

# RHODE-ISLAND BANNER.

## A VOICE FROM THE LAND OF ROGER WILLIAMS.

VOL. 1.

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NO. 8.

### THE PEOPLE'S ADVENT.

BY GERALD MASSEY.

'Tis coming up the steep of Time,  
And this old world is growing brighter,  
We may not see its dawn sublime,  
Yet high hopes make the heart throb lighter.  
We may be sleeping 'neath the ground  
When it awakes the world in wonder,  
But we have felt it gathering round,  
And heard its voice of living thunder—  
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time  
Foretold by seers, and sung in story,  
For which, when thinking was a crime,  
Souls leaped to Heaven from scaffolds gory!  
They passed, nor saw the work they wrought,  
Nor the crown'd hopes of centuries blossom,  
But the live lightning of their thought,  
And daring deeds doth pulse earth's bosom—  
'Tis coming, yes, 'tis coming!

Creeds, Systems, Empires rot with age,  
But the great People's ever youthful;  
And it shall write the Future's page,  
To our humanity more truthful.  
The gnarlish heart hath tender chords  
To waken at the name of "Brother;"  
The time will come when scorpion words  
We shall not speak to sting each other—  
'Tis coming! yes, 'tis coming!

Out of the light, ye Priests, nor fling  
Your dark, cold shadows on us longer!  
Aside! thou world-wide curse called King,  
The People's step is quicker, stronger.  
There's a divinity within  
That makes men great whene'er they will it:  
God works with all who dare to win,  
And the time cometh to reveal it—  
'Tis coming! yes, 'tis coming!

Aye, it must come! The tyrant's throne  
Is crumbling, with our hot tears rusted;  
The sword earth's mighty has leant on  
Is cankered with our heart's blood crusted.

Room! for the Men of Mind make way!

Ye robber rulers, pause no longer:

Ye cannot stop the opening day;

The world rolls on, the light grows stronger—

The People's Advent's coming!

### NEVER GIVE UP.

"Hope on, hope ever," is the true motto. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to partial views, to one particular object, and if at last all should be lost, it has saved itself—its own integrity and worth. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant hope in the human soul is the best physician.

### WELL SAID.

The progress of Science has been one of persevering industry, but the seeker after Truth reaps his reward, for Learning will never forsake one who has devoted the golden hours of youth to its service. Time cannot mildew the seeds, nor can the rude shocks of earthly circumstances loosen the soil in which they are planted. For a time it may dwell in shadows, but it will eventually come forth in all its beauty, as a diamond glittering in the sunshine.

One reason why we meet with so few people who are reasonable and agreeable in conversation is, that there is scarcely any person who does not think more of what he has to say, than of answering what is said to him.

Real merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it but a man's exhibiting it himself. It may not always be rewarded as it ought; but it will always be known.

Many of the brightest virtues are like stars—there must be night or they cannot shine. Without suffering there could be no fortitude, no patience, no compassion, no sympathy.

One hour of justice is worth seventy years of prayer.  
—Koran.



## THE NEW WORLD'S PROGRESS.

Under the above title we shall give a brief summary of the current events of the times, indicative of progress. Our ideal of this department, is a well digested index of the transactions, changes, revolutions and improvements which mark the onward march of our race. We would like to furnish an epitome of the present and prospective condition of the different nations of the Globe. We cannot at present fully carry out our plan, but so far as space, leisure and opportunities will permit, we shall make a suggestive and reliable account of the Progress of Man in the New World. We shall not of course always tell the latest news, this is for the Daily press. Our humble ambition will be satisfied if we tell the most important news.

### THE CALORIC ENGINE.

Eriessons caloric engine is perfectly successful as high as five horse power. The inventor is sanguine of ultimately overcoming the mechanical difficulties that have attended engines of larger size. It is becoming extensively used for domestic purposes, and—being free from danger, easily managed, cheap, and requiring but little fuel, is preferred, in many instances to the steam engine.

The New York Tribune thinks the city proper has 900,000 inhabitants, Brooklyn 300,000 to 400,000, and that the adjacent suburban population will swell the Metropolitan aggregate to 1,500,000, of actual or business residents.

Just twenty years ago, the first attempt to cross the ocean by steam was successfully accomplished, by the arrival of the *Sirius* at New York, from Cork. Now there are ten steamships on the Atlantic bound to these shores from different parts of Europe.

The Rev. J. L. Hatch, Congregational minister, of Brooklyn, has written a book in which he attempts to prove that God intended the Sabbath as a day of recreation. What say our Puritan friends to this idea.

A correspondent of the New York *Evening Post*, writing from *Milwaukie* says:

“A great drawback, however, on the thrift of the great West is the enormous railroad charges. It costs twelve cents to bring a bushel of wheat two hundred miles, when that same wheat is taken over a thousand miles on a fifty thousand dollar propeller for only four cents. Lumber now sells here for six dollars the thousand feet, yet the farmer who lives seventy miles in the interior must pay three and a half dollars per thousand freight on the same before he can shelter his stock or fence his prairie. True, the railroads have been constructed by costly borrowings, amid great waste and dishonesty; but by what rule of ethics should the whole West be victimised to make up the loss?

The first Anniversary of the St. Louis Steam Fire Department was celebrated on the 15th September.—There was a trial exhibition of seven Steam Fire Engines.

A furious mob totally destroyed the quarantine buildings on Staten Island, on the night of September 1st. The population of the Island is about 20,000 and it is supposed that about 1000 were engaged in the riot.—The people have been dissatisfied with the presence of the Hospitals among them since the yellow fever excitement of 1856. The Board of Health of Castleton had denounced the institution a “public nuisance which the citizens of the county ought to suppress forthwith.”

Mexico is experiencing all the horrors of a war of races. The Press of the city of Mexico is silenced, and the whole country is overrun by robbers and military desperadoes.

Sad, sad indeed is the spectacle thus presented to the eye of the Christian philanthropist as he walks through this fertile and beautiful land which the hand of the Creator has so richly endowed, and reflects on the plagues that are rolling over it by the agency of human hands. Here stretches out the most sublime and magnificent scenery. The hand that no art can imitate has thrown an all surrounding loveliness and splendor over the varied landscape. The mountains—those palaces of nature—stand beaming in the white and dazzling sunlight; and while summer blooms and flushes at their base, they

—Have pinnacled in clouds  
Their frosty scalps, and throned  
Eternity in snowy halls of cold sublimity,  
Where forms and falls the avalanche—the thunderbolt of snow.  
All that expands the spirit, yet appals,  
Gathers around these summits as to show  
How earth can pierce to heaven yet leave vain man below.

Through all the valleys there waves the wild luxuriance of nature, and on the deep dark green of fields and woods is traced the carpeting of countless flowers beyond description, of brilliant colors and varying hues, filling day with sweetness and through the night bathed in falling dew that on the return of each succeeding morn they may shed their tears, designed of Heaven the sad and silent mourners over the woes of an unhappy country. But not alone in the garniture of natural scenery is this land rendered attractive. The wealth of her minerals and ores, the exhaustless capabilities of her soil, the value and variety of her material resources spread out one of the fairest fields and the most promising prospects to men of every industrial pursuit which the sun ever shone upon. Agriculture, manufactures, trade and commerce might here under a stable and salutary government, find ample scope and a rich requital. And this is the country that now mourns in her wretchedness—the latest Niobe of the nations.

It is stated that actual statistics show that during the last fifty years, “the number of members of the evangelical churches in the United States has increased from four hundred thousand to three and a half millions being an increase of eight fold; while our population has increased four fold.

Steam is being employed on the Guayaquil River in Ecuador. The Steamer *Young America*, of Panama, makes two trips a week between Guayaquil and Bogotas.

Economy is the easy chair of old age.



A correspondent of the New York Herald, writing from Casma, under date of July 25, says of the produce and progress of that section:

"Those tracts of land susceptible of irrigation produce excellent crops of corn, potatoes, onions, melons—indeed, all the vegetables of the temperate zone. One would rarely see in the United States finer fields of corn than those in the valleys of Casma. Cotton, also, is grown here, and represented to be of superior quality.

A Spanish gentleman informed me that he intended to visit the United States soon, to procure steam machinery to aid him in cleaning his cotton, in the sale of which he was engaged. At present his machinery consists of the cotton gin in its most primitive form.

The Pacific Steam Navigation Company which run the semi monthly line of steamers between Panama and Valparaiso, touching at several intermediate ports, has placed another steamer on the line—the Inca, commanded by Capt. Sivell."

