

# RHODE-ISLAND BANNER.

A VOICE FROM THE LAND OF ROGER WILLIAMS.

PUBLICATION OFFICE, } Vol. 1  
No. 3 Lonsdale's Block. }

PROVIDENCE, R. I., AUGUST 7, 1858.

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## THE BANNER

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HORACE A. KEACH, EDITOR AND PROPRIETOR.

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

### AN ENCHANTED ISLAND.

A wonderful stream is the river Time,  
As it runs through the realm of tears,  
With a faultless rhythm and a musical rhyme,  
With a broader sweep and a surge sublime,  
And blends with the ocean of years.

There's a musical isle up the river Time,  
Where the softest of airs are playing;  
There's a cloudless sky and a tropical clime,  
And a song as sweet as a vesper chime,  
And the tunes with the roses are staying.

And the name of this isle is the Long Ago;  
And we bury our treasures there;  
There are brows of beauty and bosoms of snow;  
There are heaps of dust, but we loved them so!  
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,  
And a part of an infant's prayer;  
There's a lute unswept, and a harp without strings;  
There are broken vows and pieces of rings,  
And the garment she used to wear.

There are hands that are waved when the fairy shore  
By the mirage is lifted in air;  
And we sometimes hear, thro' the turbulent roar,  
Sweet voices we heard in the days gone before,  
When the wind down the river is fair.

Oh! remembered for aye be the blessed isle  
All the day of life till night!  
And when evening comes, with the beautiful smile,  
And our eyes are closing to slumber awhile,  
May that "greenwood" of soul be in sight!

If the girls would have roses for their cheeks, they must do as the roses do—go to sleep with the lilies and get up with the morning glories.

Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart.

A wife full of truth, innocence and love, is the prettiest flower a man can wear next his heart.

### AGE OF THE EARTH.

Men are in the habit of measuring the greatness and the wisdom of the universe by the duration and the profit which it promises to their own race; but the past history of the earth already shows what an insignificant moment the duration of the existence of our race upon it constitutes. A Nineveh vessel, a Roman sword, awakes in us the conception of a gray antiquity. What the museums of Europe show us of the remains of Egypt and Assyria, we gaze on with silent astonishment, and despair of being able to carry our thoughts back to a period so remote. Still must the human race have existed for ages, and multiplied itself, before the pyramid of Nineveh could have been erected. We estimate the duration of human history at 6000 years, but immeasurable as this may appear to us, what is it in comparison with the time during which the earth carried successive series of rank plants and mighty animals, and no men; during which in Germany, the amber tree bloomed, and dropped its costly gum on the earth and in the sea; when in Siberia, Europe and North America, groves of tropical palms flourished; where gigantic lizards, and after them elephants, whose mighty remains we still find buried in the earth, found a home.

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### SOUTHEY'S PHILOSOPHY.

I have told you of the Spaniard who always puts on his spectacles when about to eat cherries, that they may look bigger and more tempting. In a like manner I make the most of my enjoyments; and though I do not cast my eyes away from my troubles, I pack them in as small a compass as I can myself, and never let them annoy others.

Cato said:—"he had rather people should inquire why he had not a statue erected to his memory, than why he had."



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## SPIRITUALISM.

The human mind is emancipating itself from the slavery of dogmas and creeds, and Men are drawing truths from the deep clear wells of their intuitional nature. The ever-pleasant and often profound revelations, which we are receiving from the spheres, are attracting the attention of many, who have not been much interested in the theological problems that material souls were talking about. Many who had seen the inconsistencies of popular religionists, and had turned from them with disgust to canvass the more inviting and fruitful fields of mental and moral philosophy, are finding in Spiritualism a congenial theme, a subject that gives them scope for thought, a science that arouses their reflective faculties to their highest tension of healthful action. The best scholars among us are most interested in the new faith. They are very quiet about it, that is their way; but many an hour do they steal from Paley, Dymond, Stewart and Comte, to read the new bibles of Edmonds and Davis, or converse with the angels in the select security of private circles. They do not lack faith in Spiritualism, but they are too busy in applying tests, and learning the proofs and uses of the new truths, to have any time to tell the public what they think of it. They are in the habit of giving reasons for their opinions, and they are now searching for those reasons.

We are not apt to judge new truths by the numbers that accept them, but when the most searching analysis gives us confidence in Spiritualism, as a science best of all adapted to liberalize, elevate and refine the mind, it affords us pleasure to know that it is gaining extensive credence in our native state. The *Spiritual Register* estimates that the number of professed Spiritualists in Rhode Island, is Three Thousand. This estimate is the result of extensive correspondence undertaken for the purpose of learning the numerical strength of the band who are willing in the present aspects of liberalism, to avow their belief in the fact that *spirits do communicate with man*.

Those five words form the creed of the Spiritualists. They differ in every thing else. No one of them likes to be responsible for his neighbor, but each stoutly demands it as a right, to work out his own salvation.

The free thinkers hold meetings every Sabbath in several localities, in our State. There is a regular congregation in Providence, at Newport, and at Bristol, perhaps at other points, but these are the only stated lectures known to us at present.

Occasional Meetings have been held at Pawtucket, Woonsocket, Blackstone, Millville, Greenville, Scituate, Phenix, Apponaug, and Pawtuxet.

We shall rejoice with our readers at the progress of the cause not only in R. I., but throughout the world. Already we are numbered by millions, and our destiny is onward, until a knowledge of the new evangel shall inspire every intellect of our sphere with a love of Progress.

"The Practical Christian," published by Adin Ballou, at Hopedale, Mass., is one of the best of our exchanges. It is the uncompromising advocate of Practical Spiritualism, which is the living soul of all gospels.

