nothing of its principles, they find it easier to cry "Humbly!" than prove it so. PROF. LISTEN.

29 6th Avenue, New York City.

### CRIME AND CRIMINALS.

BY FRANKLIN OLES.

In a late issue of the Banner of Light, I was highly pleased to see an article concerning crime and its cause, in which it was said, "Crime is a disease." This I regard as the leading thought that shall result in a far-reaching, grand and natural reform, and an educational system that shall test to the utmost theories of all ages. It is the keynote of a reform that has long been needed and sorely missed.

Manifestly, the only true remedy for crime is that of treating it like other diseases, impassionately and scientifically. It is as remediable as any disease recorded in the catalogue of physical ills; and to study its phases, thereby to find its cause, preventive and cure, will soon be, as I hope, the solemn and divine occupation of a new class of Doctors of Divinity. To think of a criminal, a spiritual invalid, consigned to a dingy cell, subject to want and kicks and curses, is to think of cruelty and wrong. Every form of penalty is an outrage upon human nature, partakes more of vengeance than justice, tends rather to abet crime than to defeat it; in the same way that poison administered to an already poisoned man will intensify the symptoms of the infection.

The homeopathic practice in the treatment of mental diseases is a signal failure. Humanity will yet be convinced that the spiritual being, at the period of the physical birth, and for a considerable time afterwards, is in an undeveloped state, requiring to be disciplined or put in order. Whatever we wish to make of the individual, of that we must bring a type as an inducement to its senses to express the same. For love we must bring love; for chastity, bring chastity; for understanding, we must bring understanding. By this rule, if we express hate, distrust and vindictiveness, we may be sure what the result will be. Humanity has arrived at just that moral station which the applied knowledge of the principles of spiritual health has permitted. Each being is just what conditions have allowed him to become.

Human beings may make mistakes, may do evil; yet if they do, it is ever by reason of an incontrovertible cause that drives them to it. They who are spiritually healthy may be masters of themselves, but the spiritually ill (criminals) are slaves to every caprice—tools in the workshop of

that nature which framed them. Crime is a brother to insanity. Humanity desires as much to be insane as to be criminal, and the lunatic is as much to blame for his or her deeds as the worst criminal. Hon. Horatio Seymour has well said, "When we feel that the disease may enter our own houses, and seize upon the mental and moral weakness of those we love, we are ready to study its causes and its workings." In view of this thought, we should also turn our attention to the fact that our best intentions, through misapplication, may result in making an individual a criminal. Even parental love, unattended by the judgment that prescribes a code of physical and spiritual culture for the child, may result in the worst spiritual deformity or disease, and an inclination toward vice, deep, lasting and terrible.

The condition of diseased incarnate spirits demands a more universal practice of the science of psychopathy. Shall this demand be made in vain? Shall this means of human redemption, which alone can utilize some of the greatest principles of Spiritualism, be allowed to languish longer in the womb of Time?

Friends of Spiritualism, friends of humanity, rouse to action in this cause! Look and labor to perfect and advance it to be the future monitor of the world. Till ye do this your other labors for reform will be in vain.

### Woman in the Granges.

"One of the most interesting features of the Granges" [of the Palmyra of Husbandry, the new Order founded by the Western farmers to oppose the encroachments of railroad monopoly], says Coleman's Rural World, "is, that not a single one can be organized without the companionship of the ladies. No charter will be issued to organize a Grange, even if a hundred of the best farmers want it and ask for it, unless a certain number of ladies join. Their assistance and influence are needed. Their companionship will have a refining and elevating effect upon the sterner sex. They are equally interested with their husbands, brothers and sons in the good that can be accomplished. What aids in giving relief to the farmer, will give relief to his wife or daughters. They give tone and elevation to the proceedings of the Granges. They furnish a social feature to the Granges which will give permanency and stability to them. Each Grange meeting will be a social festival, a neighborhood visit. By all means, let every Grange encourage the attendance of the ladies. Let there be as many lady members as male members. It will increase the interest in them, and help to elevate our noble profession to that high standard we desire to reach. With woman's influence with us, we shall have no such word as fail. Her influence is for good, and we are glad to know she will exert it in behalf of those who are nearest and dearest to her."

### Davis's Discovery of Planets.

MR. EDITOR—In the Banner of Sept. 13th, your correspondent, A. B. T., alluding to Mr. Whipple's article touching Davis's discovery of an eighth and ninth planet in our solar system, says he was unable to find that discovery in Davis's Revelations. When Mr. Whipple was at Portsmouth I called his attention to the subject, and referred to Davis's various statements in his book. Mr. W. was so pleased to learn of the prediction and its entire verification, and was so struck with the importance of the subject, that he immediately and in my presence wrote the article for the Banner.

On page 161 will be found the first intimation of an eighth and ninth planet, and on page 165 a particular description of the eighth, its density, the composition of its atmosphere, and the excessive degree of its light, &c. A. B. T.

Nary Yard, Portsmouth, N. H., Sept. 15, 1873.

### "Have we a Moravia" in Boston?

This question suggests itself to me, on reading the article in the Banner of Sept. 13th, respecting some wonderful "state writing" in Louisville—a place where I visited a short time ago on professional business—and as I am sure there is in Boston a place where state writing by invisible hands can be witnessed, which, it seems to me, has claims to attention somewhat beyond anything detailed by Mr. B. Underwood. I have seen it stated in your columns as a characteristic of the spirit-writing and other manifestations given through Margaretta Sunderland Cooper, that they have from the beginning, in 1850, been given independently of all machinery, no conditions being required, no table to be prepared, and, with hands tied and sitting at any table or chair, large or small, the writing is produced, as thousands can testify that have witnessed these manifestations through her. CHAS. G. MARTIN.

Boston, Mass.

### Connecticut.

STATE CONVENTION.—Our State Convention is called to meet at Winsted on the 27th and 28th of September—the last Saturday and Sunday in the month. We shall have good speaking, and I hope the Spiritualists in the State will rally in its effects, and give a fresh impetus to the missionary work. Those from Williamamie and the eastern part of the State wishing to attend must take the early morning train to Hartford, to connect with the half-past ten train there for Winsted, or they cannot reach Winsted until evening, and will thereby lose one day of the Convention. Those from Bridgeport will take the first morning train on the Naugatuck Road, direct to Winsted. Trains leave Winsted for Hartford and Bridgeport at half-past six in the morning, so those attending can return Monday morning and be at business again by nine o'clock A.M. Speakers and delegates will be provided with free entertainment, and arrangements have been made with the Birdseye House for board at reduced prices, for those who cannot be provided with private entertainment.

E. ANNE HINMAN, Pres.

SOMETHING NEW ABOUT OYSTERS.—Most people know that a dozen or two of raw oysters, more or less, very seldom will produce a feeling of satiety or oppression at the stomach. There is a special reason for this, not known commonly to the public, nor yet to physicians. It is that raw, almost live oysters, contain their own gastric juice, ready, in fact, to digest themselves.

Recently, I have been trying experiments on the artificial digestion of food, and, among other matters, my attention was directed to oysters. They were disposed of with singular rapidity, and, carrying investigation still further, I have been able, by actual experiment, to demonstrate that oysters direct from the shell, when submitted to conditions analogous to that in which they would be placed in the human stomach, and without any addition, are positively able to digest a great portion of their own mass.

While being cooked, however, their gastric juice is destroyed by the temperature, and they are then only like any other light food, but if boiled long, their albumen becomes hard and dense, and less easy of digestion. People with weak stomachs may hence take comfort in the remark that there is one article of diet which they may usually indulge in without fear of after trouble, namely, fresh raw oysters, which happily are provided with an assistant to help them in their solution.—E. H. Hoskins, in the *American Artisan*.



Written for the Banner of Light.  
WAITING.

BY GRACE LELAND.