## THE OLD WORLD.

### RETROGRESSION.

The Bishop of London, the Bishop of Oxford, and Rev. Mr. Shaw, have been engaged in a controversy about the late efforts to introduce the practice of auricular confession into the Established Church. While the Episcopal Church in Rhode Island is guided by a liberal, progressive mind, in unison with the Republican sentiment of America, the aristocratic influences in England are dragging the Church into the shadow of the Vatican. The New York Tribune thus alludes to the subject:

"This letter of the Bishop's does not appear to have been altogether satisfactory to the Rev. Mr. Shaw, who complains in his reply that, for the last thirty-two years, during which he has been in orders, the character of the Church has been undergoing a gradual and silent change, stealthily verging towards Rome—drawn thither, as it would seem, by some latent charm, or some powerful attraction—till at length there is danger of a schism by which the Church will be deprived of some of her most faithful children, into whose places members of the Church of Rome will be ready to step. The Church of England has, he alleges, become, in some places, very much like the Church of Rome. The doctrine of transubstantiation is held, or something so very much like it that even educated men can scarcely trace the difference.

The Holy Eucharist is considered to be a propitiatory sacrifice, renewed at every fresh celebration. A doctrine of confession foreign to the spirit and usage of the English Church is freely advocated, and Rome furnishes a model of absolution. The English Church admits of confession in certain extraordinary cases; for extreme cases of sickness, she has provided a special form of absolution—a form, which in times past, the most active and conscientious clergymen have but rarely been called upon to use. But lately it has come into vogue to give confession undue prominence, and to make it necessary to salvation."

Do a little well and you do much.

The British East India Company is no more. On the first of September, they resigned their sovereignty into the hands of Queen Victoria. All the civil officers of the company became her Majesty's servants; the military and naval forces of the company became the Indian Army and Navy. Henceforth war will be declared, peace contracted, and treaties made in her name. In her name laws will be made and administered, debts contracted, public works done, and all that makes up the government of a people.

### KINGCRAFT.

Six bedsteads of silver have been ordered from one of the large furniture establishments of Paris, by the Pasha of Egypt, in contemplation of the marriage of his son with the present Sultan's daughter. The cost of the set is estimated at \$70,000. Such is kingcraft in robbing the workers. The rulers of all nations live on luxuries, while those who earn all, not only work hard, but fare hard.

The Paris Patrie admits that the population of France is decreasing, while the physical powers of the people also decline; it attributes the misfortune to the insufficient food of the working classes, and the want of gymnastic exercises.

A new treaty has been concluded between China, and England and France, which must give great extension to the commerce of the world.

### PROFITS OF THE SLAVE TRADE.

A writer in the Charleston Mercury, in reference to the cargo of the slaver Echo, gives the following American reasons why the Slave Trade should be continued:

"The traffic in slaves is as old as the African race, and will be co-eval with it. It is plainly sanctioned by the Bible as any other traffic. But the law declaring the slave trade piracy has not checked, but, by enhancing the price, has stimulated it. These negroes, purchased on the West Coast at from 50 cents to \$1, and costing scarcely more than \$10 or \$15 to be delivered on the coast of Cuba, were all to be sold by contract at \$560 round, or \$177,980 for the cargo. Such gains are too tempting to be resisted by those who make haste to be rich."

### TRUTHFUL SOURCE OF CRIME.

A recent address delivered before the young ladies of a distant city, attributed many of the failures of young business men, and the frauds and forgeries of clerks, tellers and cashiers, occurring within the last ten years, to the spirit of fashionable extravagance. The frequent applications for divorce are also ascribed to the same prolific source. It says: "The gay and dashing young wife, while her husband is toiling at his business, finds home too quiet for one who discards home duties, and who has not mind and culture sufficient to appreciate books, paintings and music. She must array herself in dazzling attire, and ride and romp, visiting the opera with the first dandy or rogue who may kindly offer his attendance. And soon all domestic happiness is driven from the home, and a wretched husband sues for divorce."



# RHODE-ISLAND BANNER.

SATURDAY, OCT. 9, 1858.

## TO OUR PATRONS.

We have to ask pardon, for a slight delay in the appearance of the present number. Extra demands have been made upon our time for a few weeks, but our readers may look for the prompt visits of the Banner, for the future. It is becoming a Rhode Island Institution. We may as well say it, for it is getting out, the Banner is the result of the energy and perseverance of a single individual. Few are aware of the labor incident to the establishment of a new paper. A veteran of the New York Press, says: "It is as difficult of creation as a State."

Having within three months accomplished all that we had proposed for six, we exult with the Poet, in the proud consciousness of success.

"Well!—oh! well have we been tried,  
And well have we endured—  
The weary time at last is o'er,  
The triumph is insured."

We are grateful to those who have kindly spoken of our efforts, and to those who have offered their tribute of thought for our columns. But shall we break the rod of justice over that far more numerous class who profess to love progress, and talk so smoothly in favor of reform, and yet shrink from all effort when generous, and beneficent action is proposed? They will outgrow their childish timidity, when they attain the stature of magnanimous manhood. We have not received a penny's aid, except from our regular subscription, and we only ask that the friends of liberal ideas, aid in the circulation of our journal, assuring them that no labor shall be spared to make the Rhode Island Banner, the best and cheapest paper in the world.

## EVIL SPIRITS.

Many excellent persons refrain from an investigation of the marvels of Spiritualism, from an impression, that the invisible agents are of an evil nature. This impression is ill founded. If they lay by the opinions which they have derived from the mouldy records of antiquity, in relation to the nature of the angels who guide man, and attend to the teachings and doings, of the parties whose character is in question, they will soon see their mistake.

The spirits say good things. The greater part of their teachings, will be approved by all candid minds.—They counsel the same prudence of conduct that is encouraged by all practical men, in the business transactions of life. Industry, Caution and Frugality are recommended as the indispensable foundation of worldly prosperity. The American people will not, surely, find

fault with this. The angels commend us to the great volume of Nature, and to its lessons of Love, Beauty and Harmony. How earnest their reference to the intelligence that slumbers in so many of us unused, except it be stimulated by the pressure of selfish interest. How often do they tell us that the mind is the throne of Deity, the kingdom of Heaven. The world of thought crystalizes into an harmonious reality, when the light of the spirit intelligence fills its argent dome. How puerile the coarse materialism of our age appears in the full blaze of that magic light. Would depraved beings give us those constant lessons of intellectual activity and supremacy?

Look also at their doings. They comfort the mourner; not with words alone, but the aching brow is soothed with the balmy touch of sympathy. When pain shoots along the nerves, when disease has unstrung the muscles, and the whole languid constitution is a burden and a torture, have the angels ever refused, have they not gladly been ready to cool the fever, and send the blushing life to beat and bound anew, through the lately wearied pulses? Are these the works of demons, and is it thus we may know the dwellers in the plutonian spheres? Then what are the footprints of angels? If good spirits ever do come to our earth, pray tell us what they will do to demonstrate their divinity? The bowed and silent mourner, the slow breathing invalid, these are now the favored recipients of messages, that, we are sagely told, are from evil spirits!

But this is not all they do. The doubter is arrested by sights and sounds, and physical impressions, that appeal to faculties to which no theologian had ever addressed an argument, and the cold atmosphere of scepticism, is warmed by the dawning light of a hope of immortality. And when sick and weary, we were fainting in the battle of life, our strong guardians have flashed words of cheer across our pathway, our staggering footsteps grew firm, and when we feel that we might have fallen, were it not for their friendly aid, we can ill brook the flippant tone of derision, with which ignorance assails our angel allies.

Those unseen agents of good, build up the physical frame, bid us culture the intellect, give a rational faith to the sceptic, and a brightening hope to the mourner's breaking heart, and when their mission shall be fully accomplished "tears will be wiped from off all faces" death will be disrobed of its terrors, and will behold the golden links that bind redeemed humanity to the heart of Infinite Love.

The Pomological Association lately convened at Mozart Hall, New York, offered to view the finest collection of American fruits ever exhibited.



## NEWS LETTERS.

Since we desire to make the Banner a complete record of the progress of liberal ideas in Rhode Island, we invite Correspondence from each town and village in the State. Will our friends in the several localities please send us the facts in relation to the Physical, Educational and Spiritual condition of the people of their section. Whatever is of permanent interest in any department of human thought or action, will always be acceptable to the readers of our journal. Will the "strong young men" who love free-thought, give us their new views, bright with the glowing hopes of sanguine youth? Will the "noble women not a few," who read these pages, favor us, now and then, with the ever welcome gems of their poetic intuitions?

Grateful for the favors we have received, we feel that our generous friends will not think us exacting too much, if we ask them to share with us the labor we are patiently and cheerfully performing for the diffusion of Progressive truth.