## PROGRESS OF RELIGIOUS LIBERTY IN ENGLAND.

More than a century ago a form of oath was administered to members of the Lower House, containing this clause: "On the true faith of a Christian." This excluded Jews from the Parliament. After a struggle of many years to abolish the unjust test the triumph of the liberal party seems sure. The Commons who represent the people of England, have ever been in favor of its abolition; but it has been often defeated, by the Lords temporal and spiritual, who advocate the interest of selfish nobles and a selfish church. Influenced by the pressure from without, "they have finally surrendered with a bad grace, and at the eleventh hour." The New York Times, has the following liberal remarks:

The principal under discussion—the right of all sects and creeds to an equal participation in all political rights, and which has now been once more solemnly recognized by the British nation—is one which no one in this country ever thought of questioning; but it has, nevertheless, within the present century, been obliged to engage in its defence in England, the brightest wits and most eloquent tongues in the country. It is impossible to hear of its final triumph without being sadly reminded of the long list of scholars, orators, statesmen, who have fought nobly in its defence, and have already passed away from the scene. The period which has elapsed since the question of Catholic emancipation began to be discussed, a question which raised almost the same points as the Jew bill, has been crowded with brighter names than any other in British history, and the brightest of them all were never so brilliant as when they fought for the largest toleration and the evenest justice. WILBERFORCE, CLARKSON, ROMILLY, HORNER, BROUGHAM, SYDNEY SMITH, PEEL, WELLINGTON, and MACAULAY, SHIEL, O'CONNELL, and a host of others of less repute, contributed more or less to the movement which has now reached its climax—and of that mighty throng on whose lips so many millions have hung in rapture, one alone still lives to see his reward.—That reward is all the richer and fuller from its having been accompanied, and we may add crowned, by the declaration made in the recent debate by Lord STANHOPE, that the Lords yielded because the popular will was decidedly against them. When we contrast this declaration with the bold expressions of contempt for the popular voice by which the first whispers of Parliamentary reform were met in the beginning of the present century, we become really sensible of the enormous interval which separates the England whose yoke we threw off in 1776, from the England whose friendship we cherish to-day.

## MOTTO FOR MEDIUMS.

We were lately at a Circle in Milford, Mass. Dr. Newcomb of Boston, was entranced by the spirit of Adin A. Ballou, and among other interesting principles, gave the following:—"He that is best able to control himself, is best controlled."

Judge Edmonds, in one of his lectures in Boston, said:—That Self-Control was the first lesson Spiritualism taught us. It is profitable to know that this quality so far from taking us out of the sphere of Spiritual influence, as some would suppose, renders us even more susceptible to impressions from higher intelligences.

The following notice from the North Western Excelsior, a liberal paper published at Waukegan, Ill., may be interesting in a certain town in this State, where the people are not more than "one day and twenty-six hours behind the times."

Our thanks are due the author, Horace A. Keach, Esq., for a copy of "Burrillville, R. I., As it Was, and As it Is." A historical, biographical, and statistical epitome of that wide awake and enterprising town. It is piquantly written, and highly entertaining. The book states that spiritualism is seriously investigated there. We have placed our copy in the public library at Waukegan, where it may be obtained for perusal.



[For the Rhode Island Banner.]

A grief-worn watcher, sad and lonely  
Sat by a lowly bed,  
Where drooping in pallid slumber lay  
A dear, and dying head.  
Round the wan lips of the sleeper,  
Played a smile of beauty rare,  
As large tears of anguish falling,  
Gemmed the midnight of her hair.

The clock had ceased its ticking,  
While the shaded lamp burned low,  
And no sound reached that still chamber  
Save the river's rippling flow,  
As it glistened in the moonlight  
That like sheeted silver fell,  
Folding the dreamy landscape  
In its lucent, magic spell.

Like forms of beauty moulded  
From morning's roseate light,  
Two angels fair, as Hope and Joy,  
Came through the silent night.  
Bolts could not bar their entrance,  
Nor walls obstruct their way.  
They passed as though the crystal,  
Darts the golden beams of day,  
And stood beside the couch of pain  
Where the wasted dear one slept,  
And touched with trance-inducing flowers  
The eyes of her that wept.

Then she saw in visioned glory  
Heaven's pearly gates unclose,  
While on triumphant wings of joy  
The soul of music rose,  
As two bright angels entered,  
Leading a maiden fair,  
With lustrous eyes and lips of rose,  
And floating raven hair.

#### PROGRESS.

Three new wonders of the world are proposed. The first is a railway tunnel through the Alps; a gallery eight miles in length to be drilled through the centres of those "monarchs of the European mountains." It is to be completed in six years.

The second is the Leviathan steamer, "six times larger than any other ship afloat." If the Great Eastern succeeds, the whole system of ocean navigation will be changed, for it is constructed upon an entirely novel principle.

And lastly, the Atlantic Telegraph, which will "complete the cordon of intelligence between all the great powers of the Christian world, binding two hundred millions of people with an electric chain."

Evil communications corrupt good manners.—*Old Proverb.*

Avoid evil communications.—*Paul.*

But to do good and to communicate, forget not, for with such sacrifices God is well pleased.—*Ibid.*

#### WILL IT DO GOOD?

Already it makes itself the companion of the farmer in his fields—the mechanic in his work-shop—the sailor in cabin or fore-castle—the judge on his bench—the senator in his legislative chair—the clergyman in his desk—the philosopher in his study; it goes with man through all his varied walks in life, and it nestles fondly with woman, whether in the kitchen, the nursery or the parlor.

