

NO. 16.

As she had seldom entered the house since Fanny's marriage, we might well call it a new home.



"I brought these over myself," she said, addressing Fanny, "for I told the Judge that Rosetta had been enough of her own, and did not want to be other folks'; these are marked with your mother's maiden name, and belong to you. Rosetta will not touch 'em, I know."

Fanny took them, or rather laid her little hand upon the pile, which was white and fine, but did not speak for a moment; but I saw her eyes fill as she looked at them; her thoughts were with the owner of the name that was so neatly marked there. I do not think she comprehended at all the reference to Rosetta.

"You need not look so sad about it Mrs. Ashley," said aunt Hannah; "if you married as you pleased, you can't blame your father for doing the same."

"Father is very kind to send me these; please thank him for me, aunt Hannah."

She still did not comprehend, and aunt Hannah, who had come purposely to see how we would take the event, was determined not to be thwarted.

"You may thank me a little, for I proposed it to him," she replied. "I did not wish him to think that any of my family could not have a 'fit-out' themselves. Rosetta is too proud to use another woman's linen. As your father's present wife, I wish her to hold her head as high as any lady in Burnside."

Fanny's blue eyes opened wide, and she looked so earnestly at aunt Hannah, without speaking, that the latter was for once confused herself; then slowly turning her gaze to me, asking in looks, but not in words,

"What does the woman mean?"

"Aunt Hannah wishes to inform you that your father is now the husband of her niece, Rosetta," I said, slowly and distinctly.

Not a word still did Fanny speak, but turned again to aunt Hannah for confirmation of my words.

"It is too late now to make any objection," said aunt Hannah; "but it is a pity that you were not informed of his intentions; so dutiful a daughter might have had influence in preventing such a misfortune!"

The taunt fell harmless at Fanny's feet.

"Aunt Hannah," she said, in the gentlest tone of voice, "you have done me a great favor in bringing over these things, will you do me a still greater? Procure for me, if you can, the picture of my mother; it is all I ask; you shall have my gratitude as long as I live."

"Well, then, your gratitude is easily obtained, for I took the picture down the other day, when we had the new paperhangings, and the crimson brocade curtains; it has not been hung since, but your father bought a splendid hunting piece the other day, which I suppose he will like in its place. I have not the least doubt you can have the picture."

"Thank you, aunt Hannah, do you expect my father soon? I will call and see Rosetta."

"We expect them to-day," said aunt Hannah, somewhat mollified by Fanny's gentleness.

In a few hours, after this, while we were busy moving into the old house, Fanny and myself, each dressed in sun bonnets and morning-dresses, with our hands full of kitchen utensils, making our way across the lawn, the carriage rolled by, containing the Judge and his bride, the latter richly dressed, and looking as rosy and defiant as ever.

Fanny quickened her step, and I missed her for an hour afterwards; but I walked slowly along, returning the gay nod of recognition, and feeling a little wretched exultation. Ay! Maurice Perry, Sidney was avenged, I said to myself. Frank meeting me just then, expressed the feeling in more common parlance.

"He's caught a Tartar now!" and his eyes danced merrily.

There had been no change in the Judge's style of living since his failure and his business perplexities, unless it was for greater expense. While Frank and Fanny were counting each dollar, and seeking new ways to economize and keep free from debt, the upholsterers and painters, the carpet-layers, and the dress-makers found ample employment at the Stone House.

Frank and Fanny, Emma and Sidney were delighted with the old house. I wore the semblance of cheerfulness, but the very first evening, as I sat in the old place by the window, I heard that sigh I made me weary and sad.

CHAPTER XX.

"Must you go!" and the blue eyes were turned inquiringly to the reader of a letter, as he was folding it.

"Yes, Fanny, a soldier's first duty is to obey."

She moved a moment.

"Then I go with you!"

Surprise and pleasure were expressed in his countenance.

"Can you—will you?" he asked.

"A wife's place is by her husband's side in joy and sorrow."

"Can you bear the hardships and the loneliness of a soldier's wife?"