### PHILANTHROPIC CONVENTION.

The motto of the late Convention at Utica was a good one:

"Let no one call God his Father  
Who calls not man his Brother."

Let those who fear that Spiritualism will ignore Christianity, see if they cannot discern in those lines all "the law and the prophets." The platform was "perfectly free to all" and those who took part in the discussions could say with the Poet,

"No pent up Utica contracts our powers,  
But the whole boundless universe is ours."

While walking over the Providence bridge the other day, we noticed a crowd staring at the sky, looking up over the Merchant's Bank building. We gazed also, of course, and soon saw the object of their curiosity, the planet Venus, twinkling through the bright blue, although it was mid-day. We make a note of it, so that the reader may see that the stars exist all the time and are not created anew each night, out of nothing, as many suppose God made the universe.

In reply to the numberless slanders of the press in relation to the social tendencies of spiritualism, we wish to refer to an expression of the lecturer at Republican Hall in Providence, on Sunday, Sept. 19th. It is but just that the public teachers of any system be allowed to present it, and the presumption is that they will do it fairly.

"If spirits counsel you to follow out your selfish desires, reject them. There are all grades of spirits, as there are all grades of mortals here. Meet all in love but meet them wisely, cautiously.

Is that free love, as the materialist understands it?

Correspondence of the Rhode Island Banner.

BRIDGEWATER, SUNDAY, SEPT. 19, 1858.

DEAR EDITOR:—According to your request, and my promise I take this opportunity to indite a short epistle, for your newly-raised "Banner." Should it please you and your readers, you will probably hear from me about as often as your paper is issued, at least for a season.

I am afraid I shall not be able to send much news from Bridgewater, that would be likely to interest those in love with the *Spiritual* movements of the day; for, although I have been here some days, I have not found or heard the name of a single believer, in the actual communion of spirits departed, with those still in the form. There are five distinctive churches in the place. But *Spiritualists* and *Methodists* seem to be scarce. It is affirmed to me that there is not a Methodist in the place. They are so *noisy*, the sober, quiet, staid people of this place, could not well fall in with their way of doing things.

I have been to a Unitarian church to-day, forenoon and afternoon. The clergyman I do not know, and found no one who does know, he being a stranger from abroad. He was quite sensible in his remarks, and liberal as a minister of that as liberal sect can be expected to be. A man is fortunate now-a-days, who can hear any thing new and interesting in, or from the pulpit. In most churches, it may be said to the members, Blessed are ye who on going to church, expect to hear nothing new; for then ye shall not be disappointed, but, if they *should* in any case, be disappointed; it would not spoil the beatitude; for then it would be a *blessed* disappointment.

This afternoon, the preacher's subject was "The word of God" and whether the Bible is the word of God, according to the *popular* belief. He decided that it was not. The Bible itself did not claim to be that word *in the popular sense, i e*, as meaning the *collection of Books*, forming the Old and New Testament. When the "word of the Lord" came to Nathan the prophet, to Jonah, &c. it signified only a particular message to that person, and at that time, &c. The giving an after account or *record* of the message, was a human performance; and no declaration is made in the record, that Jehovah gave any command to write such a record, or promise of supernatural aid in its execution. He contended that the word of God, is one thing—the Bible that gives an *account* of it, is another and entirely different thing. The Bible according to his *idea*, seems to be a human account of a divine revelation. The record itself is not the word of God; but the word (or words) of God, is *in* it, and also, *out* of it. I am not presuming to give a report of the sermon, but only a few *ideas* contained therein. In saying these were sensible remarks, I mean in comparison with the common ideas on the subject.



It does not seem strange to me, at this day and age of the world, that any man, should suppose that his *national religion* is *all true* and *divine*, even to the smallest jot, and title of the sacred text, while all *other* religions and religions books, are *false* and *diabolical*. It really seems to me less absurd to believe that all religions have some good and some evil, some true and some false, some divine and some human elements in them, (not excepting the christian religion), than it would be to think any one *all true*, and of God, and the rest *all false*, and of the devil. And yet this is the position christendom takes in regard to its sacred books. According to them, God has never revealed any religious truth to other nations, than the Jews. That he never sent forth any other reformers and extraordinary messengers than Moses and the Prophets, Jesus and his Apostles. The Old and New Testaments contain, according to the common faith, all the dispensations of moral and religious truth, God has ever given to man! Now I cannot believe this. I believe God loves all his creatures. God is Love. He cannot *hate* the work of his own hands. "For" says the apocryphal writer: "God would not have created any thing, to have hated it." He never made the Jews on purpose to slay the Canaanites, nor the Canaanites to be slain by them, and all to *show forth his power of glory*, as men would have us think. If the Jews had not been dunces, they could have seen that God had already shown forth *His* glory, in a more respectable way. "The heavens declare the glory of God," not the *destruction* of the *Canaanites*, merely because they would not forsake their homes and the religion of their fathers, at the word of Moses and Joshua, who were at the head of those Jewish barbarians. For, at that time, the Canaanites were civilized in comparison to them.

As to my own views of Spiritualism, they are not fixed at present. Mr. L. of Boston was here the other day, and in conversation affirmed of himself that he was a thorough going Spiritualist. I replied that I did not know whether the phenomena included among the facts of Spiritualism were from Spirits or not. I admit they are wonderful; and to attribute them to Spirit agency is the most ready and natural way of accounting for them. He could go further than that, he said, he *knew* them to be Spirits. Now, Mr. Editor, I have not been able to go so far as that. Do not know but I *may* hereafter—but not yet. I do not *know* them to be from spirits. I do not *know* the contrary. I am favorable to the idea if true. To the contrary if true. I welcome the *truth* let it lie on which side it may. I am not afraid of truth. I do not believe the human race will ever get so as to be in danger of perishing for want of *falsehoods*. Truth has no pernicious influence. If evil ever yet seemed to flow from the propagation of

truth, it was not from truth itself but from the opposition of the old seated errors or vices pitted against it. So, let truth come and spread and prevail. If it prove Spiritualism to be a verity, I bid it a cordial welcome. If the contrary, amen. Let truth prevail.

But I am making this letter too long. I will break off where I am, and finish what I would say under this head next time.

Yours, &.,

SIDNEY.

#### JUDGE EDMOND'S AT THE COOPER INSTITUTE.

We give below a portion of the remarks of Hon. J. W. Edmonds, who presided at the N. Y. Republican State Ratification Meeting, held on the evening of Sept. 27th.

Our adversaries are earnest, in season and out of season, in proclaiming that the great question on which we have founded our party is settled. They are earnest, in season and out of season—at least in our region—in going forth to the people, stealing our livery that they may serve the devil in, and proclaiming to the world that they also are opposed to the extension of slavery. Why, we know that but a few years ago, in many of our Northern States, the cry went forth, "Taylor and free soil." And we know now—for it is heralded to us in the daily papers—that in the election recently held in Maine, and in the election that is now going on in Pennsylvania, the friends of the administration are proclaiming themselves the advocates of the principles which we support. Vast numbers of our people, deceived by this cry, honestly supposed that the contest was indeed at an end. How melancholy that delusion is let facts tell to the country. We, who know how gross that deception is, owe it to ourselves, to our cause, to our friends, to the country, to proclaim it aloud. Steadily progressing on to its final consummation is our great enemy, the pro-slavery interest of this country. But a few years ago slavery was confined within six States, and to 600,000 human beings. Now it comprehends fifteen States and over three million human beings. During the seventy-two years that have passed since the organization of the government, forty of those years have seen the Presidential chair filled with an officer chosen from south of Mason and Dixon's line. Twenty-two of those years have seen it filled with professed and avowed advocates of the pro-slavery interest; and out of the these seventy-two years of what we call freedom, only eight have been vouchsafed to an exemption from its condemnation. And yet they proclaim to us that the question is settled. Settled! Not so long as slavery pollutes our soil can it be settled. (Cheers.)—Not so long as we remember that glorious declaration that all men are by nature free (applause) can it be settled. The question is rife now in our midst, and the freedom for which we are struggling can be earned only by eternal vigilance. But there is more in the contest, even, than that. It seems to be a fatality connected with our nation that, in proportion as that pro-slavery interest fastens its folds upon our vitals, it breathes corruption in our midst. And now, in an hour and a day of universal peace, the expenditures of our government have been swelled up to the enormous sum of \$100,000,-



000 a year—as much in one year, in a time of peace, as the whole expenditures of our government were during the four years in which we were at war with Great Britain—four times as much now as in any one year of that terrible conflict with one of the greatest nations of the earth—twice as much now in time of peace in one year as they were a few years ago, in the Mexican war, in a time of great and necessary expenditure. You will observe, if you follow the matter on, that day by day, and hour by hour, as this interest, has become predominant in our land, the spirit of corruption manifesting itself in this extravagance of expenditure, is growing and increasing in our midst. When our government was first inaugurated our expenses were but fifty cents a man to the whole population, and then we had but 600,000 slaves. Now, we have nearly three and a half million, and our expenditure is \$4 to every human being on our soil—man, woman and child. It is thus with us as it is always throughout the world—as it has been in all ages of history—that corruption and tyranny march together, hand in hand, and will to the end. (Applause.) We are now assembled to do our part in attempting to arrest the terrific march of corruption and extravagance. We can do much in our appeal to our fellow citizens, but it must be by establishing a sound and healthy reputation for ourselves. We must be sure in all we do to be pure, to be upright, and to be wise. Thus we shall deserve, and we shall earn, the confidence of our people—and, what is more, we shall earn the right to say, “God speed the cause.” (Applause.)