Nor is it a mere companion—it assumes to be *teacher* and *helper*—it tells of matters beyond death and the grave, and concerns itself with things of deep and universal interest. It gains a ready hearing, and sows its seed of truth or error, of fact or of delusion, on many a fertile spot. Its words are already moulding the condition of millions of immortal souls, not while they shall dwell in the body merely, but after they shall have gone to the invisible mansions in the Father's house. Things *material* also are made its topics; it out-travels the astronomer in his remotest journeyings to suns and systems in the distant heavens; it scans the composition of the planets, and describes their vegetation and their various inhabitants with a minuteness which the most powerful telescope fails to furnish in the observatories of science. The chemist's laboratory never reaches such thorough analyses of matter as the teachers in Spiritualism are daily describing. Statements are made which more than hint at such knowledge of properties of matter, as will help man in all the daily avocations of life: such as will aid the agriculturist, the machinist, the mechanic: such as will lessen our toils and improve our modes of life. These new teachers pass beyond the bounds which have hedged in, not the astronomer alone, but the geologist, the mineralogist, the chemist, the physiologist—the man of any and every science. Statements are made about properties in matter which have escaped man's detection—but which, when described, can be used by him. The finer properties of his own organs are set forth, and he is taught how to turn them to advantage in the preservation or restoration of health. It is not the future and distant *alone* that the clairvoyants are describing; but the near and the present also. This earth, and all things upon it, are being analyzed and unfolded and made of higher use. These statements hint at some few of the teachings which are working their way into thousands of minds, where they will effect changes for better or for worse.

The time has already arrived when converts to the church are made in no way, except by the most arduous efforts, and desperate struggles, to get up sufficient excitement to psychologise the unsuspecting and lead them captive. We have long been accustomed to look at the torturing movements and desperate efforts put forth by corrupt nations, and political compacts, to save themselves from utter ruin, as sure evidence of their present decaying condition, and ultimate annihilation; and were we to judge of theology by this standard, we might safely predict its downfall, though we were neither prophets, nor the sons of prophets,

#### A FACT FOR BOYS.

Stimulants, which produce a morbid excitement of the nervous system, increase the action of the heart and arteries. A draught of alcohol, a quid of tobacco, or a cigar, will increase the pulse. A single cigar, by the fever it excites, will add from 15 to 20 beats per minute. These stimulants produce a diseased action and excitement of the heart and arteries, and thus induce a feverish motion in the pulse.

There's many a gem unpolished,  
And many a star unknown—  
Many a bright bud perished;  
Neglected and alone.—

When had a word been spoken,  
In a kindly, gentle tone,  
The bud had bloomed unbroken,—  
The gem had graced a throne!

Then O, scorn not the lowly,  
Nor do them any wrong,  
Lest thou crush an impulse holy,  
Or blight a soul of Song.



## LIBERAL LECTURE.

On Sunday, July 11th, Miss Martha Brink, of New Hampshire, lectured at Republican Hall.

She began with the passage, "Where two or three are gathered together, there am I in the midst." The disciples had not progressed out of the material, so that they could understand the spiritual teachings of Jesus.

What is the spirit of truth which he promised, and which is with you now? Is it a spirit of oppression? Is it a spirit which says, "Walk in no way except that in which your fathers walked." A few who have dared to stand on a broader platform than their brothers, have ever asked for truth. You have always been carried back to the teachings of Jesus. It would be well if men would accept the spirit of love that inspired Jesus.

Now loved ones come back to tell us they cannot find the dark place; though they roam from sphere to sphere they find it not. Do you as often realize as you ought, that loved ones come here to tell you of the time when you may roam the ethereal realm of spirit life? Each reformer has brought a part of the truth. This is the true light that shall enlighten every man.

How has the light increased since first the gentle raps were heard—the first voice from the spirit world. How has the mind of man broken away from the despotism of centuries. We see the great work, and we rejoice at it. We do walk the earth sphere though you see us not. Some say, they will not come till the great come to help, forgetting that Jesus chose his scholars from among the humble fishermen. All who understand science do not understand religious truths. As we behold you, the early seekers after truth, we say, "God speed the right." The little one shall become a thousand. We love to select from the sacred volume those things that will increase your interest in truth, because it has been charged upon us that we reject the Bible. We recommend the study of all truth. You need encouragement. Fear no opponent, for surroundings often make men take their positions. Wrapped about with the mantle of truth, you have nothing to fear.

Many are led by the higher powers, though they know it not, but at the close of life they recognize the Providence of God in their career. Because the Jews did not keep the lessons of Jesus they were lost when the temple crumbled to dust. How different would have been their fate if they had heeded these lessons.

Men worship idols unconsciously, as in the times of old it was said—"Ye worship ye know not what." Men would rather worship in temples made with hands, than in the great temple of Nature. Reason upon these things constantly, always using your better judgment. Do nothing because others do, but act yourselves. Look within, for silence often teaches better than conversation. The spirit of truth shall yet hold the King's reign over all. The spirit of truth shall gain a conquest that shall affect opponents as the Jews were ruined by opposing the mission of Jesus. A mightier than a Roman army is marching against the fortresses of error.

The reason why we do not always give higher teachings is because there are children among you who need the sincere milk of the word. Even as the gentle shepherd bears the lambs in his bosom, so we would lead on the little ones. We say to the weaker ones, come up, the stairs are easy. We come to you with simple words, not with high-flown language that does not always do the most good. If we should come only from the more elevated sphere to the more elevated of earth, we should not do all the good we meditate.

We come to do good to the lowly, therefore we say, Where two or three are gathered together, there are we in the midst, and that to bless continually.

Now a chance was offered for questions.

Q. What truth may be compared to strong meat?

A. There are things some are not prepared to receive, because they have not yet thrown off their superstitious ideas. There are elevated ideas concerning the spirit life, the spirit form; you have only milk and water in that respect yet. You would not believe. There is much you have not been taught by any medium. Between this, and what might be given there is the same difference as between a letter and a message by the telegraph.

Q. Mr Henry Smith, referred to the text, "Suffer little children," &c.

A. He who becomes most like a little child would receive most of the kingdom of Heaven. That little children could more nearly approach him because they had not the prejudices that the Jews as men had.