"With you there can be no hardships to endure." I heard this conversation, and knew then that there was a sad winter in prospect for me. Frank had been called back to the army, and our little household was to be broken up. I could not object to Fanny's decision; I could not blame her for it; but it was hard to part with her.

It seemed hard to deny myself the privilege of going as far as New York to see them embark, but my small purse would not admit of it. Once, I remember, that week I had almost lost faith in God's ways with man when I saw Maurice Perry and his wife leave for New York a few days afterwards; but not to see Fanny. No. She called upon her father to bid him farewell, but it was a cold, formal call; he expressed no affection, no regret, only bade her be careful, as the climate was very enervating, and gave some directions how to avoid the diseases incident to Florida—calm, impassive as ever.

But my doubts of God's love did not remain long. No, he is ever just, ever loving, and I will trust him in the darkness and the storm, as well as in joy and sunshine.

I thought so indeed when, a few days afterwards, Mr. Mills proposed leaving his two daughters with me for the winter, that they might be under my care and instruction. It made the time pass quickly and pleasantly, and spring came before I had thought of looking for warm winds and blossoms. I was so closely coupled at home that I had little time for my neighbors, and seldom saw them; but Emma would call in her quiet way once in a while.

"Auntie, have you noticed the change in aunt Hannah?"

"No, Emma; what is it?"

"She is so quiet and sad. It is very different to

what she was at her time for whom she is planning a good match, and having her there as mistress. She now sits her solitary meals in the kitchen, not being permitted to sit at table with Mrs. Perry; and gossip says also that she is both master and mistress in the house—that the Judge has to yield to her wishes, and is becoming very submissive to her will."

"Well, well, Emma, suppose you and I let gossiping alone," and I really intended to do so, but my ears were not quite proof against all the village rumors, nor could my eyes fail to see that poor aunt Hannah was very unhappy and desolate in her old age. The child she had so cherished and loved had proved hard and tyrannical; and as for Maurice, his form began to bend and his head was bowed. One had been found who could move even his cool temperament; the iron entered his soul, and the poor man who had carried himself so haughtily in the village of Burnside, was now unable to escape from the tyranny of a weak-minded, selfish woman.

Aunt Hannah became gradually a visitor at our house, and while we never referred to matters at home, we tried by various little ways to soothe the wounded spirit. But she was no more her former self; the proud and overbearing spirit was humbled, and one could easily see that the body failed with the mind. The rheumatism, and all the various ills of age, were coming fast upon her, but she uttered no complaint. She said to me once that when she told Rosetta that her working days were past, and her usefulness gone, the reply was, "It is a pity to outlive one's usefulness." After that the poor woman suffered in silence.

I had intended returning to my home, and not occupying the old house during the winter; but now that Frank and Fanny were not with me we remained as we were, the daughters of Mr. Mills asking permission to come to me, an arrangement that saved me some care and labor, and as I was not much alone in the old sitting-room I missed the sigh, though occasionally, when I sat in the old seat, it came with the same old mournful cadence.

One stormy day in winter I was seated there trying to turn an old cloak to make it look almost as well as new, and as my work progressed my spirits were quite buoyant, and I recalled Fanny's words so laughingly spoken, "Poverty has some pleasant sensations." The night before I had heard incessantly the long, low sigh, but all day the wind had kept up its hoarse music, drowning all other sounds. Sidney was standing up in a chair, watching the drifting snow as the wind blew it by the sides of the fence, and in the lower parts of the lawn. Suddenly there came a crash; he screamed and fell into my arms; the next instant I perceived that the tree which overshadowed the window had blown down and fallen so near that its branches rested against the house, and we were barricaded. It was quite an event for our little household. The next day my scholars wrote an elegy, while I sought a workman to raise the siege.

When the storm was past and the sun came out, we were all of us delighted to find that the low room, with its heavy wooden timbers, was brighter and more pleasant, and from that time I heard no sighs breathed in my ear as I sat at my sewing. The old tree had for years been sighing out its death song. It is singular how much such trifles affect the spirits: from that time I was more buoyant, and hopeful, hearing my little gains with a mistle's care that I might complete my payment for "The Elms." I was anxious to do it before spring, but with all my labors I found it would be impossible I must be patient, another year. And the future! whispered my anxious heart. Sidney was watching snow-birds as this thought passed through my mind, and he asked:

"Mother, who feeds the birdies in winter when the snow covers the ground?"