The time has ever been that the dignity of manual labor had to be defended. Its most inveterate enemies are kings, lords, fops and sluggards. Labor, to them, is a great inconsistency. But above all the aristocrats, sits high the negro master. He has such power; and to warrant such power, he must vigilantly keep out all knowledge that God made the mind, to act and think for itself. Labor is the noblest legacy parents can give to their children. A sound mind and a healthy body cannot exist without exercise. This is the law of development.—*Richards.*

### INDUSTRY.

Every young man should remember that the world has and always will honor industry. The vulgar and useless idler whose energies of body and mind are rusting for want of exercise—the mistaken being who pursues amusement as a relief to his enervated muscles, or engages in exercises that produce no useful end, may look with scorn upon the smutty laborer engaged in his toil. But his scorn is an honor. Honest industry will secure the respect of the good among men, and yield the rich fruit of easy conscience, and give the heart self respect which is above all price.

In the Christian Church there are many churches, but not one that bears the same relation to the civilization of the world, which Paul bore eighteen hundred years ago. He looked forward, they look back. He asked liberty of thought and speech, they are afraid of both.

When a person of feeling and discernment reads a book, and it excites in him elevated thoughts, he may be sure the work is good, and he needs no other mode of proving it.

### LIBERAL LECTURE.

September 19th., Mrs. Felton, Trance Speaker, occupied the desk at Republican Hall.

“*By their fruits ye shall know them,*” was the motto of the discourse in the afternoon. Some grow weary of constant selections from the Scriptures of old, but we refer to those passages, because we deem it will do good to present the truth, and good thought of the past. Among the subjects of mediumistic influences are all classes of mind; some would tear down, some would build up, others would harmonize; we claim to belong to this latter class.

By their fruits ye shall know them. Know who?—The Baptist, the Orthodox, the Unitarian, the Universalist? No; but we may know the children of God. To wont has man been to rate a man's life as his hand subscribed to some creed, but now has come a glad day when each for himself may understand the truth in love. In the past, most believed as their teachers told them, a few cut aloof from the popular faith and wandered in doubt and scepticism. Such minds now in the spirit life look down upon the free mind of your sphere and seek to blend it in religious and spiritual harmony.

“Love thy neighbor as thyself;” can all minds do this? Are all prepared fully to obey this precept? We can do it more fully in heaven than you, for we are free from the necessities that trammel you. Selfishness, or the law of Self-Justice often hinders you in the earth-life, but if you cannot do it fully you can, at least, put away hatred from your hearts.

By argument man has strove to bring others to his way of thinking. This was right. But did man continue his love if he failed to convince? This has been his fault.

Learn to agree to disagree, to agree in the affections, but to agree to disagree in our views of truth. When you find two brains exactly alike, then expect all creeds to be made alike.

Are we responsible for the growth and purity of our fellow men? Yes, although many see no duty but their own improvement. But if all thought so where would have been the noble truths, good men in the past have given to the world? Do you say Jesus taught no new things? But he lived new things, he put new life into old truths.

When the truths of Science have been presented, it was only when put in practice that they were accepted by the masses. Not until then did the world appreciate the greatness of those who advocated them.

It matters not what you call men, it is their lives that make the real difference. What avails the name of a tree if it bear not luscious fruit?

A true Christian is one who lives out such a life as Jesus lived. Our Father sees the mind, its capacities and powers, and expects no more from each one of us than we are able to perform. Do you expect the fragrance of the rose from the scentless plant? Do you expect the color of those scentless plants from the fragrant ones? He who knows all our nature expects only the natural fruit of each. Christ understands man.—He knew the nature of each man and woman and child he approached, and just what truth was adapted to that nature. When you thus understand each other the harmony of earth-life will be more perfect.

We study the nature of man, we look at his spirit, our work is no hap-hazard thing. We seek not mere-



ly present good and present influence, but your lasting and eternal good. Seek to gain this knowledge of one another. It is not by hard study this is to be attained, but by thought before you act. How often is an act misjudged. A good deed is sometimes attributed to selfishness, because men judge not by looking into the spirit but by some external appearance. To learn to judge aright is not hard, it only needs patience; the spirit speaks itself, or checks its speaking. A new Era is dawning; man is beginning to see that he has a spiritual nature, and to act from that nature. Man is not to blame for his belief, nor for his action. Often some hereditary taint inclines men to a wrong course, as the drunkard to his glass. Do you pity him who is deformed, and have you no pity for the deformed in spirit? all the more love does such an one need.

We should cultivate the weak and suppress the strong faculties of our nature. He who hath not charity lacks much. Men have ideas of God according to the capacities of their minds. God is far above us all, and according to our capacity is our belief and love of God.

We sometimes blame the missionary who goes among the heathen, and neglects the needy at home, but he is often impelled by the holiest motives to sacrifice his friends and his native land. If he had Wisdom he would not feel the need of going except to educate them.

Those heathen worship God as they understand him. They sacrifice that which is dearest to them, mothers giving their children to the Ganges, widows giving their lives upon the funeral pyre of their deceased partner, going to join him in another life. This is not wisdom, but could they offer greater evidence of their sincerity?

Do you sneer at the Catholic girl of your household or the man you employ as porter because they fast on certain days? The form may lack the spirit with which it was originally instituted, but to them it is still a sacred rite.

To many the Communion table is still blessed.—When the disciples kept it in earlier days it was a help. As they came together from their several fields of labor memory would be busy with the past, the small upper room would be before them, it was a time for thought, for sympathy. To many in the material life it is still useful; for ourselves here we need no such thing.

Should he who is free in his belief spend his time in blaming his brother who is bound? He should be more loving, but still bold and free. It is beautiful returning to earth to behold the opening of these immortal flowers of human charity. Shall we forget that there was truth in the past, there is truth now, and truth in the future for the future?

May there not be inspiring angels in this Nineteenth Century? It may be new and mysterious to some.—But would Cotton Mather understand the Steam Engine if he could see it now for the first time? Would he not be likely to attribute it to devilish influences as he did the wonders of his day?

Do you say there are great names appended to communications so contemptible that a school boy would be ashamed of them? But if you send a message to a friend on earth, it may be imperfectly delivered, but when you meet that friend all will be explained, and you will laugh together at the misunderstanding. So

all will be unfolded when we meet you in the higher life.

Some say our teaching is above the churches, some say below; we say Nay, but only free from any creed. The mistake of the church is that it limits man's growth and belief. These beliefs have had their influence just as the political beliefs have ruled the credence of man, but each must give place to a better.

Here was a pause for questions and some one asked if our progress was not in proportion to the chemical changes in the body? Yes, the mind moulds and refines the body; as the soul becomes more refined the body becomes less gross.

2. Do spirits study there as here? Yes, many inventions are from the spirit world; they tell us to realize and actualize what they have idealized. This is why inventors are so faithful, they hold on for they feel the impulse of the unseen power.

Fulton persevered in the face of difficulty and opposition; the first steamer that crossed the ocean brought a paper to the New World, saying the thing was impossible. Daguarre labored eight years, even his wife opposing him. He was successful at last; would he forget it all because of a few weeks of sickness? No: he has his reward now, and how many a mourning heart thanks God for the invention.

Franklin went on a mission to the court of the Old World,—would he not inspire them about the Atlantic cable? Did he not guide the patriot mind of a Field? Being acquainted with the parent would he not be interested in that parent's greatest child?

He who attends to his interior self,  
Who has a heart and keeps it, has a mind  
Which hungers, and supplies it, and who seeks  
A social, not a dissipated life,  
Has business.

If there were no clouds we should not enjoy the sun.

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### THE BANNER

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# RHODE-ISLAND BANNER.