Waiting for what? The air with voices thrills,  
Yet not a sound my anxious questioning stills.  
Waiting for something hidden in God's will:  
I know 'tis good—my weary soul, be still!  
Whether of heaven or earth I cannot know,  
If God's dear voice shall bid me stay or go.  
In this my soul hath learned to find content,  
In God's sweet service to be purely spent.  
What matters it though I am weak and blind,  
If the sure way to God at last I find?  
And so, my Father, I no longer fear;  
In my soul's dark I know that Thou art near!

## Free Thought.

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

NUMBER TWELVE.

BY W. F. JAMIESON.

1871. In January I procured from the Librarian of Congress my copy of "The Clergy a Source of Danger to the American Republic," January 18th and 19th, 1871, a National Convention was held in Philadelphia. The same arguments, in the main, were used as in former meetings. To this Convention I sent a Letter of Remonstrance, which I transcribe from my copy, *verbatim*, as follows:

"Winnon, Minn., Jan. 9, 1871.  
Permanent Address, No. 106 Randolph street,  
Chicago, Ill.

"Gentlemen of the National Christian Convention:  
"With a great deal of interest I am watching the movement in which you are engaged, to Christianize our peerless Constitution—peerless since the blot of slavery has been wiped from it. As an American citizen, I must frankly say to you that, in my judgment, your organization is fraught with danger to our American Government. I am fully convinced that you, gentlemen, are in dead earnest in this work of obtaining a recognition of God in the Fundamental Instrument of our land. You are persevering, too, as you are earnest. Hence I can see that the 'Reform'—as you term it—is destined to spread, to assume gigantic proportions, and grow in favor with the mass of Christian people—to become a popular measure. Your convictions, I notice, are securing this result. Gentlemen, beware! Overthrow this humane government, (founded by the wisdom of such men as Jefferson, Adams, Paine,) and religious liberty will be trampled under foot in this New World as it was, and is, in the Old. The people of the Old World are throwing off the shackles of union of Church and State, while you (I say it with all due courtesy) are striving to unite Church and State in the New. I confess that were I a Christian, and felt and thought as I think a Christian must feel and think—that the kingdom of Christ should rule on earth as well as in heaven—I do not see how I could consistently oppose the movement. As it is, being anti-Christian, I oppose it, oppose you as Christians, firmly but kindly oppose you, and think I am serving my country by so doing. Were your movement based upon truth, agitation would hasten its triumph, and no opposition could accomplish its defeat.

"It will not be proper perhaps for you, as a Convention, to entertain the proposition contained in this last paragraph, viz: I will meet the advocates of the proposed religious amendment of the Constitution in public oral debate, in various portions of the Union. The members composing your Convention may individually desire to come before the people and advocate their claims, and oppose what they may deem to be errors. References as to my social standing, and as a debater, will be cheerfully furnished.

"Yours truly, W. F. JAMIESON.

"P. S.—If the last paragraph is decided to be foreign to the Convention, its reading may be omitted.

In the report of the proceedings in Christian Statesman, the foregoing was styled, 'A Letter from a Chicago Infidel.' During the winter of 1871-2, Francis E. Abbot circulated a Counter-Petition, which received about forty thousand signatures.

The Eighth General Convention of Constitutional-God Christians assembled in Thom's Hall, in Cincinnati, Jan. 31st and Feb. 1st, 1872.

In the Index issued before the assembling of the Convention, dated Feb. 3d, Mr. Abbot, in view of what he considered the certainty that "the freemen of America would rise in arms as one man, before they would suffer ecclesiastical ambition to plant its foot upon their necks," declared the success of this movement an impossibility. But he went to Cincinnati, and attended the sessions of the Association. The leading men impressed him as "able, clear-headed, and thoroughly honest men." He admitted that they advocated their ideas (which he considers definite and consistent) in a "very cogent and powerful manner." Those of us who had attended earlier conventions perceived such to be the fact. Ten States were represented by two hundred and fifty delegates. \$1,800 were raised at this convention. And these able, clear-headed and honest men, men who believe fervently that Christianity ought to rule the land, say they have "perfect confidence" that the American people will put the religious amendment into the Constitution. This was said by them at Cincinnati, and at nearly every convention they have held since the one in 1863, at Xenia, O. At Cincinnati they congratulated themselves on the fact that the "growth of this movement for the past two years has been something truly remarkable."

Mr. Abbot was allowed to offer a Remonstrance. He was willing to admit that the Movement has the logic of Christianity behind it; "and," said he, "if I were a Christian, if I believed in Christianity, I do not see how I could help taking my stand at your side." But "in the name of freedom, and humanity, and peace," he appealed to them to recognize the real tendencies of their enterprise, "and to abandon it as not only hopeless, but also most dangerous to the tranquility of the land."

The next week the Index appeared with Mr. Abbot's declaration that he "came home with the conviction that religious liberty in America must do battle for its very existence hereafter."

## "ASTROLOGY vs. PSYCHOMETRY."

DEAR BANNER—With reference to "Millis Kniekerbocker's" letter thus headed in your issue of Sept. 6th, it may be well to state that I have studied astrology, have had unusual opportunities of examining the subject of Psychometry, and myself and wife (who is a Psychometer) have both visited Prof. Lister. We are fully satisfied that his predictions are not psychometric and not impressional. I am of the opinion that there is a science of Astrology. I am informed by a gentleman now in this city that when in England many years ago he learned from a gentleman not professionally an astrologer, but who had great skill therein, that Prof. Airy and other celebrated astronomers and mathematicians believed in astrology as a science, but withheld their convictions from the public from fear of ridicule, etc.

I am inclined to think that the science of astrology is a part of the science—or principle—of analogy, fragments of which have been here and there imperfectly apprehended, but which S. P. Andrews claims (with what validity I am unable to determine) to have brought within the realm of positive science. That there may be a "law of correspondence" between planetary motions and individual destinies, is, at any rate, less improbable than may appear on cursory examination.

"A prophecy or the fulfillment thereof" is not necessarily "due to spiritual agencies," if by the last expression is to be understood only the spirits of those who have gone over the river. The development of the spirit in the form (psychometry, etc.,) is often accompanied, in a limited degree, by the power of previsions as well as by the powers of introspection and retrospection. The supposition that (external) spirit agency is necessarily implied in the exercise of such faculties is not warranted by the facts. As ecclesiastical chains are broken and our own spirits permitted free growth, their powers become enlarged and extended. We are spirits in the form, essentially the same as those out of it; and with the progress of spiritual intercourse the two states of existence will more and more closely blend.

A. CHURCH.

## Scientific.

COSMOGRAPHY:  
A DESCRIPTION OF THE UNIVERSE.

NUMBER TWENTY-FIVE.

BY LYSANDER S. RICHARDS.

Electricity is another important chain in the link of forces correlated to each other. The existence of electricity in times past was thought to depend upon a certain fluid, but to-day the theory is discarded by most scientists, and the hypothesis accepted that the phenomena are due to a sudden and unlimited expansion or extension through space of the little molecules composing the substance or substances excited by friction or chemical action—an effort, in fact, like the phenomenon of wind, to restore the equilibrium, one portion of Nature possessing too much of the force, another too little, hence the rush or attraction of the positive (the stronger) to the negative, (the weaker) that the balance may be restored. Clouds contain a considerable amount of electricity, and when they contract and squeeze out—so to speak—moisture, condensing into drops of rain, the amount of electricity set free, or discharged, is large, and lightning—an electric spark—is seen. When electricity is set free in the air, it enters vapor or cloud again, and thus it is preserved in the atmosphere. Although discharges are much more frequent between cloud and cloud, yet sparks pass from cloud to earth, at times, as many as an alarmed inhabitant of the latter can well attest. The negative electricity of the earth attracts the positive from the clouds, and a discharge to the former is the result. Sometimes, however, the earth possesses more positive electricity than the clouds, and consequently the lightning passes from the earth to the clouds, which contains the negative, and the equilibrium is restored. That thunder and lightning are more frequent in warm weather, is due to the fact that under the scorching rays of a summer's sun a greatly increased evaporation of water upon the earth's surface occurs, which in the form of vapor absorbs a large amount of electricity, and the cooler current above condenses the vapor, liberates the electricity, and lightning is in consequence more frequent.