Q. The texts, "Without the shedding of blood," &c., and "Christ is the end of the law". Were they wrongly translated?

A. These texts expressed the material views of the writers. The Apostles were mediums. Paul was a seeing medium such as you have now. The instructions they received from the higher life were tainted by their prejudices.

Q. What is the second death?

A. When men have begun to follow the truth, to listen to the syren voice that will lead them back, and darken the intellect.—There is no death, a mere transition is all.

Here the Medium paused for questions, and said, we do not think it best to wait long. The warm clime affects you, but not us. We are not affected by heat or cold. The medium is not weary, does not feel the heat.

Q. Is the spirit standing near the medium, or does it possess her form?

A. Her spirit is dormant. The spirit operates as the mesmerist, by the same law. It takes many to control. There is one leading mind who speaks, all the rest are in harmony.

Q. Will the Spirit give its name?

A. Our circle does not give names.

Q. How can we tell whether it is a spirit in or out of the body that magnetized the medium?

A. Let a magnetizer try to make a medium speak his thoughts.

Q. But is there not such a thing as an Independent Clairvoyant?

A. Yes.; the medium may be called one. They have no control over their own merits, and often tell things that differ from their own and their hearers views.

Q. Does this medium express her views truly?

A. Not in all respects. We know her well. Ask her in her normal state and you will be satisfied.

Q. The Parable of the rich man?

A. It had no reference to the life beyond the grave, although all have taken it so.

Here a gentleman said, we are told that the laws of God were unchangeable, and then asked if the law of specific gravity was suspended for the benefit of the society?

A. These laws are only better understood and put in visible operation.

Affirming that it gave them pleasure to answer all questions asked in love of the truth, the medium was released.

## CIVILITY IS A FORTUNE.

Civility is a fortune itself, for a courteous man always succeeds in life, and that even when persons of ability sometimes fail.—The famous Duke of Marlborough is a case in point. It was said of him by one contemporary, that his agreeable manners often converted an enemy into a friend, and, by another, that it was more pleasing to be denied a favor by his Grace, than to receive one from other men. The gracious manner of Charles James Fox preserved him from personal dislike, even at a time when he was politically the most unpopular man in the kingdom. The history of our own country is full of examples of success obtained by civility. The experience of every man furnishes, if we but recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants and indeed, individuals of all pursuits. In being introduced to a stranger his affability, or the reverse, creates instantaneously a prepossession in his behalf, or awakens unconsciously a prejudice against him. To men, civility is in fact, what beauty is to a woman, it is a general passport to favor; a letter of recommendation written in a language that every stranger understands. The best of men have often injured themselves by irritability and consequent rudeness, as the greatest scoundrels have frequently succeeded by their plausible manners. Of two men, equal in all other respects, the courteous one has twice the chance for fortune.



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Sat by a lowly bed,  
Where drooping in pallid slumber lay  
A dear, and dying head.  
Round the wan lips of the sleeper,  
Played a smile of beauty rare,  
As large tears of anguish falling,  
Gemmed the midnight of her hair.

The clock had ceased its ticking,  
While the shaded lamp burned low,  
And no sound reached that still chamber  
Save the river's rippling flow,  
As it glistened in the moonlight  
That like sheeted silver fell,  
Folding the dreamy landscape  
In its lucent, magic spell.

Like forms of beauty moulded  
From morning's roseate light,  
Two angels fair, as Hope and Joy,  
Came through the silent night.  
Bolts could not bar their entrance,  
Nor walls obstruct their way.  
They passed as though the crystal,  
Darts the golden beams of day,  
And stood beside the couch of pain  
Where the wasted dear one slept,  
And touched with trance-inducing flowers  
The eyes of her that wept.

Then she saw in visioned glory  
Heaven's pearly gates unclose,  
While on triumphant wings of joy  
The soul of music rose,  
As two bright angels entered,  
Leading a maiden fair,  
With lustrous eyes and lips of rose,  
And floating raven hair.

#### PROGRESS.

Three new wonders of the world are proposed. The first is a railway tunnel through the Alps; a gallery eight miles in length to be drilled through the centres of those "monarchs of the European mountains." It is to be completed in six years.

The second is the Leviathan steamer, "six times larger than any other ship afloat." If the Great Eastern succeeds, the whole system of ocean navigation will be changed, for it is constructed upon an entirely novel principle.

And lastly, the Atlantic Telegraph, which will "complete the cordon of intelligence between all the great powers of the Christian world, binding two hundred millions of people with an electric chain."

Evil communications corrupt good manners.—*Old Proverb.*

Avoid evil communications.—*Paul.*

But to do good and to communicate, forget not, for with such sacrifices God is well pleased.—*Ibid.*

#### WILL IT DO GOOD?

Already it makes itself the companion of the farmer in his fields—the mechanic in his work-shop—the sailor in cabin or fore-castle—the judge on his bench—the senator in his legislative chair—the clergyman in his desk—the philosopher in his study; it goes with man through all his varied walks in life, and it nestles fondly with woman, whether in the kitchen, the nursery or the parlor.