A VOICE FROM THE LAND OF ROGER WILLIAMS.

VOL. I.

PROVIDENCE, R. I., OCTOBER 9, 1858.

NO. 8.

## THE PEOPLE'S ADVENT.

BY GERALD MASSEY.

'Tis coming up the steep of Time,  
And this old world is growing brighter,  
We may not see its dawn sublime,  
Yet high hopes make the heart throb lighter.  
We may be sleeping 'neath the ground  
When it awakes the world in wonder,  
But we have felt it gathering round,  
And heard its voice of living thunder—  
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time  
Foretold by seers, and sung in story,  
For which, when thinking was a crime,  
Souls leaped to Heaven from scaffolds gory!  
They passed, nor saw the work they wrought,  
Nor the crown'd hopes of centuries blossom,  
But the live lightning of their thought,  
And daring deeds doth pulse earth's bosom—  
'Tis coming, yes, 'tis coming!

Creeds, Systems, Empires rot with age,  
But the great People's ever youthful;  
And it shall write the Future's page,  
To our humanity more truthful.  
The gnarlish heart hath tender chords  
To waken at the name of "Brother;"  
The time will come when scorpion words  
We shall not speak to sting each other—  
'Tis coming! yes, 'tis coming!

Out of the light, ye Priests, nor fling  
Your dark, cold shadows on us longer!  
Aside! thou world-wide curse called King,  
The People's step is quicker, stronger.  
There's a divinity within  
That makes men great where'er they will it:  
God works with all who dare to win,  
And the time cometh to reveal it—  
'Tis coming! yes, 'tis coming!

Aye, it must come! The tyrant's throne  
Is crumbling, with our hot tears rusted;  
The sword earth's mighty has leant on  
Is cankered with our heart's blood crusted.

Room! for the Men of Mind make way!

Ye robber rulers, pause no longer:

Ye cannot stop the opening day;

The world rolls on, the light grows stronger—  
The People's Advent's coming!

## NEVER GIVE UP.

"Hope on, hope ever," is the true motto. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to partial views, to one particular object, and if at last all should be lost, it has saved itself—its own integrity and worth. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant hope in the human soul is the best physician.

## WELL SAID.

The progress of Science has been one of persevering industry, but the seeker after Truth reaps his reward, for Learning will never forsake one who has devoted the golden hours of youth to its service. Time cannot mildew the seeds, nor can the rude shocks of earthly circumstances loosen the soil in which they are planted. For a time it may dwell in shadows, but it will eventually come forth in all its beauty, as a diamond glittering in the sunshine.

One reason why we meet with so few people who are reasonable and agreeable in conversation is, that there is scarcely any person who does not think more of what he has to say, than of answering what is said to him.

Real merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it but a man's exhibiting it himself. It may not always be rewarded as it ought; but it will always be known.

Many of the brightest virtues are like stars—there must be night or they cannot shine. Without suffering there could be no fortitude, no patience, no compassion, no sympathy.

One hour of justice is worth seventy years of prayer.  
—Koran.



## THE NEW WORLD'S PROGRESS.

Under the above title we shall give a brief summary of the current events of the times, indicative of progress. Our ideal of this department, is a well digested index of the transactions, changes, revolutions and improvements which mark the onward march of our race. We would like to furnish an epitome of the present and prospective condition of the different nations of the Globe. We cannot at present fully carry out our plan, but so far as space, leisure and opportunities will permit, we shall make a suggestive and reliable account of the Progress of Man in the New World. We shall not of course always tell the latest news, this is for the Daily press. Our humble ambition will be satisfied if we tell the most important news.

### THE CALORIC ENGINE.

Ericsson's caloric engine is perfectly successful as high as five horse power. The inventor is sanguine of ultimately overcoming the mechanical difficulties that have attended engines of larger size. It is becoming extensively used for domestic purposes, and—being free from danger, easily managed, cheap, and requiring but little fuel, is preferred, in many instances to the steam engine.

The New York Tribune thinks the city proper has 900,000 inhabitants, Brooklyn 300,000 to 400,000, and that the adjacent suburban population will swell the Metropolitan aggregate to 1,500,000, of actual or business residents.

Just twenty years ago, the first attempt to cross the ocean by steam was successfully accomplished, by the arrival of the *Sirius* at New York, from Cork. Now there are ten steamships on the Atlantic bound to these shores from different parts of Europe.

The Rev. J. L. Hatch, Congregational minister, of Brooklyn, has written a book in which he attempts to prove that God intended the Sabbath as a day of recreation. What say our Puritan friends to this idea.

A correspondent of the *New York Evening Post*, writing from *Milwaukee* says:

"A great drawback, however, on the thrift of the great West is the enormous railroad charges. It costs twelve cents to bring a bushel of wheat two hundred miles, when that same wheat is taken over a thousand miles on a fifty thousand dollar propeller for only four cents. Lumber now sells here for six dollars the thousand feet, yet the farmer who lives seventy miles in the interior must pay three and a half dollars per thousand freight on the same before he can shelter his stock or fence his prairie. True, the railroads have been constructed by costly borrowings, amid great waste and dishonesty; but by what rule of ethics should the whole West be victimised to make up the loss?

The first Anniversary of the St. Louis Steam Fire Department was celebrated on the 15th September.—There was a trial exhibition of seven Steam Fire Engines.

A furious mob totally destroyed the quarantine buildings on Staten Island, on the night of September 1st. The population of the Island is about 20,000 and it is supposed that about 1000 were engaged in the riot.—The people have been dissatisfied with the presence of the Hospitals among them since the yellow fever excitement of 1856. The Board of Health of Castleton had denounced the institution a "public nuisance which the citizens of the county ought to suppress forthwith."

Mexico is experiencing all the horrors of a war of races. The Press of the city of Mexico is silenced, and the whole country is overrun by robbers and military desperadoes.

Sad, sad indeed is the spectacle thus presented to the eye of the Christian philanthropist as he walks through this fertile and beautiful land which the hand of the Creator has so richly endowed, and reflects on the plagues that are rolling over it by the agency of human hands. Here stretches out the most sublime and magnificent scenery. The hand that no art can imitate has thrown an all surrounding loveliness and splendor over the varied landscape. The mountains—those palaces of nature—stand beaming in the white and dazzling sunlight; and while summer blooms and flushes at their base, they

—Have pinnaced in clouds  
Their frosty scalps, and throned  
Eternity in snowy halls of cold sublimity,  
Where forms and falls the avalanche—the thunderbolt of snow.  
All that expands the spirit, yet appals,  
Gathers around these summits as to show  
How earth can pierce to heaven yet leave vain man below.

Through all the valleys there waves the wild luxuriance of nature, and on the deep dark green of fields and woods is traced the carpeting of countless flowers beyond description, of brilliant colors and varying hues, filling day with sweetness and through the night bathed in falling dew that on the return of each succeeding morn they may shed their tears, designed of Heaven the sad and silent mourners over the woes of an unhappy country. But not alone in the garniture of natural scenery is this land rendered attractive. The wealth of her minerals and ores, the exhaustless capabilities of her soil, the value and variety of her material resources spread out one of the fairest fields and the most promising prospects to men of every industrial pursuit which the sun ever shone upon. Agriculture, manufactures, trade and commerce might here under a stable and salutary government, find ample scope and a rich regal. And this is the country that now mourns in her wretchedness—the latest Niobe of the nations.

It is stated that actual statistics show that during the last fifty years, "the number of members of the evangelical churches in the United States has increased from four hundred thousand to three and a half millions being an increase of eight fold; while our population has increased four fold.

Steam is being employed on the Guayaquil River in Ecuador. The Steamer *Young America*, of Panama, makes two trips a week between Guayaquil and Bogotas.

Economy is the easy chair of old age.



A correspondent of the New York Herald, writing from Casma, under date of July 25, says of the produce and progress of that section:

"Those tracts of land susceptible of irrigation produce excellent crops of corn, potatoes, onions, melons—indeed, all the vegetables of the temperate zone. One would rarely see in the United States finer fields of corn than those in the valleys of Casma. Cotton, also, is grown here, and represented to be of superior quality.

A Spanish gentleman informed me that he intended to visit the United States soon, to procure steam machinery to aid him in cleaning his cotton, in the sale of which he was engaged. At present his machinery consists of the cotton gin in its most primitive form.

The Pacific Steam Navigation Company which run the semi monthly line of steamers between Panama and Valparaiso, touching at several intermediate ports, has placed another steamer on the line—the Luca, commanded by Capt. Sivell."