The resistance of air to the passage of lightning is great, hence its zig-zag course in struggling along. Yet its rapidity through the air is almost incredible, as it travels at the rate of two hundred thousand miles, or over, a second—faster even than light. Its velocity is so great, in fact, that should a person be struck with it, his death would be painless, from the fact that it travels so much faster than the information from the injured spots of the body to the brain, death would ensue ere the latter was apprized of the injury. To avoid lightning, some precautions are necessary. Metals are good conductors, hence keep away from them. When out of doors, in a thunder-storm, take care and not run under a tree for shelter, for trees attract lightning, but are not as good conductors as the human body, hence in leaning against a tree the electricity or lightning will branch off from the tree through the body to the ground. Electricity will always leave a poor conductor for a better one, when the conductors are in contact, but will never branch off from a better to a poorer conductor; as for example, a person would be perfectly safe to grasp a lightning rod when lightning is passing down it, for the iron rod being a better conductor than the human body, it will not leave the former for the latter. Copper is a far superior conductor to iron, hence copper tips and attachments to iron rods are regulated. The rods should be perfectly insulated from the house, and terminate in the ground at the depth of ten feet at least, where moisture is permanent. A large number of rods are not only worthless, but render a dwelling less secure, from a lack of knowledge of the dealers in placing them thereon.

Friictional electricity is that excited by friction. Voltaic or current electricity is produced by chemical action. The latter is used in telegraphy, because the current is constant or continuous, while the former is intermittent and broken. Friictional electricity would jump several inches from one line to another, should the chance offer itself, while Voltaic would travel thousands of miles before it would jump across or leave the wire. Formerly there were many wires as letters in the alphabet used to send a message; finally, through the Morse system, marks were adopted instead of letter signals, and only two wires used. The current, to be continuous and effectual, must return again to the spot the message starts from; hence an outward and a return wire, but through the economy of science a great saving was made to telegraphy, by discovering that the earth was a vast storehouse of electricity, and instead of two wires, hundreds of miles in length, the earth was substituted for the return wire, by sinking a plate at either end in the ground, and most of the lines at present are working with but one wire. The application of electricity to machinery for manufacturing purposes, etc., has not as yet been economically successful, for zinc, one of the most important ingredients used in generating Voltaic electricity, is by far a much more costly material than coal and water used to generate steam, so generally applied to all the machinery of today.

## SOMETIME.

Oh, strong and terrible ocean,  
Oh, grand and glorious ocean,  
Oh, restless, stormy ocean, so many fathoms o'er,  
When never an eye was near thee to view thy turbulent glory,  
When never an ear to hear thee relate thy ceaseless story,  
What didst thou then, O Ocean? didst thou toss thy spray in air,  
With never a look for thee, and never a soul to care?  
"Oh, I was the same, same ocean,"  
The grand and terrible ocean, with rock-embattled shore;  
I threw my fleecy blanket up over my shoulders bare;  
I raised my hand in triumph, and scattered my grizzled hair;  
For I knew that sometime—sometime—  
White-robed ships would venture from out of the placid bay,  
Forth to my heaving bosom, my lawful pride or prey;  
I knew that sometime—sometime—  
Lordly men and women my servile guests would be,  
And hearts of sternest courage would falter and bend to me."

Oh, deep and solemn forest,  
Oh, sadly whispering forest,  
Oh, lonely, murmuring forest, that moaneth for evermore,  
When never a footstep wandered across thy sheltered meadows,  
When never a bird made music along thy sombre shadows,  
What didst thou then, O forest? didst thou rob thyself in green,  
And deck thyself in beauty forever to be unseen?

"Oh, I was the same, same forest,"  
The same low whispering forest,  
The softly murmuring forest, and all of my beauties were.  
I robed myself in splendor, all through the lonely hours,  
Twined the vines around me, and covered my lap with flowers.  
For I knew that sometime—sometime—  
Lovers would gaily wander 'neath my protecting boughs,  
And into the ear of my silence would whisper their holy vows."

Oh, fair and beautiful maiden,  
Oh, pure and simple maiden,  
Oh, grand and peerless maiden, created to adore,  
When never a love came near thee that found thy own love treasure,  
When never a heart came near thee thy own heart-wealth could measure,  
What didst thou then, O maiden? didst smile as thou smiledst now,  
With never a kiss of a lover upon thy snow-white brow?

"Oh, I was the same, same maiden,  
The simple and trusting maiden,  
The careless and happy maiden, with all of my love in store.  
I gaily twined my tresses, and cheerfully went my way;  
I took no thought of the morrow, nor cared for the cares of the day;  
For I knew that sometime—sometime—  
Love would seek and find me—a love that was fresh and free;  
Love that was pure and holy—a love that was made for me;  
I knew that sometime—sometime—  
Into the path of my being the joy of my life would glide,  
And we by the gates of heaven would wander side by side."

—[Will M. Clark's, in Kansas Magazine.]

## Among the Alleghenies.

This rocky and iron ridge has long been considered the dividing line between the East and the West of our nation, and in the old Congressional debates used to be a sort of counter over which words were often fought. We remember in early life one between Henry Clay and a member from New Hampshire, in which some reporter put into the mouth of the latter the following words:

"Of honesty, when I want any,  
I shall not cross the Allegheny."

We have rested on and breathed the pure air of the summit, and slept on either slope and felt the attractions of both sides—the broad grain fields and rich mineral beds of the West, the great cities, magnificent palaces, delightful prospects and highly ornamented houses, and almost heavenly society of the East; and to the latter we are almost irresistibly drawn, but still another power in the West comes to the rescue of one of its citizens, family ties, children and grandchildren are there, and with this cord we slide down the western slope, and will be seen and heard again on the prairies, and in the groves of the West, but not long, for like the Indian wife who dreamed three times that her warrior chief had called her from his spirit home, so we have been called to the cottages and flower-gardens of the Summer Land. It is said, "Seeing is believing, but feeling is the naked truth," and since we have both seen and felt our dearest friends who live over in the ethereal realm of spiritual life, the upper attraction is getting stronger than the earthly, and even from the Alleghenies the world overhead is superior to either side. Since our interview with the ordinarily invisible friends, at Collins, N. Y., there has been a constant halo around our spirit that thrills our whole being as no earthly glory could, and no earthly beings can. We have heard the exulting words of new converts when they describe their visions of Jesus and heaven as seen under the psychological and spiritual influence of the heart-change in conversion. We never ridicule it, for we have long been satisfied it was real, but only the causes and persons were mistaken by the converts. We have had it all when the veil was wholly lifted and the other world became through our senses as real as this, and the affections renewed that bind brother to brother, and sister to brother in this life.

Wilkesbarre is a little city we have long wished to see on account of its historic notoriety as the objective point of travel in the Wyoming Valley and near the old battle ground of the Indian wars, and celebrated as the scene of a slaughter commemorated by a granite monument which stands near the railroad. It has some fifteen thousand inhabitants, and is the county seat of Luzerne County, which also includes Scranton, with thirty-five thousand inhabitants, mostly engaged in some way with the coal mines. Scranton is new, but Wilkesbarre has celebrated its centennial birthday, and many of its buildings look as if the pattern at least was procured in the last century; but still there is enough of modern style in the architecture and enterprise of the city to place it far in advance of Scranton as a modern city, with a far more advanced mental and spiritual population. The Wyoming Valley, though largely celebrated, is not equal to many we have seen; and some, even in New England, surpass it for beauty and fertility. We found some warm friends and earnest Spiritualists in Wilkesbarre, and Bro. Walker will no doubt convince and convert some in Scranton, but he has hard material to work over into the new philosophy. We feel that ere long we shall have some work to do in the Wyoming Valley, and especially at Wilkesbarre, and shall await a call from the friends there.