Nor is it a mere companion—it assumes to be *teacher* and *helper*—it tells of matters beyond death and the grave, and concerns itself with things of deep and universal interest. It gains a ready hearing, and sows its seed of truth or error, of fact or of delusion, on many a fertile spot. Its words are already moulding the condition of millions of immortal souls, not while they shall dwell in the body merely, but after they shall have gone to the invisible mansions in the Father's house. Things *material* also are made its topics; it out-travels the astronomer in his remotest journeyings to suns and systems in the distant heavens; it scans the composition of the planets, and describes their vegetation and their various inhabitants with a minuteness which the most powerful telescope fails to furnish in the observatories of science. The chemist's laboratory never reaches such thorough analyses of matter as the teachers in Spiritualism are daily describing. Statements are made which more than hint at such knowledge of properties of matter, as will help man in all the daily avocations of life: such as will aid the agriculturist, the machinist, the mechanic: such as will lessen our toils and improve our modes of life. These new teachers pass beyond the bounds which have hedged in, not the astronomer alone, but the geologist, the mineralogist, the chemist, the physiologist—the man of any and every science. Statements are made about properties in matter which have escaped man's detection—but which, when described, can be used by him. The finer properties of his own organs are set forth, and he is taught how to turn them to advantage in the preservation or restoration of health. It is not the future and distant *alone* that the clairvoyants are describing; but the near and the present also. This earth, and all things upon it, are being analyzed and unfolded and made of higher use. These statements hint at some few of the teachings which are working their way into thousands of minds, where they will effect changes for better or for worse.

The time has already arrived when converts to the church are made in no way, except by the most arduous efforts, and desperate struggles, to get up sufficient excitement to psychologise the unsuspecting and lead them captive. We have long been accustomed to look at the torturing movements and desperate efforts put forth by corrupt nations, and political compacts, to save themselves from utter ruin, as sure evidence of their present decaying condition, and ultimate annihilation; and were we to judge of theology by this standard, we might safely predict its downfall, though we were neither prophets, nor the sons of prophets,

#### A FACT FOR BOYS.

Stimulants, which produce a morbid excitement of the nervous system, increase the action of the heart and arteries. A draught of alcohol, a quid of tobacco, or a cigar, will increase the pulse. A single cigar, by the fever it excites, will add from 15 to 20 beats per minute. These stimulants produce a diseased action and excitement of the heart and arteries, and thus induce a feverish motion in the pulse.

There's many a gem unpolished,  
And many a star unknown—  
Many a bright bud perished;  
Neglected and alone.—

When had a word been spoken,  
In a kindly, gentle tone,  
The bud had bloomed unbroken,—  
The gem had graced a throne!

Then O, scorn not the lowly,  
Nor do them any wrong,  
Lest thou crush an impulse holy,  
Or blight a soul of Song.



## LIBERAL LECTURE.

On Sunday, July 11th, Miss Martha Brink, of New Hampshire, lectured at Republican Hall.

She began with the passage, "Where two or three are gathered together, there am I in the midst." The disciples had not progressed out of the material, so that they could understand the spiritual teachings of Jesus.

What is the spirit of truth which he promised, and which is with you now? Is it a spirit of oppression? Is it a spirit which says, "Walk in no way except that in which your fathers walked." A few who have dared to stand on a broader platform than their brothers, have ever asked for truth. You have always been carried back to the teachings of Jesus. It would be well if men would accept the spirit of love that inspired Jesus.

Now loved ones come back to tell us they cannot find the dark place; though they roam from sphere to sphere they find it not. Do you as often realize as you ought, that loved ones come here to tell you of the time when you may roam the ethereal realm of spirit life? Each reformer has brought a part of the truth. This is the true light that shall enlighten every man.

How has the light increased since first the gentle raps were heard—the first voice from the spirit world. How has the mind of man broken away from the despotism of centuries. We see the great work, and we rejoice at it. We do walk the earth sphere though you see us not. Some say, they will not come till the great come to help, forgetting that Jesus chose his scholars from among the humble fishermen. All who understand science do not understand religious truths. As we behold you, the early seekers after truth, we say, "God speed the right." The little one shall become a thousand. We love to select from the sacred volume those things that will increase your interest in truth, because it has been charged upon us that we reject the Bible. We recommend the study of all truth. You need encouragement. Fear no opponent, for surroundings often make men take their positions. Wrapped about with the mantle of truth, you have nothing to fear.

Many are led by the higher powers, though they know it not, but at the close of life they recognize the Providence of God in their career. Because the Jews did not keep the lessons of Jesus they were lost when the temple crumbled to dust. How different would have been their fate if they had heeded these lessons.

Men worship idols unconsciously, as in the times of old it was said—"Ye worship ye know not what." Men would rather worship in temples made with hands, than in the great temple of Nature. Reason upon these things constantly, always using your better judgment. Do nothing because others do, but act yourselves. Look within, for silence often teaches better than conversation. The spirit of truth shall yet hold the King's reign over all. The spirit of truth shall gain a conquest that shall affect opponents as the Jews were ruined by opposing the mission of Jesus. A mightier than a Roman army is marching against the fortresses of error.

The reason why we do not always give higher teachings is because there are children among you who need the sincere milk of the word. Even as the gentle shepherd bears the lambs in his bosom, so we would lead on the little ones. We say to the weaker ones, come up, the stairs are easy. We come to you with simple words, not with high-flown language that does not always do the most good. If we should come only from the more elevated sphere to the more elevated of earth, we should not do all the good we meditate.

We come to do good to the lowly, therefore we say, Where two or three are gathered together, there are we in the midst, and that to bless continually.

Now a chance was offered for questions.

Q. What truth may be compared to strong meat?

A. There are things some are not prepared to receive, because they have not yet thrown off their superstitious ideas. There are elevated ideas concerning the spirit life, the spirit form; you have only milk and water in that respect yet. You would not believe. There is much you have not been taught by any medium. Between this, and what might be given there is the same difference as between a letter and a message by the telegraph.

Q. Mr Henry Smith, referred to the text, "Suffer little children," &c.

A. He who becomes most like a little child would receive most of the kingdom of Heaven. That little children could more nearly approach him because they had not the prejudices that the Jews as men had.

Q. The texts, "Without the shedding of blood," &c., and "Christ is the end of the law". Were they wrongly translated?

A. These texts expressed the material views of the writers. The Apostles were mediums. Paul was a seeing medium such as you have now. The instructions they received from the higher life were tainted by their prejudices.