## THE OLD WORLD.

### RETROGRESSION.

The Bishop of London, the Bishop of Oxford, and Rev. Mr. Shaw, have been engaged in a controversy about the late efforts to introduce the practice of auricular confession into the Established Church. While the Episcopal Church in Rhode Island is guided by a liberal, progressive mind, in unison with the Republican sentiment of America, the aristocratic influences in England are dragging the Church into the shadow of the Vatican. The New York Tribune thus alludes to the subject:

"This letter of the Bishop's does not appear to have been altogether satisfactory to the Rev. Mr. Shaw, who complains in his reply that, for the last thirty-two years, during which he has been in orders, the character of the Church has been undergoing a gradual and silent change, stealthily verging towards Rome—drawn thither, as it would seem, by some latent charm, or some powerful attraction—till at length there is danger of a schism by which the Church will be deprived of some of her most faithful children, into whose places members of the Church of Rome will be ready to step. The Church of England has, he alleges, become, in some places, very much like the Church of Rome. The doctrine of transubstantiation is held, or something so very much like it that even educated men can scarcely trace the difference.

The Holy Eucharist is considered to be a propitiatory sacrifice, renewed at every fresh celebration. A doctrine of confession foreign to the spirit and usage of the English Church is freely advocated, and Rome furnishes a model of absolution. The English Church admits of confession in certain extraordinary cases; for extreme cases of sickness, she has provided a special form of absolution—a form, which in times past, the most active and conscientious clergymen have but rarely been called upon to use. But lately it has come into vogue to give confession undue prominence, and to make it necessary to salvation."

Do a little well and you do much.

The British East India Company is no more. On the first of September, they resigned their sovereignty into the hands of Queen Victoria. All the civil officers of the company became her Majesty's servants; the military and naval forces of the company became the Indian Army and Navy. Henceforth war will be declared, peace contracted, and treaties made in her name. In her name laws will be made and administered, debts contracted, public works done, and all that makes up the government of a people.

### KINGCRAFT.

Six bedsteads of silver have been ordered from one of the large furniture establishments of Paris, by the Pasha of Egypt, in contemplation of the marriage of his son with the present Sultan's daughter. The cost of the set is estimated at \$70,000. Such is kingcraft in robbing the workers. The rulers of all nations live on luxuries, while those who earn all, not only work hard, but fare hard.

The Paris Patrie admits that the population of France is decreasing, while the physical powers of the people also decline; it attributes the misfortune to the insufficient food of the working classes, and the want of gymnastic exercises.

A new treaty has been concluded between China, and England and France, which must give great extension to the commerce of the world.

### PROFITS OF THE SLAVE TRADE.

A writer in the Charleston Mercury, in reference to the cargo of the slave Echo, gives the following American reasons why the Slave Trade should be continued:

"The traffic in slaves is as old as the African race, and will be co-eval with it. It is plainly sanctioned by the Bible as any other traffic. But the law declaring the slave trade piracy has not checked, but, by enhancing the price, has stimulated it. These negroes, purchased on the West Coast at from 50 cents to \$1, and costing scarcely more than \$10 or \$15 to be delivered on the coast of Cuba, were all to be sold by contract at \$560 round, or \$177,980 for the cargo. Such gains are too tempting to be resisted by those who make haste to be rich."

### TRUTHFUL SOURCE OF CRIME.

A recent address delivered before the young ladies of a distant city, attributed many of the failures of young business men, and the frauds and forgeries of clerks, tellers and cashiers, occurring within the last ten years, to the spirit of fashionable extravagance. The frequent applications for divorce are also ascribed to the same prolific source. It says: "The gay and dashing young wife, while her husband is toiling at his business, finds home too quiet for one who discards home duties, and who has not mind and culture sufficient to appreciate books, paintings and music. She must array herself in dazzling attire, and ride and romp, visiting the opera with the first dandy or rogue who may kindly offer his attendance. And soon all domestic happiness is driven from the home, and a wretched husband sues for divorce."



# RHODE-ISLAND BANNER.

SATURDAY, OCT. 9, 1858.

## TO OUR PATRONS.

We have to ask pardon, for a slight delay in the appearance of the present number. Extra demands have been made upon our time for a few weeks, but our readers may look for the prompt visits of the Banner, for the future. It is becoming a Rhode Island Institution. We may as well say it, for it is getting out, the Banner is the result of the energy and perseverance of a single individual. Few are aware of the labor incident to the establishment of a new paper. A veteran of the New York Press, says: "It is as difficult of creation as a State."

Having within three months accomplished all that we had proposed for six, we exult with the Poet, in the proud consciousness of success.

"Well!—oh! well have we been tried,  
And well have we endured—  
The weary time at last is o'er,  
The triumph is insured."

We are grateful to those who have kindly spoken of our efforts, and to those who have offered their tribute of thought for our columns. But shall we break the rod of justice over that far more numerous class who profess to love progress, and talk so smoothly in favor of reform, and yet shrink from all effort when generous, and beneficent action is proposed? They will outgrow their childish timidity, when they attain the stature of magnanimous manhood. We have not received a penny's aid, except from our regular subscription, and we only ask that the friends of liberal ideas, aid in the circulation of our journal, assuring them that no labor shall be spared to make the Rhode Island Banner, the best and cheapest paper in the world.

## EVIL SPIRITS.

Many excellent persons refrain from an investigation of the marvels of Spiritualism, from an impression, that the invisible agents are of an evil nature. This impression is ill founded. If they lay by the opinions which they have derived from the mouldy records of antiquity, in relation to the nature of the angels who guide man, and attend to the teachings and doings, of the parties whose character is in question, they will soon see their mistake.

The spirits say good things. The greater part of their teachings, will be approved by all candid minds.—They counsel the same prudence of conduct that is encouraged by all practical men, in the business transactions of life. Industry, Caution and Frugality are recommended as the indispensable foundation of worldly prosperity. The American people will not, surely, find

fault with this. The angels commend us to the great volume of Nature, and to its lessons of Love, Beauty and Harmony. How earnest their reference to the intelligence that slumbers in so many of us unused, except it be stimulated by the pressure of selfish interest. How often do they tell us that the mind is the throne of Deity, the kingdom of Heaven. The world of thought crystalizes into an harmonious reality, when the light of the spirit intelligence fills its argent dome. How puerile the coarse materialism of our age appears in the full blaze of that magic light. Would depraved beings give us those constant lessons of intellectual activity and supremacy?

Look also at their doings. They comfort the mourner; not with words alone, but the aching brow is soothed with the balmy touch of sympathy. When pain shoots along the nerves, when disease has unstrung the muscles, and the whole languid constitution is a burden and a torture, have the angels ever refused, have they not gladly been ready to cool the fever, and send the blushing life to beat and bound anew, through the lately wearied pulses? Are these the works of demons, and is it thus we may know the dwellers in the plutonian spheres? Then what are the footprints of angels? If good spirits ever do come to our earth, pray tell us what they will do to demonstrate their divinity? The bowed and silent mourner, the slow breathing invalid, these are now the favored recipients of messages, that, we are sagely told, are from evil spirits!

But this is not all they do. The doubter is arrested by sights and sounds, and physical impressions, that appeal to faculties to which no theologian had ever addressed an argument, and the cold atmosphere of scepticism, is warmed by the dawning light of a hope of immortality. And when sick and weary, we were fainting in the battle of life, our strong guardians have flashed words of cheer across our pathway, our staggering footsteps grew firm, and when we feel that we might have fallen, were it not for their friendly aid, we can ill brook the flippant tone of derision, with which ignorance assails our angel allies.

Those unseen agents of good, build up the physical frame, bid us culture the intellect, give a rational faith to the sceptic, and a brightening hope to the mourner's breaking heart, and when their mission shall be fully accomplished "tears will be wiped from off all faces" death will be disrobed of its terrors, and will behold the golden links that bind redeemed humanity to the heart of Infinite Love.

The Pomological Association lately convened at Mozart Hall, New York, offered to view the finest collection of American fruits ever exhibited.



## NEWS LETTERS.

Since we desire to make the Banner a complete record of the progress of liberal ideas in Rhode Island, we invite Correspondence from each town and village in the State. Will our friends in the several localities please send us the facts in relation to the Physical, Educational and Spiritual condition of the people of their section. Whatever is of permanent interest in any department of human thought or action, will always be acceptable to the readers of our journal. Will the "strong young men" who love free-thought, give us their new views, bright with the glowing hopes of sanguine youth? Will the "noble women not a few," who read these pages, favor us, now and then, with the ever welcome gems of their poetic intuitions?

Grateful for the favors we have received, we feel that our generous friends will not think us exacting too much, if we ask them to share with us the labor we are patiently and cheerfully performing for the diffusion of Progressive truth.