We took a new route from the Wyoming, and followed a winding path up the east side of the Alleghenies, from Sunbury to Lewisstown, and thence, by the Pennsylvania Central Railroad, to Pittsburg. We stopped over at Lewisstown, and let the train pass that run between freight near Altoona, and smashed up its engine, turned some of its cars down a steep bank, and sent several souls to judgment, and on reaching Pittsburg found no notice of the accident in either the morning or evening papers, and, on asking the reason, was told that the press was muzzled on affairs of the great monopolies of railroads and churches, but hope it is not wholly true. We had a good audience on Sunday, in the Liberal Club Hall, under their auspices, but found very little of Spiritualism and no signs of life in the few, so far as united and organic efforts are concerned. But the Liberal Club is doing its work of an iconoclastic character well, and efficiently clearing the track for the car of spiritual truth to follow. Pittsburg is a captured city—captured by theology and political corruption. The city government seems to be in the hands of a ring who use its credit and funds for selfish ends. They contemplate lighting and heating the city by the burning gas springs of Butler, many miles distant, and may do it at great expense.

The leading paper of the city, in commenting on the opening of the Massachusetts State Republican Convention with prayer, under the God-in-the-Constitution, Washburn's control, thinks it would not be well, if safe, under the present ring management of Pennsylvania, to open theirs with prayer; but we differ entirely, and think the more corruption, the more propriety and adaptation, in such prayers as they have in political meetings and legislatures. The Credit Mobilier and salary-grabbing Congress needed and had more Christianity than any of its predecessors; and it would not take much more of that sort to put the whole Bible into the constitution and laws. The Pittsburg Leader says:

"We fancy it would surprise and startle Simon Cameron if, when the permanent president of one of his conventions had been chosen, a grave-looking clergyman should arise, and amid the dread silence of the delegates, invoke the blessings of Almighty God on what was about to be done. Possibly a worse thing might happen than the re-introduction of this little ceremony into the Republican forum here. We would rather not throw such discredit on the custom of prayer, however, as to have it introduced while the present ring runs the machine."

We notice in the news items of the same paper that three young girls were arrested and sent to the House of Correction for being found in a house of "evil reputation;" but the paper did not mention the fact that boys and young men could be found there, and unmolested, any day or night, and not even be reprimanded for being in a house of "evil reputation." It makes much difference whether sex we belong to in Christian society. Morality is not essential in the male. Well, we will have things different when Spiritualists get the power, and both sexes will fare alike, and be alike accountable for conduct and crime. Farewell, Allegheny, Pittsburg and Keystone State; we are off for the prairies.—w. c.

## Jehovah in our Constitution.

The camp meeting at Silver Lake, Mass., had the subject of God in the Constitution under consideration several times, and brought out some new objections against Jehovah and Christ that we had not heard uttered before. One speaker objected because, as the God of the Jews, with them as his chosen people, he had not by his government, with the agency of prophets and messengers; miracles and angel visits, made of them a nation that was worthy of preservation, or one better, as it is said, as the heathen nations around them, and because these chosen people under his direct control had become so wicked that they murdered his own son sent to save them. It was also objected that his language, as given us in his holy word, was so vulgar and profane that it was not fit to read in decent society, and such that George Francis Train was imprisoned for publishing it, and sending it through the mails, it being believed to be too obscene for the people to read or the mails to transport. It was said that a God that could not use decent language in communicating to the people that he ruled over was not suitable for the God of this nation, and as there was no evidence that he had changed or improved since he ruled over the Jews, this was made a serious objection to his being placed in our Constitution as the God of this nation.

Objection was also raised to Christ as a ruler, in the fact, as declared in Scripture, that he was of the line and descent of David, who was a very bad king as well as bad man. But this was overruled by the Scripture evidence, that the descent was to and through Joseph, who was not the father of Jesus "who was the Christ," and as he was the son of Jehovah and Mary

the line was both corrupt and illegitimate, and hence he was not entitled to the throne of any nation. Another objection was that we have a better government than a monarchy, and do not need to change to a king or ruler, and especially a foreigner. It was also urged that he had emphatically declared that his kingdom was not of this world, and as he is the king of another people, foreigners to us, we could not consistently declare him our ruler, but might send a minister plenipotentiary or extraordinary to his court. There were many other serious objections to both names as rulers or authority over us, and the society formed to secure the amendments was handled, most severely by many speakers and defended by none.—w. c.

## SPIRIT PAINTINGS.

EDITOR BANNER OF LIGHT.—While the far East is excited over "The Mystery of Edwin Drood," and the promised solution through mediumistic power on or about the first of October, we of the far, far West are promised a counter-sensation in the early New Year, which, for length, depth, breadth and general comprehensiveness, promises a richer harvest than any phase of Spiritualism heretofore developed. Ours is the completion of a collection of fifty portraits of the most noted of pre-historic, historic, ancient and modern characters who have left their impress upon this planetary sphere of ours. This is a work that has been in progress for the last four years, with intermittent periods caused by financial fluctuations, to which, unfortunately, most mortals are subject. When the entire history of this collection of spirit-art shall have been written—as it will be at no distant day—there is not a tale in the whole "Arabian Nights' Entertainment" that will exceed it in the marvelous and wonderful.

Gen. J. Winchester, of Monitor, Cal., is the owner of the collection, which is to consist, as I before stated, of fifty life-size bust portraits, and two duplicate full-length, life-size pictures of Yemmah and Azella, the leaders of the band. The artist, who executes the work under spirit control, is Wella P. Anderson, now residing in Sacramento, Cal. Mr. Anderson is a first-class cabinet-maker by trade, and no more gifted in artistic talent, in the general condition, than the average mechanic—which is not saying much for him as an artist. I do not propose to enter into a detailed statement of how this work is done, but rather to give a list of the names of this great band of illustrious personages who once more enter the portals of earth and submit themselves to the delineator's pencil in order to transmit to us a material semblance of what they were like when of earth-mould, like us mortals of today.

First comes Yemmah and his wife Azella, and a countryman of theirs, of the name of Orondo, all of whom lived sixteen thousand years ago, on a continent in the mid-Pacific known as Atlantis, the capital of which was Atlantis. This nation was acquainted with the continent of America, and has left its unmistakable mark upon it in the ancient ruins of Central America, Mexico, New Mexico and Arizona, and the long line of earth-works and mounds stretching in an unbroken chain from the Gulf of Mexico on the south to Lake Superior on the north. When the hieroglyphics on the ruined temples of Central America and Mexico shall have been deciphered, a perfect historical record will be established, in my opinion, corroborating all that has been said of this ancient continent by this band of spirits. In appearance, Yemmah would readily be taken for a Hindoo, and heavers that the Hindoos and Eastern nations are the direct descendants of the Atlanteans. We next have Abdel, a Hindoo necromancer who lived eight thousand years ago; and then comes Arbaee, an Egyptian of more modern times—say, of the patriarchal age, or about four thousand years ago.

Of the great religious propagandists, we have: Mahomet, Gautama Buddha, Peter the Hermit, one of the Pope Gregorys, John Calvin, John Knox, Archbishops Usher and Cranmer, and Wickliffe, who was burned at the stake. Of statesmen and the founders of empires, we have: Romulus and Remus, who were suckled by the wolf, and thereafter founded Rome; then we have Attila the Hun, James of Scotland, Hiram, King of Tyre, a vessel Persian king, a doge of Venice, Alfred the Great, and Abd-el-Kader. For the Masons, we have their first great Master, Hiram Abiff, with his mystic cabala tattooed on his forehead. China is represented by the great Confucius, author of the Golden Rule, five hundred years before Christ. The noble Romans send Catullus, while the Greeks, not to belittle their ancient glory, have delegated Pindar, their first great poet; Plutarch, the historian, and Plato, the philosopher. Astronomy is represented in the person of Copernicus; while the sciences, poetry and art delegate as standard-bearers such men as Bacon, Cosmo di Medici, Ayotté, Chaucer, Titian and Ali Topelme, and an Italian monk (name not given). Tom Paine and Voltaire represent the radicals there, as they did on earth; and no collection would be perfect without the great American and his compeer of France.