Q. What is the second death?

A. When men have begun to follow the truth, to listen to the syren voice that will lead them back, and darken the intellect.—There is no death, a mere transition is all.

Here the Medium paused for questions, and said, we do not think it best to wait long. The warm clime affects you, but not us. We are not affected by heat or cold. The medium is not weary, does not feel the heat.

Q. Is the spirit standing near the medium, or does it possess her form?

A. Her spirit is dormant. The spirit operates as the mesmerist, by the same law. It takes many to control. There is one leading mind who speaks, all the rest are in harmony.

Q. Will the Spirit give its name?

A. Our circle does not give names.

Q. How can we tell whether it is a spirit in or out of the body that magnetized the medium?

A. Let a magnetizer try to make a medium speak his thoughts.

Q. But is there not such a thing as an Independent Clairvoyant?

A. Yes.; the medium may be called one. They have no control over their own merits, and often tell things that differ from their own and their hearers views.

Q. Does this medium express her views truly?

A. Not in all respects. We know her well. Ask her in her normal state and you will be satisfied.

Q. The Parable of the rich man?

A. It had no reference to the life beyond the grave, although all have taken it so.

Here a gentleman said, we are told that the laws of God were unchangeable, and then asked if the law of specific gravity was suspended for the benefit of the society?

A. These laws are only better understood and put in visible operation.

Affirming that it gave them pleasure to answer all questions asked in love of the truth, the medium was released.

## CIVILITY IS A FORTUNE.

Civility is a fortune itself, for a courteous man always succeeds in life, and that even when persons of ability sometimes fail.—The famous Duke of Marlborough is a case in point. It was said of him by one contemporary, that his agreeable manners often converted an enemy into a friend, and, by another, that it was more pleasing to be denied a favor by his Grace, than to receive one from other men. The gracious manner of Charles James Fox preserved him from personal dislike, even at a time when he was politically the most unpopular man in the kingdom. The history of our own country is full of examples of success obtained by civility. The experience of every man furnishes, if we but recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants and indeed, individuals of all pursuits. In being introduced to a stranger his affability, or the reverse, creates instantaneously a prepossession in his behalf, or awakens unconsciously a prejudice against him. To men, civility is in fact, what beauty is to a woman, it is a general passport to favor; a letter of recommendation written in a language that every stranger understands. The best of men have often injured themselves by irritability and consequent rudeness, as the greatest scoundrels have frequently succeeded by their plausible manners. Of two men, equal in all other respects, the courteous one has twice the chance for fortune.



# RHODE-ISLAND BANNER.

## A VOICE FROM THE LAND OF ROGER WILLIAMS.

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HORACE A. KEACH, EDITOR AND PROPRIETOR.

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### AN ENCHANTED ISLAND.

A wonderful stream is the river Time,  
As it runs through the realm of tears,  
With a faultless rhythm and a musical rhyme,  
With a broader sweep and a surge sublime,  
And blends with the ocean of years.

There's a musical isle up the river Time,  
Where the softest of airs are playing;  
There's a cloudless sky and a tropical clime,  
And a song as sweet as a vesper chime,  
And the tunes with the roses are staying.

And the name of this isle is the Long Ago;  
And we bury our treasures there;  
There are brows of beauty and bosoms of snow;  
There are heaps of dust, but we loved them so!  
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,  
And a part of an infant's prayer;  
There's a lute unswept, and a harp without strings;  
There are broken vows and pieces of rings,  
And the garment she used to wear.

There are hands that are waved when the fairy shore  
By the mirage is lifted in air;  
And we sometimes hear, thro' the turbulent roar,  
Sweet voices we heard in the days gone before,  
When the wind down the river is fair.

Oh! remembered for aye be the blessed isle  
All the day of life till night!  
And when evening comes, with the beautiful smile,  
And our eyes are closing to slumber awhile,  
May that "greenwood" of soul be in sight!

If the girls would have roses for their cheeks, they must do as the roses do—go to sleep with the lilies and get up with the morning glories.

Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart.

A wife full of truth, innocence and love, is the prettiest flower a man can wear next his heart.

### AGE OF THE EARTH.

Men are in the habit of measuring the greatness and the wisdom of the universe by the duration and the profit which it promises to their own race; but the past history of the earth already shows what an insignificant moment the duration of the existence of our race upon it constitutes. A Nineveh vessel, a Roman sword, awakes in us the conception of a gray antiquity. What the museums of Europe show us of the remains of Egypt and Assyria, we gaze on with silent astonishment, and despair of being able to carry our thoughts back to a period so remote. Still must the human race have existed for ages, and multiplied itself, before the pyramid of Nineveh could have been erected. We estimate the duration of human history at 6000 years, but immeasurable as this may appear to us, what is it in comparison with the time during which the earth carried successive series of rank plants and mighty animals, and no men; during which in Germany, the amber tree bloomed, and dropped its costly gum on the earth and in the sea; when in Siberia, Europe and North America, groves of tropical palms flourished; where gigantic lizards, and after them elephants, whose mighty remains we still find buried in the earth, found a home.

Different geologists, proceeding from different premises, have sought to estimate the duration of the above creative period, and vary from a million to nine million years. And the time during which the earth generated organic beings is again small, when we compare it with the ages during which the earth was a ball of fused rocks. For the duration of cooling from 2000 degrees to 200 degrees centigrade, the experiments of Bishop upon basalt show that about three hundred and fifty million of years would be necessary. And with regard to the time during which the first nebulous mass condensed into our planetary system, our most daring conjectures must cease. The history of man, therefore, is but a short ripple in the ocean of time.