### PHILANTHROPIC CONVENTION.

The motto of the late Convention at Utica was a good one :

"Let no one call God his Father  
Who calls not man his Brother."

Let those who fear that Spiritualism will ignore Christianity, see if they cannot discern in those lines all "the law and the prophets." The platform was "perfectly free to all" and those who took part in the discussions could say with the Poet,

"No pent up Utica contracts our powers,  
But the whole boundless universe is ours."

While walking over the Providence bridge the other day, we noticed a crowd staring at the sky, looking up over the Merchant's Bank building. We gazed also, of course, and soon saw the object of their curiosity, the planet Venus, twinkling through the bright blue, although it was mid-day. We make a note of it, so that the reader may see that the stars exist all the time and are not created anew each night, out of nothing, as many suppose God made the universe.

In reply to the numberless slanders of the press in relation to the social tendencies of spiritualism, we wish to refer to an expression of the lecturer at Republican Hall in Providence, on Sunday, Sept. 19th. It is but just that the public teachers of any system be allowed to present it, and the presumption is that they will do it fairly.

"If spirits counsel you to follow out your selfish desires, reject them. There are all grades of spirits, as there are all grades of mortals here. Meet all in love but meet them wisely, cautiously.

Is that free love, as the materialist understands it?

Correspondence of the Rhode Island Banner.

BRIDGEWATER, SUNDAY, SEPT. 19, 1858.

DEAR EDITOR :—According to your request, and my promise I take this opportunity to indite a short epistle, for your newly-raised "Banner." Should it please you and your readers, you will probably hear from me about as often as your paper is issued, at least for a season.

I am afraid I shall not be able to send much news from Bridgewater, that would be likely to interest those in love with the *Spiritual* movements of the day; for, although I have been here some days, I have not found or heard the name of a single believer, in the actual communion of spirits departed, with those still in the form. There are five distinctive churches in the place. But *Spiritualists* and *Methodists* seem to be scarce. It is affirmed to me that there is not a Methodist in the place. They are so *noisy*, the sober, quiet, staid people of this place, could not well fall in with their way of doing things.

I have been to a Unitarian church to-day, forenoon and afternoon. The clergyman I do not know, and found no one who does know, he being a stranger from abroad. He was quite sensible in his remarks, and liberal as a minister of that as liberal sect can be expected to be. A man is fortunate now-a-days, who can hear any thing new and interesting in, or from the pulpit. In most churches, it may be said to the members, Blessed are ye who on going to church, expect to hear nothing new; for then ye shall not be disappointed, but, if they *should* in any case, be disappointed; it would not spoil the beatitude; for then it would be a *blessed* disappointment.

This afternoon, the preacher's subject was "The word of God" and whether the Bible is the word of God, according to the *popular* belief. He decided that it was not. The Bible itself did not claim to be that word *in the popular sense, i e*, as meaning the collection of *Books*, forming the Old and New Testament. When the "word of the Lord" came to Nathan the prophet, to Jonah, &c. it signified only a particular message to that person, and at that time, &c. The giving an after account or *record* of the message, was a human performance; and no declaration is made in the record, that Jehovah gave any command to write such a record, or promise of supernatural aid in its execution. He contended that the word of God, is one thing—the Bible that gives an *account* of it, is another and entirely different thing. The Bible according to his *idea*, seems to be a human account of a divine revelation. The record itself is not the word of God; but the word (or words) of God, is *in* it, and also, *out* of it. I am not presuming to give a report of the sermon, but only a few *ideas* contained therein. In saying these were sensible remarks, I mean in comparison with the common ideas on the subject.



It does not seem strange to me, at this day and age of the world, that any man, should suppose that his *national religion* is *all true* and *divine*, even to the smallest jot, and title of the sacred text, while all *other* religions and religions books, are *false* and *diabolical*. It really seems to me less absurd to believe that all religions have some good and some evil, some true and some false, some divine and some human elements in them, (not excepting the christian religion), than it would be to think any one *all true*, and of God, and the rest *all false*, and of the devil. And yet this is the position christendom takes in regard to its sacred books. According to them, God has never revealed any religious truth to other nations, than the Jews. That he never sent forth any other reformers and extraordinary messengers than Moses and the Prophets, Jesus and his Apostles. The Old and New Testaments contain, according to the common faith, all the dispensations of moral and religious truth, God has ever given to man! Now I cannot believe this. I believe God loves all his creatures. God is Love. He cannot *hate* the work of his own hands. "For" says the apocryphal writer: "God would not have created any thing, to have hated it." He never made the the Jews on purpose to slay the Canaanites, nor the Canaanites to be slain by them, and all to *show forth his power of glory*, as men would have us think. If the Jews had not been dunces, they could have seen that God had already shown forth *His* glory, in a more respectable way. "The heavens declare the glory of God," not the *destruction* of the *Canaanites*, merely because they would not forsake their homes and the religion of their fathers, at the word of Moses and Joshua, who were at the head of those Jewish barbarians. For, at that time, the Canaanites were civilized in comparison to them.

As to my own views of Spiritualism, they are not fixed at present. Mr. L. of Boston was here the other day, and in conversation affirmed of himself that he was a thoroughgoing Spiritualist. I replied that I did not know whether the phenomena included among the facts of Spiritualism were from Spirits or not. I admit they are wonderful; and to attribute them to Spirit agency is the most ready and natural way of accounting for them. He could go further than that, he said, he *knew* them to be Spirits. Now, Mr. Editor, I have not been able to go so far as that. Do not know but I *may* hereafter—but not yet. I do not *know* them to be from spirits. I do not *know* the contrary. I am favorable to the idea if true. To the contrary if true. I welcome the *truth* let it lie on which side it may. I am not afraid of truth. I do not believe the human race will ever get so as to be in danger of perishing for want of *falsehoods*. Truth has no pernicious influence. If evil ever yet seemed to flow from the propagation of

truth, it was not from truth itself but from the opposition of the old seated errors or vices pitted against it. So, let truth come and spread and prevail. If it prove Spiritualism to be a verity, I bid it a cordial welcome. If the contrary, amen. Let truth prevail.

But I am making this letter too long. I will break off where I am, and finish what I would say under this head next time.

Yours, &.,

SIDNEY.

#### JUDGE EDMOND'S AT THE COOPER INSTITUTE.

We give below a portion of the remarks of Hon. J. W. Edmonds, who presided at the N. Y. Republican State Ratification Meeting, held on the evening of Sept. 27th.

Our adversaries are earnest, in season and out of season, in proclaiming that the great question on which we have founded our party is settled. They are earnest, in season and out of season—at least in our region—in going forth to the people, stealing our livery that they may serve the devil in, and proclaiming to the world that they also are opposed to the extension of slavery. Why, we know that but a few years ago, in many of our Northern States, the cry went forth, "Taylor and free soil." And we know now—for it is heralded to us in the daily papers—that in the election recently held in Maine, and in the election that is now going on in Pennsylvania, the friends of the administration are proclaiming themselves the advocates of the principles which we support. Vast numbers of our people, deceived by this cry, honestly supposed that the contest was indeed at an end. How melancholy that delusion is let facts tell to the country. We, who know how gross that deception is, owe it to ourselves, to our cause, to our friends, to the country, to proclaim it aloud. Steadily progressing on to its final consummation is our great enemy, the pro-slavery interest of this country. But a few years ago slavery was confined within six States, and to 600,000 human beings. Now it comprehends fifteen States and over three million human beings. During the seventy-two years that have passed since the organization of the government, forty of those years have seen the Presidential chair filled with an officer chosen from south of Mason and Dixon's line. Twenty-two of those years have seen it filled with professed and avowed advocates of the pro-slavery interest; and out of the these seventy-two years of what we call freedom, only eight have been vouchsafed to an exemption from its condemnation. And yet they proclaim to us that the question is settled. Settled! Not so long as slavery pollutes our soil can it be settled. (Cheers.)—Not so long as we remember that glorious declaration that all men are by nature free (applause) can it be settled. The question is rife now in our midst, and the freedom for which we are struggling can be earned only by eternal vigilance. But there is more in the contest, even, than that. It seems to be a fatality connected with our nation that, in proportion as that pro-slavery interest fastens its folds upon our vitals, it breathes corruption in our midst. And now, in an hour and a day of universal peace, the expenditures of our government have been swelled up to the enormous sum of \$100,000,-



000 a year—as much in one year, in a time of peace, as the whole expenditures of our government were during the four years in which we were at war with Great Britain—four times as much now as in any one year of that terrible conflict with one of the greatest nations of the earth—twice as much now in time of peace in one year as they were a few years ago, in the Mexican war, in a time of great and necessary expenditure. You will observe, if you follow the matter on, that day by day, and hour by hour, as this interest, has become predominant in our land, the spirit of corruption manifesting itself in this extravagance of expenditure, is growing and increasing in our midst. When our government was first inaugurated our expenses were but fifty cents a man to the whole population, and then we had but 600,000 slaves. Now, we have nearly three and a half million, and our expenditure is \$4 to every human being on our soil—man, woman and child. It is thus with us as it is always throughout the world—as it has been in all ages of history—that corruption and tyranny march together, hand in hand, and will to the end. (Applause.) We are now assembled to do our part in attempting to arrest the terrific march of corruption and extravagance. We can do much in our appeal to our fellow citizens, but it must be by establishing a sound and healthy reputation for ourselves. We must be sure in all we do to be pure, to be upright, and to be wise. Thus we shall deserve, and we shall earn, the confidence of our people—and, what is more, we shall earn the right to say, “God speed the cause.” (Applause.)