For navigators we have Admirals Rowe and Drake, while the Knights have sent a magnificent specimen of a steel-clad warrior in the person of Henri de Brionville. To represent the undying passion, love, we have Heloise and Abbeard, before whose sweet, tender faces, I imagine, there will congregate more people than the vast number who have paid weary pilgrimage to their tombs in Pere la Chaise. To finish the number, we have two as yet unnamed, and one A. Gustavus and Muzed, of whom I know nothing.

With such a vast array of pre-historic, ancient and modern greatness, the ordinary beholder becomes nearly bewildered, but a contemplation of those noble brows, which were once replete with life, force and intelligent vigor, which caused them to sway their fellow beings as the wind sways the trembling reeds, their deeds, recorded in history, become, in these presences, living possibilities. All the qualities of mind ever inherent in man have here their representatives, from the fierce warrior to the tender lover, from the knight, with helmet and vizor and flowing plumes, to the peaceful historian, poet, artist, statesman, churchman and politician.

As a specimen of what may be accomplished with common Faber pencils Nos. 1 and 2, these pictures are worth a journey across the continent to see. In this magnificent embroidered robe of the Doge of Venice, you behold a piece of embroidery with all the relief and delicacy of finish that the most artistic taste can desire; and in those white plumes of Henri de Brionville, the illusion is so great and the imitation so perfect, that you feel induced to touch them to prove whether they are real or not; then this fragile gossamer veil of the Persian King, who can initiate it? The most delicate spider's web is as nothing compared with it, and yet all is real, tangible, and serves the purpose for which it was designed.

As works of physiognomical delineation, there is no gallery in the world that can excel them in distinct national types, force and vigor, and strong individuality. That they are what they purport to be; correct portraits of departed men and women, I have no doubt, but that is a question that each investigator will have to decide for himself or herself, according to the evidence which will accompany these portraits when they are put before the public at no distant day. Thousands, yes, millions of our fellow-beings will receive their first impression of Spiritualism through a visit to this gallery of spirit art, and will thus be launched into a sea of inquiry that will ultimately lead them to the great truth of spirit intercourse, and thus become freed from the bonds of Sectarianism, which so dwarts their souls to-day that everything not included in their creeds and catechisms is carnal and sinful. This is one, if not the great good that this collection of spirit art will do for us and the generations that are to come after us.

This is but a brief and imperfect sketch of this interesting subject, but it will serve to show the thousands of readers of the Banner what a treat there is in store for them when these pictures shall have been completed and put before the public.

Monitor, Cal., Aug. 20th, 1873. O. F. THORNTON.

Everybody has wondered where all the Smiths came from; but the matter is finally explained, and the discovery is solely due to the editor of the Moravia Valley Register. While in a neighboring city the other day, he discovered the Smith Manufacturing Company.



## Banner Contents.

**First Page.** Editorial: "The Banner of Light." "The Banner of Light" is a new and original publication, edited by Mr. J. M. Colby, and published by the Banner of Light Association, 11 Hanover Street, Boston. It is a weekly paper, and is published on Saturdays. It is a paper of a new and original character, and is published by the Banner of Light Association, 11 Hanover Street, Boston. It is a paper of a new and original character, and is published by the Banner of Light Association, 11 Hanover Street, Boston.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 27, 1873.

Office 11 Hanover Street, Up Stairs.  
AGENTS FOR THE BANNER IN NEW YORK:  
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111 W. W. 4th St.,  
NEW YORK.

Letters and communications, pertaining to the Banner of Light, should be addressed to the Editor, 11 Hanover Street, Boston. If they are to be published, they should be accompanied by a note from the Editor, or from the Editor's representative, to the effect that they are to be published.

## Removal of the Banner Office.

On or about the 10th of October the Banner of Light, established in 1871, will be removed from 11 Hanover Street to No. 9, MONROE PLACE, (leading from Tremont, between School and Brimfield Streets.)

## Re-opening of the Banner Free Circle.

The Banner of Light Public Free Circle will be resumed Monday afternoon, Oct. 5th, in the New Hall, second story of building No. 9, MONROE PLACE, and continued thereafter every Monday, Tuesday and Thursday afternoons, at three o'clock, precisely.

## Bible Marvel-Workers—The Missing Link.

In a recent number we took occasion to inform the public that a new work concerning the Scriptural phenomena and the instruments through which they were projected upon human perception and experience, was about to be issued from the press of Colby & Rich—Allen Putnam, A. M., of Roxbury, Mass., being author thereof. While from the high reputation of this gentleman, alike as to mental culture and wide-spread experimental and philosophical knowledge of spirit communication, nothing further would seem to be necessary to induce the new volume a hearty welcome to the world of literati, and a thorough examination by the multitude of minds whose attention is now turned to that all-engrossing subject, yet with a desire to bestow upon the reader a portion of the pleasure we have derived from perusing the advance sheets of the book—which bears the name of the "Bible Marvel-Workers," backing up the principal title with "The Power which helped or made them perform Mighty Works, and utter Inspired Words, together with some personal traits and characteristics of Prophets, Apostles and Jesus, or new readings of the Miracles."—We have decided to present a *review* (brief from the nature of the case) of some of the matter treated of by the author, minus, of course, the thoughtful, clear sentences and apt illustrations with which Mr. Putnam's style abounds.

The author starts out with the determination to consider the Bible in as open handed and fearless a manner as he could apply to the consideration of any other literary work. It is his desire to appeal to the common English reader of the book, and after a fashion which will be self-apparent to the same, he makes unlabored scholarly effort to go behind the text of the King James' version—in but one or two instances does he to any extent refer to the original Hebrew and Greek—but has rather sought in a calm, earnest and unmistakable manner, to say to the honest believer in that volume's supremacy over all other literatures: "Come, let us reason together."

He has denied in no case the truthfulness of the Scripture wonders as narrated, preferring rather to let the Bible itself tell its own story upon the witness stand, and in every instance he has demonstrated the reasonableness of the hypothesis that by spirit power, exercised either directly or through persons who were alike the fountain and reservoir of supplies of forces for the operations of the unseen, the marvelous proceedings recorded in both Old and New Testaments were brought forth. He plainly tells the theologic worshippers of the book that it must come down from the sky, or height to which they have "ballooned" it, and rest itself on a natural foundation and within the reach of science as other books are, if it would preserve its place among men in any other capacity than that of a useless relic.

Parallel cases for a majority of the Bible wonders are shown by Mr. Putnam to be in existence in our midst to-day. Tests of psychometric reading need not, according to his view, be sought alone at Sychar, nor phenomenal changing of water into wine at Cana. Healing of the sick by the laying on of hands did not expire among the Galilean hills; the raising of the cataleptic again to a state of activity need not be looked for as confined to Zarephath, Shunem and the gate of Nain. Other ears have heard clearly and audibly the sound of voices from the further shore, calling them to mediatorial duty, than those of Samuel, who stretched passively at night by that spirit cabinet, "the ark of the Lord," in Shiloh, caught the summons that announced his development as a medium or "prophet" (which expressions Mr. Putnam shows clearly to be synonymous, if the idea cherished in ancient days concerning these teachers be compared with that attendant upon the media of our own); and finally, the same spirits—nothing more—who "touched Isaiah's hallowed lips with fire" are to-day giving, through the utterances of the uneducated and intellectually incapable of earth, words and truths which cause the "wise and prudent" to look on with an astonishment rivaling that of the child-confounded Jewish rabbis at the temple gate.

The volume clearly proves that the changeful,

revengeful and unchangeable God which the Old Testament portrays is nothing but a summing-up of the continued manifestations through different mediums, grouped varying conditions through the same medium, of spirit or of God of different degrees of development, above man in power, but below the level of the Infinite One. The constant recurrence of the word "Elohim," and its position regarding the context, demonstrate beyond shadow of doubt as illustrated by his reasoning that the Jews did acknowledge the existence of an order of beings, once embodied men, who were between themselves and Jehovah, and that they were wont to ascribe so much of the phenomena to this order, that Jehovah, under a new and rightful rendering of Scriptures on the point, would be really transformed from a passive to an active being. The major portion of the Bible is claimed by Mr. Putnam to be derived from the recorded utterances, or direct impressions upon the so-called "sacred" writers, of this order of beings—these Elohim, Adoni, or spirits, as they are now known to us; in brief, as shown conclusively by the *bookings of that volume itself*, it is but the narrative of the doings of spirits or the transcription of their indited teachings, and not the result of either plenary inspiration from the "Most High," as written by his appointed scribes, or the direct chirographic work of the "finger of Omnipotence."