It was as if an angel spoke. A sweet peace was in my spirit, and the future was with God. Do not coming events cast their shadows before? That very day, as I sat by the window, from which I now had a clearer view than before, I heard the little gate open, and a young man, with a rolling gait that belonged to no landman, came toward the house. It was the same walk up which the long-lost lover had returned to claim the patient betrothed. I had always indulged a superstition that something pleasant would come to me in that way, and, surely, there was my sailor brother returned from India! My long night was cheered with his one bright star. How quickly and gently the coming week slid all care from my shoulders, that had become so weary of their burden.

Spring came, and with it full possession of "The Elms," with my bachelor brother installed in one room, which he called "The Cabin." Fortune is very capricious, and delights sometimes to fling her blessings, as she does her evils, in great profusion. Just after moving we had letters from Florida, and thus read Frank's:

"The reduced number of the Indians in Florida—not exceeding two hundred and forty—would seem to indicate that all has been accomplished which can be effected by the employment of a large military force in Florida. Such a reduction of this military force as may be made consistently with the protection of the inhabitants will, therefore, immediately be made, and the troops removed from the territory."

He was good news, but in Fanny's letter there was a minor strain that subdued our pleasure:

"I have just returned from a visit to one of the numerous Keys which, you know, abound on this coast. The captured Indians are collected here, ready to embark for their home in Kanah. It is a sad sight: they turn their eyes with such a look of despair toward their native land, that my heart aches for them. Frank brought the here to see Noah—our mysterious visitor at Burnside. I talked some hours with her, and oh, auntie, I know now who Frank's enemy is, and why he is so. I suspected it, auntie, all the while. My poor father! I feel more pity than anger that he should so yield to evil passions. He is my father—let me deal gently with his errors."

Noah came with her captive brother, Tiger Tail, a chief of great ability and some learning, understanding the English language well, and adopting our habits. He dresses neatly, and always observes the Sabbath, keeping the seventh day by notes on a stick. He is a noble looking chief, very tall and erect, but Frank says not as interesting as Wild Cat. He sits silent and passive, with Noah at his side, who never leaves him. His spirit is crushed and broken; I do not think he will live to reach Kanah. Noah says they are the last of their family that were once so powerful, and that Frank and myself, also, are all that remain of the Ashleys and Duponts that once lived so happily together on the St. Johns

river. I shall never forget her expression as, turning toward Florida, she raised her hand to heaven: "The curse of the red man is on the soil; the tears which the pale faces have made up shed will one day swell to an ocean of blood—for God is just!"

Two years have passed. We are all at home at "The Elms." The old house had been pulled down, and flowers and shrubbery now occupy the place. Emma always walks most in that part of the garden. She is growing up into a graceful, pretty woman, the old melancholy just regarding her a little more quiet than most girls of her age. Sidney is a robust, boisterous boy under his sailor uncle's tuition.

Frank is at home now on a long furlough—an erect, noble looking man, every inch the soldier. The two—soldier and sailor—are playing chess. I know who'll beat: don't a West Pointer learn strategy which would puzzle a poor sailor's sally?

But hark! some one is coming. I always hear that step after dinner: it is a feeble, tottering step. How worn and old the Judge looks; but he smiles—a sort of weary smile, though—as he sees the group at the fire, and takes his accustomed arm chair in the corner. No face lights up at his coming, and yet all are kind to him. Fanny anticipates his wants, and waits upon him tenderly, bearing with his fretful moods, and soothing his desponding hours. The gay young wife is seldom at home, for she finds it very dull now, and as the property has really diminished, she cannot make much show in Burnside.