The time has ever been that the dignity of manual labor had to be defended. Its most inveterate enemies are kings, lords, fops and sluggards. Labor, to them, is a great inconsistency. But above all the aristocrats, sits high the negro master. He has such power; and to warrant such power, he must vigilantly keep out all knowledge that God made the mind, to act and think for itself. Labor is the noblest legacy parents can give to their children. A sound mind and a healthy body cannot exist without exercise. This is the law of development.—*Richards.*

#### INDUSTRY.

Every young man should remember that the world has and always will honor industry. The vulgar and useless idler whose energies of body and mind are rusting for want of exercise—the mistaken being who pursues amusement as a relief to his enervated muscles, or engages in exercises that produce no useful end, may look with scorn upon the smutty laborer engaged in his toil. But his scorn is an honor. Honest industry will secure the respect of the good among men, and yield the rich fruit of easy conscience, and give the heart self-respect which is above all price.

In the Christian Church there are many churches, but not one that bears the same relation to the civilization of the world, which Paul bore eighteen hundred years ago. He looked forward, they look back. He asked liberty of thought and speech, they are afraid of both.

When a person of feeling and discernment reads a book, and it excites in him elevated thoughts, he may be sure the work is good, and he needs no other mode of proving it.

#### LIBERAL LECTURE.

September 19th., Mrs. Felton, Trance Speaker, occupied the desk at Republican Hall.

“*By their fruits ye shall know them,*” was the motto of the discourse in the afternoon. Some grow weary of constant selections from the Scriptures of old, but we refer to those passages, because we deem it will do good to present the truth, and good thought of the past. Among the subjects of mediumistic influences are all classes of mind; some would tear down, some would build up, others would harmonize; we claim to belong to this latter class.

By their fruits ye shall know them. Know who?—The Baptist, the Orthodox, the Unitarian, the Universalist? No; but we may know the children of God. To wot has man been to rate a man's life as his hand subscribed to some creed, but now has come a glad day when each for himself may understand the truth in love. In the past, most believed as their teachers told them, a few cut aloof from the popular faith and wandered in doubt and scepticism. Such minds now in the spirit life look down upon the free mind of your sphere and seek to blend it in religious and spiritual harmony.

“Love thy neighbor as thyself;” can all minds do this? Are all prepared fully to obey this precept? We can do it more fully in heaven than you, for we are free from the necessities that trammel you. Selfishness, or the law of Self-Justice often hinders you in the earth-life, but if you cannot do it fully you can, at least, put away hatred from your hearts.

By argument man has strove to bring others to his way of thinking. This was right. But did man continue his love if he failed to convince? This has been his fault.

Learn to agree to disagree, to agree in the affections, but to agree to disagree in our views of truth. When you find two brains exactly alike, then expect all creeds to be made alike.

Are we responsible for the growth and purity of our fellow men? Yes, although many see no duty but their own improvement. But if all thought so where would have been the noble truths, good men in the past have given to the world? Do you say Jesus taught no new things? But he lived new things, he put new life into old truths.

When the truths of Science have been presented, it was only when put in practice that they were accepted by the masses. Not until then did the world appreciate the greatness of those who advocated them.

It matters not what you call men, it is their lives that make the real difference. What avails the name of a tree if it bear not luscious fruit?

A true Christian is one who lives out such a life as Jesus lived. Our Father sees the mind, its capacities and powers, and expects no more from each one of us than we are able to perform. Do you expect the fragrance of the rose from the scentless plant? Do you expect the color of those scentless plants from the fragrant ones? He who knows all our nature expects only the natural fruit of each. Christ understands man.—He knew the nature of each man and woman and child he approached, and just what truth was adapted to that nature. When you thus understand each other the harmony of earth-life will be more perfect.

We study the nature of man, we look at his spirit, our work is no hap-hazard thing. We seek not mere-



ly present good and present influence, but your lasting and eternal good. Seek to gain this knowledge of one another. It is not by hard study this is to be attained, but by thought before you act. How often is an act misjudged. A good deed is sometimes attributed to selfishness, because men judge not by looking into the spirit but by some external appearance. To learn to judge aright is not hard, it only needs patience; the spirit speaks itself, or checks its speaking. A new Era is dawning; man is beginning to see that he has a spiritual nature, and to act from that nature. Man is not to blame for his belief, nor for his action. Often some hereditary taint inclines men to a wrong course, as the drunkard to his glass. Do you pity him who is deformed, and have you no pity for the deformed in spirit? all the more love does such an one need.

We should cultivate the weak and suppress the strong faculties of our nature. He who hath not charity lacks much. Men have ideas of God according to the capacities of their minds. God is far above us all, and according to our capacity is our belief and love of God.

We sometimes blame the missionary who goes among the heathen, and neglects the needy at home, but he is often impelled by the holiest motives to sacrifice his friends and his native land. If he had Wisdom he would not feel the need of going except to educate them.

Those heathen worship God as they understand him. They sacrifice that which is dearest to them, mothers giving their children to the Ganges, widows giving their lives upon the funeral pyre of their deceased partner, going to join him in another life. This is not wisdom, but could they offer greater evidence of their sincerity?

Do you sneer at the Catholic girl of your household or the man you employ as porter because they fast on certain days? The form may lack the spirit with which it was originally instituted, but to them it is still a sacred rite.

To many the Communion table is still blessed.—When the disciples kept it in earlier days it was a help. As they came together from their several fields of labor memory would be busy with the past, the small upper room would be before them, it was a time for thought, for sympathy. To many in the material life it is still useful; for ourselves here we need no such thing.

Should he who is free in his belief spend his time in blaming his brother who is bound? He should be more loving, but still bold and free. It is beautiful returning to earth to behold the opening of these immortal flowers of human charity. Shall we forget that there was truth in the past, there is truth now, and truth in the future for the future?

May there not be inspiring angels in this Nineteenth Century? It may be new and mysterious to some.—But would Cotton Mather understand the Steam Engine if he could see it now for the first time? Would he not be likely to attribute it to devilish influences as he did the wonders of his day?

Do you say there are great names appended to communications so contemptible that a school boy would be ashamed of them? But if you send a message to a friend on earth, it may be imperfectly delivered, but when you meet that friend all will be explained, and you will laugh together at the misunderstanding. So

all will be unfolded when we meet you in the higher life.

Some say our teaching is above the churches, some say below; we say Nay, but only free from any creed. The mistake of the church is that it limits man's growth and belief. These beliefs have had their influence just as the political beliefs have ruled the credence of man, but each must give place to a better.

Here was a pause for questions and some one asked if our progress was not in proportion to the chemical changes in the body? Yes, the mind moulds and refines the body; as the soul becomes more refined the body becomes less gross.

2. Do spirits study there as here? Yes, many inventions are from the spirit world; they tell us to realize and actualize what they have idealized. This is why inventors are so faithful, they hold on for they feel the impulse of the unseen power.

Fulton persevered in the face of difficulty and opposition; the first steamer that crossed the ocean brought a paper to the New World, saying the thing was impossible. Daguarre labored eight years, even his wife opposing him. He was successful at last; would he forget it all because of a few weeks of sickness? No: he has his reward now, and how many a mourning heart thanks God for the invention.

Franklin went on a mission to the court of the Old World,—would he not inspire them about the Atlantic cable? Did he not guide the patriot mind of a Field? Being acquainted with the parent would he not be interested in that parent's greatest child?

He who attends to his interior self,  
Who has a heart and keeps it, has a mind  
Which hungers, and supplies it, and who seeks  
A social, not a dissipated life,  
Has business.

If there were no clouds we should not enjoy the sun.

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