A gradual improvement in the mode of manifestation is traced in the operations of the spirits from the Old Testament times to that of the New, and further onward to our own days; proving that the enlightenment and development of the material sent for the spirit-world from earth has reached in good to the earth again through the deeds or inspirations projected from above upon receptive souls.

Some Scriptural celebrities—such as Balaam and Jonah—who have heretofore been historically held up in the light of ridicule, are found to occupy quite another place in the estimation of the liberal thinker; and in fact a position is assigned to all that ancient brotherhood—some thirty of whom are cited—far more in accordance with the demands of man's free reason in the nineteenth century.

Around the character of the mediopistic man of Nazareth—"in all points tempted like as we are"—the author has thrown a charm which irresistibly draws the love of sympathetic hearts, and sets us with a sense of wings.

His coming upon the plane of material life (attributed by spirit-agency) is considered according to a theory peculiar to the author, and which to us appears highly reasonable, the drift of which is conveyed in the following extract from page 187:

"Whatever the process may have been, the conviction in us is firm that it conformed in all its parts and appendages to the direct permissions of universal forces—available only through glorious intelligences, with more help or hindrance in kind than man experiences in his ordinary operations for multiplying his species. Eternal forces, unchangeable in their quiet on-going, come one after another within the cognizance and control of humanity just when they are needed. When earth was ripe for such an one as Jesus, earth's children, the emancipated and earthed conjointly, saw and had long watched the ripening process, and in the fullness of time arranged for and effected his fitting generation and advent. The established conditions and course of things meets all of man's absolute needs legitimately, whenever the fullness of time for a supply has come."

The marked resemblance between many of the experiences of Jesus and those of our modern spirit-media is referred to at some length, with the distinction in his case—that by reason of the peculiar conditions which entered into his "hallowed natal constitution" he may be said to have lived simultaneously in both worlds, and to have been the conscious director of all forces which were exerted through his system—he being rather to be looked upon as a clear SEER, FEELER and USER of the occult forces, than a spirit-medium in the ordinary acceptance of the term. The closer nearness which the mediums of our day maintain to the method of teaching, combined with demonstrative signs of power, which was peculiarly followed by Christ, and which he expressly said should, after him, characterize "them that [mediumistically or involuntarily have faith, rather than intellectually] believe," in contradistinction to the lifeless ground occupied by the modern churchly brotherhood of priests, is strongly thrown up by the author upon the open of reason for the vital apprehension and reflective consideration of the public.

The extremely radical Spiritualist who feels that he has no longer anything of necessity, to bind him to what he considers the "musty records of the past," will still find in this announced volume food for thought and a store of condensed original information as to the ancient workings of spirit intelligences; and those common Bible readers of fair intelligence, and especially such among them as desire to adhere to its teachings, and at the same time would be glad to hold communion through mediums, with their own loved ones who have passed on, or get help, through such, for the sick ones around them, "if they could see the way clear to do this without violence to their biblical fidelity," can here find the "missing link" in their philosophy which will lead them directly and naturally to the true understanding of the doctrine of spirit-intercourse.

In our opinion the forthcoming book is destined to do strange and unlooked-for, but, at the same time, great and lasting work—alike in quarters where the Bible is closely adhered to and worshipped almost as a "fetich," and where it is held in abeyance as a mere monument of the past—in opening the eyes of human understanding concerning many points in it hitherto vague and unexplainable, and which have been the stumbling-blocks of human reason in every age.

The Melbourne Harbinger of Light of May 1st, should have given credit to this paper when it copied into its columns the fine poem by Lizzie Doten entitled "Peter McGuire; or—Nature and Grace." And we wish to tell its readers that they can have a nicely bound book containing this famous poem and many others equally as entertaining and truthful, by calling on Bro. W. H. Terry, at 96 Russell Street.

Mrs. M. M. Hardy, the celebrated test and materializing medium of Boston, has returned, with her husband, from the Chicago Convention, and can be found at her residence, No. 4 Concord square, by those desiring to obtain communion with their departed.

See Dr. O'Leary's announcement in our advertising columns. The Doctor has lately been delivering a series of well-attended lectures at Tremont Temple, Boston, and has created marked interest in the themes treated of by him.

## The Patent Office vs. Spiritualism.

In our issue of Sept. 20th we gave the facts in the case of the refusal of the United States Patent Office to favorably consider the claims of an article because it was to be devoted to the diffusion of knowledge concerning spiritual manifestations. The present condition of this controversy is shown by the correspondence below:

U. S. P. O. OFFICE.  
Washington, D. C., Sept. 15, 1873.  
Francis J. Lippitt, Cambridge, Middlesex Co., Mass.

Please find below a communication from the Examiner in charge. Very respectfully,  
M. D. LUGGATT,  
Commissioner.

Your application for a patent for "Psychic Stand," filed June 23d, 1873, has been examined in view of the argumentative letter of the 11th instant. Its reasons are deemed not conclusive. The objections urged by the Office, although apparently relating only to the form in which the application is presented, rather than to the subject-matter as an invention, still go to the materiality of the case. The device is a mechanical contrivance is admitted to be novel, but novelty alone is by no means always sufficient to support a patent. An invention may be entirely novel, yet so utterly devoid of utility as to be frivolous; or it may go further, and be not only useless, but really injurious to the public. Rule 12 of the Office Regulations (Authorized by Sections 19 and 25 of the Patent Act) requires the specification to be in full, clear, concise and exact terms, avoiding unnecessary prolixity, etc. Applicant, in twelve pages of specification, has described a mechanism whose construction and operation could be easily given in four pages, and fulfill all proper requirements of a specification. Coupled with this "unnecessary prolixity" are constant allusions to the use of the "medium," by professional mediums which are well understood to assume to mediate between embodied spirits, or ordinary mortals, and the souls of former inhabitants of the earth.

In view of the fact that whatever theory of the alleged phenomena be true, careful scientific observers, as well as common observations, decide the practice of obtaining these manifestations to be largely mixed with ignorance, deception and fraud; that the phenomena themselves are in the highest degree uncertain, variable and inconsistent, even with honest mediums, and as he has limited that thus far these alleged facts have almost entirely shone the cold scrutiny of intellect alone; that, furthermore, much trouble and sorrow have been caused the delicate and young by the excitement naturally pertaining to the investigation of such tremendous pretensions—all lead the Office to adhere to its refusal to grant a patent for the invention except under the restrictions indicated; for, unless presented and regarded in the character of a device for the entertaining study of a natural force, it must be considered as lacking that degree of utility requisite to render it patentable.

In the light of the foregoing considerations, in addition to the reasons and references previously furnished, a patent must be refused.

IS THE MATTER OF THE PSYCHIC STAND AND DETECTOR.  
Cambridge, Sept. 19th, 1873.  
To the Hon. M. D. Luggatt, Commissioner of Patents.

Sir:—On the 16th of June, 1873, I filed my application for a patent for "The Psychic Stand and Detector." On the 8th inst., I received your letter (without date,) accompanying the Primary Examiner's rejection of it. On the 10th inst., I re-submitted my application on certain grounds specified in my letter. I have just received the Examiner's reply of the 15th inst., which refusing a patent. To these several letters I beg leave to refer you, as well as my Petition and Specification on file.

I now respectfully appeal to you, under Rule 41 of the present Rules, from the Primary Examiner's decision.

You will perceive that the only difficulty as to the issuance of a patent is a mere question of form. The Examiner objects to any allusion to "spiritual phenomena" by name, and to so much of the Specification as indicates that the instrument is intended to be used in connection with them.