Aunt Hannah has been dead some months. She died alone in the night, though Rosetta always said that she had left her bedside only a half-hour before her death was discovered. Mr. Evans was at our house at the time, and he laughingly remarked that there could be no rebutting testimony in that case. By the way, I had almost forgotten to tell how my old friend happened to visit us at that time. My readers will remember that Frank had an uncle in the West Indies who had formerly sent him some remittances. This good old man, after having lived to the ripe old age of seventy, was so kind as to die just when Frank came home to "The Elms," and was wishing that he could enlarge and beautify the grounds. Mr. Evans had received the papers from the executor, and came to secure Frank's title to the property. Aunt Posey was in the kitchen frying crullers when I told her of Frank's good fortune.

"Bless the good Lord," said she, holding up her hands and forgetting to turn the crullers; "he alters sends his blessings just in time. Now, Miss Mary, I'll make a nice story like you read in books; can't you write it down and read it to us?"

Years afterwards, when I had leisure to review the past, I remembered aunt Posey's hint, and have written down these events, with no malice toward others, and no exaltation of personal merits.

For myself, I wait till death comes to take me where I long to be.

How fondly have I loved my dear ones here! Shall I not love them deeper, better, there? Yes, death and heaven will make them doubly dear. God answers prayer. Be glad: days brighter far. Are stretched before my eyes than those of mortal life."

Written for the Banner of Light.

TRANSPORTS.

BY J. M. ALLEN.

Nature, with ten thousand voices,  
Sings the praise of thy praise;  
Learn, oh! learn, ye mortals waiting,  
Why she breathes her gentle lays.

Come! oh! come, ye weary watchers,  
To the fount of Life Divine!  
Come, and freely drink the waters  
Flowing fresh from Love sublime.

Ye who dwell on this dark planet,  
(As ye term it,) can ye think  
Death is but a door of exit?  
Death is but a glorious drink!

But a drink from which ye fall  
Into life and joy eternal—  
But a chalice, leaping o'er which,  
Reach ye ever love eternal!

Be ye, then, disengaged hence,  
Though the joys of life seem few;  
Time will bring ye, bring ye safely,  
To the joy that's ever new.

Eyes new, and bright and glorious,  
Ever changing, ever sweet;  
Love shall crown ye, love shall crown ye,  
Love shall crown ye, love shall crown ye.

Ten I dear earth friends, there's a home,  
Brighter far than this of yours;  
Bright with love and harmony,  
Where the joy and peace endure.

Endure forever. Flowers bright  
Fill the air with healing when  
Love and Wisdom, Joy and Light,  
Keep the heart forever green.

Green and sparkling, light and free  
Mortals, then, be not afraid;  
For the God of all is Love—  
Love to all the souls He's made.

Be ye cheerful, be ye happy!  
For the dawn of Light is here,  
When the loved ones gone before,  
Coming back their friends to cheer.

Meet a hearty acclamation,  
And a joyful recognition;  
Heaven and earth are now united,  
Hymns to God in His fruition.

North Middleboro, 1863.

The Two Portraits.

You have heard the story of the Italian artist, who, meeting with a child of exquisite beauty, wished to preserve its features for fear he should never see such loveliness again. So he painted the charming face upon canvas, and hung it upon the walls of his studio. In his sonnet hours that sweet, gentle countenance was like an angel of light to him. Its presence filled his soul with the purest aspirations. If ever I find, he said, a perfect contrast with this beautiful face, I will paint that also, and hang them side by side, an ideal of heaven and hell. Years passed. At length, in a distant land, he saw, in a prison he visited, the most hideous object he ever gazed upon—a fierce, haggard fiend, with glaring eyes, and cheeks deeply furrowed, with lust and crime. The artist remembered his vow, and immediately painted a picture of this loathsome form, to hang beside the lovely boy. The contrast was perfect. His dream was realized. What was the surprise of the artist, on inquiry into the history of the fiend, to find that he was once that lovely little boy! Both of these pictures, the angel and the demon of the same soul, now hang side by side in the Tuscan gallery.—Home Monthly.

THE BEREAVED.

BY MARY VIOLET.