Show us a lady's bonnet, and we'll tell you what sort of an institution she is. If it is showered with red ribbons, cupids, bows, &c., she is as full of love and poetry, as a country inn of politics and loafers. If it goes in for simple wrinkles, plain colors, and a couple of modest knots, she is a perfect jewel, sweet, sunny, mild, but as affectionate as a freshly nursed kitten. If it is "stuck all over" with a paradise of clover, three story ostrich feathers, wax holyhock and juniper berries, put it square down that the calico is a single establishment, and will never see a fortieth birthday. Bonnets are a true index of women.

### SOUTHEY'S PHILOSOPHY.

I have told you of the Spaniard who always puts on his spectacles when about to eat cherries, that they may look bigger and more tempting. In a like manner I make the most of my enjoyments; and though I do not cast my eyes away from my troubles, I pack them in as small a compass as I can myself, and never let them annoy others.

Cato said:—"he had rather people should inquire why he had not a statue erected to his memory, than why he had."



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SATURDAY, AUG. 7, 1858.

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While the shaded lamp burned low,  
And no sound reached that still chamber  
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From morning's roseate light,  
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Came through the silent night.  
Bolts could not bar their entrance,  
Nor walls obstruct their way,  
They passed as though the crystal,  
Darts the golden beams of day,  
And stood beside the couch of pain  
Where the wasted dear one slept,  
And touched with trance-inducing flowers  
The eyes of her that wept.

Then she saw in visioned glory  
Heaven's pearly gates unclosed,  
While on triumphant wings of joy  
The soul of music rose,  
As two bright angels entered,  
Leading a maiden fair,  
With lustrous eyes and lips of rose,  
And floating raven hair.

#### PROGRESS.

Three new wonders of the world are proposed. The first is a railway tunnel through the Alps; a gallery eight miles in length to be drilled through the centres of those "monarchs of the European mountains." It is to be completed in six years.

The second is the Leviathan steamer, "six times larger than any other ship afloat." If the Great Eastern succeeds, the whole system of ocean navigation will be changed, for it is constructed upon an entirely novel principle.

And lastly, the Atlantic Telegraph, which will "complete the cordon of intelligence between all the great powers of the Christian world, binding two hundred millions of people with an electric chain."

Evil communications corrupt good manners.—*Old Proverb.*

Avoid evil communications.—*Paul.*

But to do good and to communicate, forget not, for with such sacrifices God is well pleased.—*Ibid.*

#### WILL IT DO GOOD?

Already it makes itself the companion of the farmer in his fields—the mechanic in his work-shop—the sailor in cabin or fore-castle—the judge on his bench—the senator in his legislative chair—the clergyman in his desk—the philosopher in his study; it goes with man through all his varied walks in life, and it nestles fondly with woman, whether in the kitchen, the nursery or the parlor.

Nor is it a mere companion—it assumes to be *teacher and helper*—it tells of matters beyond death and the grave, and concerns itself with things of deep and universal interest. It gains a ready hearing, and sows its seed of truth or error, of fact or of delusion, on many a fertile spot. Its words are already moulding the condition of millions of immortal souls, not while they shall dwell in the body merely, but after they shall have gone to the invisible mansions in the Father's house. Things *material* also are made its topics; it out-travels the astronomer in his remotest journeyings to suns and systems in the distant heavens; it scans the composition of the planets, and deseries their vegetation and their various inhabitants with a minuteness which the most powerful telescope fails to furnish in the observatories of science. The chemist's laboratory never reaches such thorough analyses of matter as the teachers in Spiritualism are daily describing. Statements are made which more than hint at such knowledge of properties of matter, as will help man in all the daily avocations of life: such as will aid the agriculturist, the machinist, the mechanic: such as will lessen our toils and improve our modes of life. These new teachers pass beyond the bounds which have hedged in, not the astronomer alone, but the geologist, the mineralogist, the chemist, the physiologist—the man of any and every science. Statements are made about properties in matter which have escaped man's detection—but which, when described, can be used by him. The finer properties of his own organs are set forth, and he is taught how to turn them to advantage in the preservation or restoration of health. It is not the future and distant *alone* that the clairvoyants are describing; but the near and the present also. This earth, and all things upon it, are being analyzed and unfolded and made of higher use. These statements hint at some few of the teachings which are working their way into thousands of minds, where they will effect changes for better or for worse.

The time has already arrived when converts to the church are made in no way, except by the most arduous efforts, and desperate struggles, to get up sufficient excitement to psychologise the unsuspecting and lead them captive. We have long been accustomed to look at the torturing movements and desperate efforts put forth by corrupt nations, and political compacts, to save themselves from utter ruin, as sure evidence of their present decaying condition, and ultimate annihilation; and were we to judge of theology by this standard, we might safely predict its downfall, though we were neither prophets, nor the sons of prophets,

#### A FACT FOR BOYS.

Stimulants, which produce a morbid excitement of the nervous system, increase the action of the heart and arteries. A draught of alcohol, a quid of tobacco, or a cigar, will increase the pulse. A single cigar, by the fever it excites, will add from 15 to 20 beats per minute. These stimulants produce a deceased action and excitement of the heart and arteries, and thus induce a feverish motion in the pulse.

There's many a gem unpolished,  
And many a star unknown—  
Many a bright bud perished;  
Neglected and alone.—

When had a word been spoken,  
In a kindly, gentle tone,  
The bud had bloomed unbroken,—  
The gem had graced a throne!

Then O, scorn not the lowly,  
Nor do them any wrong,  
Lest thou crush an impulse holy,  
Or blight a soul of Song.



## LIBERAL LECTURE.

On Sunday, July 11th, Miss Martha Brink, of New Hampshire, lectured at Republican Hall.

She began with the passage, "Where two or three are gathered together, there am I in the midst." The disciples had not progressed out of the material, so that they could understand the spiritual teachings of Jesus.