In the Examiner's first letter, he intimates that a patent would be granted for the instrument as a "Game table." In his second letter he would consider it patentable as "a device for the entertaining study of a natural force." The precise point of my appeal is his requiring the name of the instrument and the entire Specification to be so amended as to exclude all reference to the use of the instrument as indicated in the Specification, and to investigate of certain phenomena called by some "psychic," by others, "spiritual."

The grounds of my appeal are as follows:—

1. The investigation itself is a legitimate one, whether the object of those pursuing it be to demonstrate the existence of an occult natural force hitherto unknown, or to obtain experimental proof of the existence of the soul after death, or finally, to show that the phenomena are all caused by trick and imposture.
2. My "Psychic Stand" has only one possible function—that of spelling out words and sentences, usually called "communications," through an alphabet not only invisible to the operator, but the very location of which he cannot know. If the stand cannot perform this function, its action will be a nullity. If it can, the mode of its operation excludes all possibility of trick or imposture. So far, therefore, as it will have any active tendency at all, it will be to check and not to perpetuate imposture and delusion.
3. As to the alleged "neutralization" of the Patent Office on this subject—it is plain that a definite rejection of my application in its present form would be assuming an attitude of open hostility in relation to it; while a grant of the patent would not commit the Office to any opinion as to the nature or cause of the phenomena whatever. Whenever in the Petition or Specification the words "spiritual" and "medium" occur, they are descriptive merely, and used simply to identify the phenomena and to explain the mode of using the instrument. My application assumes the occurrence of certain facts, but offers no theory, expressly or by implication, as to their cause.
4. The title, "Psychic Stand," cannot reasonably be objected to. The meaning of "psychic" is sufficiently general to accord with the opinions of all who have seriously investigated the subject by actual experiment.
5. As to the length of the Specification, I would submit that, by actual count, it will be found to cover only about one small-print page of the Official Gazette, and that it would be difficult, if not impossible, to materially shorten it, and still leave the explanations sufficiently clear and full.

As I am obliged to leave this country on or about the 10th of October next, I would ask the favor of this appeal being considered and decided as early as may be consistent with the rules and practice of the Office.

Very respectfully,  
FRANCIS J. LIPPITT.

## The Parker Memorial Meeting-House.

Corner Berkeley and Appleton Streets, Boston, was dedicated on the morning of Sunday, Sept. 21st, with deeply interesting and appropriate services. On account of the great pressure of matter on our columns we are obliged to defer till next week the publication of an extended report of the occasion, which we had hoped to present in this issue.

## Spiritualist Meetings in Lynn.

Rev. Samuel Johnson's church (Independent Congregational) at the above-named city has been the scene, for the last two Sabbaths, of interesting Spiritualist meetings—afternoon and evening—at which that estimable lady, Mrs. Nellie L. Palmer, officiated—her eloquent addresses calling together large audiences. She will speak there again on Sunday, Sept. 28th.

## Dr. Peter West.

This remarkable medium from the West has (as will be seen by reference to our advertising columns) arrived in our midst, and in company with Fannie T. Young will give sittings for the present on each evening at the residence of Mr. D. Hill, to Russell Street, Charlestown, Mass.

On the evening of Sunday, Sept. 21st, our reporter attended a sitting; by these mediums at the above-named locality. About twelve persons were present. During the evening, peculiar spirit manifestations of a physical and psychometric type were given to the astonishment of all—among them the following: A drum, placed with its sticks beneath the table, in a lighted room (for these mediums hold no sittings in the dark) was "rolled," and also beaten in good time with tunes which any individual of the company volunteered to sing or whistle; raps were heard in various sections of the apartment; writing was given on the slate; a *to do* Dr. Slade; mental and oral questions were answered correctly by taps on the slate, and Mr. West demonstrated most singular power by reading by spirit impression, the contents of folded papers which were written in another room from that in which he sat, and brought him by persons who did not write them—thus expelling the idea that it was "mind-reading." The answers in all cases were acknowledged by the parties as correct. Those desirous of seeing a truly wonderful collection of mediumistic phases of development should make a call on Dr. West as above.

## The Salisbury (Mass.) Gathering.

Of the present year, occurred on Thursday, Sept. 18th, and was a grand success. It was attended by fifteen thousand persons—the number being in excess of that of any previous meeting. Some five or six hundred visitors found an agreeable room to rest at the Atlantic House, and the "basket-people" folks enjoyed themselves hugely along the grand old beach.

After dinner, the people were attracted by the music of the Newburyport Band, and George J. L. Colby, President of the day, called to order, and made the opening speech. Then followed James Parton, the historian, Rev. Mr. Lassel of West Newbury, Thomas Huse of Newburyport, George Williamson, William H. B. Currier and Samuel Hoyt of Salisbury. The speeches were of interest and attentively listened to by the large assembly. The meeting then adjourned to the Wednesday after the full moon of September, 1874.

The people would have listened attentively to an inspirational or trance lecturer on the spiritual philosophy, had one been present. They are ready to hear the gospel of Spiritualism expounded, and perhaps another year may bring about a movement in this direction.

## Notice to Subscribers.

As will be seen by reference to the first page of this issue, Vol. XXXIII, expires with the present number of this journal. All our patrons whose papers are marked "Sept. 27th, 1873," will please remember that with that date their time of subscription expires. We earnestly hope that each may encourage us with a renewal of the same, and a great amount of added labor will be saved our clerks, if parties intending so to do will correspond with us at once, before their names are taken from the mailing machine. The new Story and other matters of interest to be presented are also strong points upon which to base a recommendation of our paper to others who have not yet subscribed. Will our patrons do us the kindness to bring the claims of the Banner of Light before this class of readers in their several localities?

## The Constitution.

The time draws near for the assembling of the National Convention which is to undertake the job of inserting the recognition of Orthodoxy in the Constitution, and it therefore behooves every opponent of such a sweeping measure, amounting to outright revolution in the Government, to be on hand with his voice and influence against the bold presumption. The advocates of this audacity confidently anticipate success at last for their efforts, but they are doomed to disappointment if the liberal portion of the people are equally zealous and aggressive. Being on the defense simply is not enough; the war must become of advance, attack, and even of defiance. Whenever ecclesiastical influence shall get the upper hand in our republican system, good-by to its beauty and its worth.

## Music Hall Free Spiritualist Meetings.

Sunday after next, Oct. 5th, the free meetings will be resumed in this city in the above named hall. The first two lectures will be delivered by Mrs. N. L. Palmer. Spiritualists who have the means, should encourage, and help defray the expenses of these free meetings. The speakers selected are all well known for their ability as demonstrators of the philosophy of Spiritualism.

## Acknowledgment.

We gratefully acknowledge the receipt of five hundred dollars, from R. C. Read and C. O. Read, executors of the will of the late Charlotte A. Atkinson, of Pawtucket, R. I., said legacy being willed to Messrs. Colby & Rich, to be expended by them in promoting the cause of Spiritualism.

We find the following items of interest on the fly-leaf of the September number of the London Spiritual Magazine:

"The Rev. Samuel Watson, of Tennessee, has arrived in England, on a visit from the United States, with letters of introduction from Judge Edmunds. He has been the principal means of a recent rapid extension of Spiritualism in the Southern States. He speaks a few words by invitation, at the close of Dr. Sexton's address on 'Hades,' at the Cavendish Rooms, Sunday, Aug. 17th; and a meeting of welcome to him was held at the Spiritual Institution the Tuesday following, and was in all respects a most interesting one. An English edition of his work, 'The Clock Struck One,' will be issued by our publisher."

"The Rev. W. P. Monck, of Bristol, delivered his first public address on Spiritualism in London, at the Cavendish Rooms, on Sunday, Aug. 24th, to a deeply attentive audience. His treatment of the subject, 'How I became a Christian Spiritualist,' was marked by deep feeling and earnestness. Mr. Monck is not only an eloquent speaker, but a remarkable medium, and a sketch of his experiences by Dr. Sexton may be expected in our next number."

"Captain Abner Lane, a leading Spiritualist of Newburyport, died at his home on Middle Street, on the 17th inst., aged 72 years."

To seek the redress of grievances by going to law is like sheep running for shelter to a Bramble bush.

## ALL SORTS OF PARAGRAPHS.

That was a good toast by Mr. Hatch at San José, Cal., last winter: "The Two Great T. P.'s—Thomas Paine and Theodore Parker, *per nobile fratrem* both 'Thoroughly Practical' and 'Terribly Persistent.'"

Since the decree of Oct. 27, 1861, in Russia, abolishing serfdom, not less than 6,992,494 serfs and their families (not included in the above figures) have been converted into free handworkers, leaving out of account those serfs who were liberated by private arrangement with their masters.

Thirty lady tax-payers and property-holders of San Francisco have formed themselves into a league and resolved to pay no taxes until they shall be recognized as citizens.

The Index editor is getting shaky. Probably he is fishing for the editorial chair of the Globe.

Dr. Holmes, being asked by a young physician what sign to put on his door, replied "the smallest fevers gratefully received."

What subsists to-day by violence continues tomorrow by acquiescence, and is perpetuated by tradition; till at last the heavy head of abuse shakes the gray hairs of antiquity at us, and gives itself out as the wisdom of ages.—*Edmund Brett.*

Love coming into a woman's nature is like the last stroke of the artist's pencil to the landscape.

It is said that when the proof of the new fifty cent stamp was shown to Treasurer Spinner, he detected the striking resemblance of the vignette to Dean Hickman, and to prevent mistakes had engraved under the likeness, "Sam'l Dexter, Sect. Treasury, 1861."

This is the latest:

He who would in business rise  
Must either last or advertise.

"I can't drink liquor," said Bob;—"it goes right to my head." "Well," said Bob's friend, "where could it go to with less danger of being crowded?"

The San Francisco Pioneer contains the valedictory of Mrs. Emily Pitts Stevens, for five years the editor of that paper. She is succeeded by Mrs. C. C. Calhoun, of whom she says "skillful, judicious and reliable in all the relations of life, she comes to her important task with the confidence of the community and the hopes and best wishes of all the friends of the sacred cause of woman."

A new version of "Old Uncle Ned" has become popular in the suburbs. It runs something as follows: "Then pull up the wicket and the stake, and put by the mallet and ball; for no more croquet 'll be played this year, it's getting too late in the fall."

Indolence is the paralysis of the soul.—*Latter.*

A scientific friend, who has been reading with great patience an exhaustive treatise on the "velocity of light," says that he now knows how it is that his gas bills run up so rapidly.

A "Deacon Davis" out West has the habit of saying "By gum." The church is after him red-hot, and still heating.

"Great truths are portions of the soul of man; And great souls are portions of eternity."

The London Builder says that a railroad "is to be constructed which will have but a single rail. The carriages have but a single row of central wheels, ranged *a la bicyclic*. If this is a success, we shall have a horse railroad, through Province street."

"Shall I cut this loin of mutton saddlewise?" said a gentleman. "No," said one of his guests;—"cut it bridewise, for then I may have a chance to get a bit in my mouth."

"I do not know where that boy got his bad temper—not from me, I'm sure," said a slightly irritated father one day. "No," said a sarcastic wife; "you've certainly not lost yours." The head of the family subsided.

## A Patmos Not Yet.

DEAR BANNER—It is true that certain Missouri friends of Spiritualism have offered Mary and myself a beautiful and valuable retreat—a home and protection for the rest of our earthly days—but we do not accept their noble gift, for the reason that we deem ourselves too young to retire from active service in the field that is yet open to us. We are now situated favorably for meeting with sincere persons who are daily inquiring their way out of darkness into light, and having a depot for all superior progressive publications, think we can put the right books in the hands of thoughtful seekers after truth. We are willing to work and to obtain our daily bread by such labor faithfully performed, and our present effort is an earnest step toward the practical and useful. Please, therefore, let your readers know that so long as there is life there will be work in Yours fraternally,  
A. J. & MARY F. DAVIS.

24 East 4th Street, N. Y., Sept. 17, 1873.

## Movements of Lecturers and Mediums.

Prof. E. Whipple has changed his residence from Clyde, O., to 896 Main Street, Cambridge, Mass. He will make engagements to speak Sundays on Spiritualism or evenings during the week on Geology anywhere in the New England States. Send for circular containing programme of geological lectures.

Dr. H. P. Fairfield will lecture in Leicester, N. H., Sunday, Sept. 28th; in Bartonville, Vt., Sunday, Oct. 5th, and in Lunenburg, Mass., Sunday, Oct. 12th. He is ready to make engagements wherever his services as a lecturer are wanted. Address Ancora, Camden Co., N. J.

Mrs. Lora S. Craig speaks at Woodstock, Vt., the last Sunday of September, and in Felchville, Vt., the first Sunday of October.

Mrs. Christina A. Robbins, who for three years past has been lecturing and holding sittings in Elmira, N. Y., and vicinity, has located at 111 Calowhill Street, Philadelphia. She will, however, visit Connecticut during October, and those wishing her services to lecture there, can address her at Philadelphia, Conn., during that month. The theme of her discourses is the "Religion of Spiritualism."

Dr. Dean Clark intends to sail for San Francisco in the steamship which leaves New York Saturday, Oct. 4th. He proposes to make California his future residence, where he will devote his time to the medical profession and lecturing. He is proficient in etheric therapy, and with his admirable acquisition in whatever part of the country he may locate, Friends will do well to open correspondence with him as to points of location or for his services as lecturer, and address him care of Heman Snow, San Francisco.

Mr. B. F. Underwood, having finished his lecturing tour in Oregon, has returned to San Francisco, where he is lecturing on "Facts and Fables of the Bible."

Austen E. Simmons, of Woodstock, Vt., will speak in Lunenburg, Mass., on Sunday, Oct. 19th, morning and afternoon, at the usual hours.

J. Wm. Fletcher gave two fine lectures in Manchester, N. H., last Sunday, and will speak there again next Sunday. He goes to Concord the first Sunday in October.















But now comes the crisis. Who that has marked the graceful undulatory gyrations of his logic and the majestic swooping of his rhetorical imagery, will recognize the *finale*, when suddenly without warning, and seeming even in print to drop his voice, he descends with one sweep to the very ground occupied by us poor "dulded," "silly," "childish," "obscure individuals" who are so wanting in "common sense" that we give ear to the "vague, illogical, unscientific utterances of inferior media and spirits"? Why, he desires to speak of the *truths* which underlie that doctrine of re-incarnation, and proceeds to give us "all out of his own head" as clear a description of the ascent into beatitude of a soul which really deserves and earns such happiness, (despite his italicized "*saving clause*," in parenthesis, as given below), as the most sanguine disciple of that belief could wish. Well, dear Brother Coleman! at the end of your striking aerial experiences we are glad to shake hands with you once more on *terra firma*. The spirit which has fitted itself for the superior order, has finished the circuit of its material needs, and consequently has become naturally emancipated from earth's abridging but rounding and ripening material vicissitudes, *does indeed*, in the words of Brother Coleman himself, in the last paragraph of his discourse, "become re-incarnated, as it passes from one sphere to another. Leaving the earth-sphere it takes on the spiritual body in place of the physical; after an indefinite period, the time of which we not only cannot yet see, yet on earth, it passes through a change, and another sphere, to death, but painless, sweet and calm; it lies down to repose, knowing full well the blessing in store for it, is unconscious a few moments, and then, passing to the second spiritual sphere, or third sphere, it is blessed with a higher and more refined spirit-body, and so on from the third to the fourth, and from sphere to sphere each time leaving behind its old body, and, as we say, leaving a new and far more sublimated one." This the soul's "journey" is, and it is this term re-incarnation here without regard to its original *etymological derivations and signification*, what each one of us will assuredly pass through. This we rejoice at, and bless the beneficent Power that has so ordained. Nothing to shrink from, nothing to fear, but calmly reposing upon the wisdom and goodness of the Infinite Father and Mother of us all, upward and ever soar, through the circling spheres of immensity, toward the farthest far be-  
hind, and at each successive and glorious step rise, at each new beauty that we see—

"Still all our song shall be  
Nearer, my God, to thee,