What is the spirit of truth which he promised, and which is with you now? Is it a spirit of oppression? Is it a spirit which says, "Walk in no way except that in which your fathers walked." A few who have dared to stand on a broader platform than their brothers, have ever asked for truth. You have always been carried back to the teachings of Jesus. It would be well if men would accept the spirit of love that inspired Jesus.

Now loved ones come back to tell us they cannot find the dark place; though they roam from sphere to sphere they find it not. Do you as often realize as you ought, that loved ones come here to tell you of the time when you may roam the ethereal realm of spirit life? Each reformer has brought a part of the truth. This is the true light that shall enlighten every man.

How has the light increased since first the gentle raps were heard—the first voice from the spirit world. How has the mind of man broken away from the despotism of centuries. We see the great work, and we rejoice at it. We do walk the earth sphere though you see us not. Some say, they will not come till the great come to help, forgetting that Jesus chose his scholars from among the humble fishermen. All who understand science do not understand religious truths. As we behold you, the early seekers after truth, we say, "God speed the right." The little one shall become a thousand. We love to select from the sacred volume those things that will increase your interest in truth, because it has been charged upon us that we reject the Bible. We recommend the study of all truth. You need encouragement. Fear no opponent, for surroundings often make men take their positions. Wrapped about with the mantle of truth, you have nothing to fear.

Many are led by the higher powers, though they know it not, but at the close of life they recognize the Providence of God in their career. Because the Jews did not keep the lessons of Jesus they were lost when the temple crumbled to dust. How different would have been their fate if they had heeded these lessons.

Men worship idols unconsciously, as in the times of old it was said—"Ye worship ye know not what." Men would rather worship in temples made with hands, than in the great temple of Nature. Reason upon these things constantly, always using your better judgment. Do nothing because others do, but act yourselves. Look within, for silence often teaches better than conversation. The spirit of truth shall yet hold the King's reign over all. The spirit of truth shall gain a conquest that shall affect opponents as the Jews were ruined by opposing the mission of Jesus. A mightier than a Roman army is marching against the fortresses of error.

The reason why we do not always give higher teachings is because there are children among you who need the sincere milk of the word. Even as the gentle shepherd bears the lambs in his bosom, so we would lead on the little ones. We say to the weaker ones, come up, the stairs are easy. We come to you with simple words, not with high-flown language that does not always do the most good. If we should come only from the more elevated sphere to the more elevated of earth, we should not do all the good we meditate.

We come to do good to the lowly, therefore we say, Where two or three are gathered together, there are we in the midst, and that to bless continually.

Now a chance was offered for questions.

Q. What truth may be compared to strong meat?

A. There are things some are not prepared to receive, because they have not yet thrown off their superstitious ideas. There are elevated ideas concerning the spirit life, the spirit form; you have only milk and water in that respect yet. You would not believe. There is much you have not been taught by any medium. Between this, and what might be given there is the same difference as between a letter and a message by the telegraph.

Q. Mr Henry Smith, referred to the text, "Suffer little children," &c.

A. He who becomes most like a little child would receive most of the kingdom of Heaven. That little children could more nearly approach him because they had not the prejudices that the Jews as men had.

Q. The texts, "Without the shedding of blood," &c., and "Christ is the end of the law". Were they wrongly translated?

A. These texts expressed the material views of the writers. The Apostles were mediums. Paul was a seeing medium such as you have now. The instructions they received from the higher life were tainted by their prejudices.

Q. What is the second death?

A. When men have begun to follow the truth, to listen to the syren voice that will lead them back, and darken the intellect.—There is no death, a mere transition is all.

Here the Medium paused for questions, and said, we do not think it best to wait long. The warm clime affects you, but not us. We are not affected by heat or cold. The medium is not weary, does not feel the heat.

Q. Is the spirit standing near the medium, or does it possess her form?

A. Her spirit is dormant. The spirit operates as the mesmerist, by the same law. It takes many to control. There is one leading mind who speaks, all the rest are in harmony.

Q. Will the Spirit give its name?

A. Our circle does not give names.

Q. How can we tell whether it is a spirit in or out of the body that magnetized the medium?

A. Let a magnetizer try to make a medium speak his thoughts.

Q. But is there not such a thing as an Independent Clairvoyant?

A. Yes.; the medium may be called one. They have no control over their own merits, and often tell things that differ from their own and their hearers views.

Q. Does this medium express her views truly?

A. Not in all respects. We know her well. Ask her in her normal state and you will be satisfied.

Q. The Parable of the rich man?

A. It had no reference to the life beyond the grave, although all have taken it so.

Here a gentleman said, we are told that the laws of God were unchangeable, and then asked if the law of specific gravity was suspended for the benefit of the society?

A. These laws are only better understood and put in visible operation.

Affirming that it gave them pleasure to answer all questions asked in love of the truth, the medium was released.

## CIVILITY IS A FORTUNE.

Civility is a fortune itself, for a courteous man always succeeds in life, and that even when persons of ability sometimes fail.—The famous Duke of Marlborough is a case in point. It was said of him by one contemporary, that his agreeable manners often converted an enemy into a friend, and, by another, that it was more pleasing to be denied a favor by his Grace, than to receive one from other men. The gracious manner of Charles James Fox preserved him from personal dislike, even at a time when he was politically the most unpopular man in the kingdom. The history of our own country is full of examples of success obtained by civility. The experience of every man furnishes, if we but recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants and indeed, individuals of all pursuits. In being introduced to a stranger his affability, or the reverse, creates instantaneously a prepossession in his behalf, or awakens unconsciously a prejudice against him. To men, civility is in fact, what beauty is to a woman, it is a general passport to favor; a letter of recommendation written in a language that every stranger understands. The best of men have often injured themselves by irritability and consequent rudeness, as the greatest scoundrels have frequently succeeded by their plausible manners. Of two men, equal in all other respects, the courteous one has twice the chance for fortune.