"Ye will not come to me that ye might have life."  
I saw the storm-cloud gathering  
Round thy desolate head;  
I saw the lightning scathe thy soul,  
Thy hopes all scattered dead—  
Lie cold and dead.

I saw thy wild idolatry,  
Thy trustful love of earth;  
I marked the shaft which poisoned thee,  
And made a loveless hearth—  
An empty hearth.

I know thy spirit's tenderness  
Would feel the chill of snow,  
And that thy love could never give  
Thee aught but wildest woe—  
The deepest woe.

I saw thee grapple with the world  
With heart and soul on fire;  
Unaided in thy feverish strife;  
Couldst find no place of rest—  
No rest, no rest.

I grieved to see thy shadowed life,  
Thy pathway cold and dim;  
The dreary waste that thou must walk,  
And the wild thoughts of him—  
Sad dreams of him.

The bitter sense that's most ofling  
That thou art all alone;  
With none to hold thy weakness up,  
No love, no friend, no home—  
No love, no home!

Will ye not come? I promise life,  
Oh, thou with sorrow given!  
Without my arm 'th' guide thee hence,  
Poor helpless one, to heaven?  
Who'll point to Heaven?

No more rude blasts will sweep thy brow,  
No more shalt faint with grief;  
Will ye not trust to me? I'll bear  
Thou where thou'lt find relief—  
A sweet relief.

Original Essays.

SPIRITUALISM AND CREEDS.

When we think of the revolution at work in the theological no less than in the political world, and consider the insensibility to the fact on the part of those who lack spiritual perception, there is an exemplification of the following Scripture: "Behold, ye despisers, and wonder and perish; for I work a work in you, your days, a work which ye shall in no wise believe, though a man declare it unto you." In proportion as freedom has a greater or less hold upon the people, all creeds and opinions are being thrown into the crucible of reason, where they can be tried as by fire, in order that error may be abandoned and truth retained.

There is no liberalistic school of theology so eclectic in its comprehensive grasp of divine truth as Spiritualism. While it criticizes and throws out of all theological systems some things, in them all it finds valuable truths to retain. This is not strictly true of any other school of theology, whether liberal or not. In fact, Spiritualism forms the best basis of any yet presented for a true Catholic or Universal Church. "It reverences truth whether found, on Christian or heathen ground." As much as this cannot be said of any sectarian statement, from the Roman Catholic to the sect of Universalists, which moves all and every one. Spiritualism is at one with truth, because it is truth when proved to be such. Whereas, Christian sectarianism as defined by its hostile chief, representing the conflicting sects, is opposed to acknowledging the truth that exists in an antagonistic communion, because in doing it, so much honor would be accorded and so much influence would be secured toward giving a supremacy which is always undesirable.

With all its boasted freedom, old-fashioned infidelity is here at fault. It is often as bigoted and as impervious to the truth as any little narrow, clinging sectarianism. It is, in fact, the antipodes of religious bigotry, its disciples often hating with all the fervor and intensity the adherents of the most exclusive sect hate. It ignores man's spiritual nature, recognizing but one half of man, and that the earthly part. Spiritualism, however, does not look upon so-called infidelity or its teachings as altogether false. It admits the justness of many of its criticisms pertaining to the arrogant and unwarranted assumptions in behalf of the Bible, while in the Bible itself it finds rich veins of spiritual truth to which infidelity is wholly impervious. Spiritualism, while it denies the infallibility of all church establishments, bids more to commend in all religions than infidelity does, or any sectarian religion that can be named can, consistently with its profession.

Spiritualism can present facts, analogous to most of the so-called miracles of the New Testament, admitting their possibility, and even contending for their probability. It can also concede the genuineness of much of this nature which has transpired in the bosom of the Catholic Church, at the same time disavowing many of the pretensions of that assumptive ecclesiastical polity. Any well authenticated cases of the kind, that have occurred in Protestant communities, it is willing to admit.

The doctrine of Inspiration, Spiritualism maintains as a fundamental truth. It teaches that Gentile as well as Jew has been inspired, and may be again inspired. And yet as inspiration comes to us through human channels, it does not admit its infallibility *per se*. The proof of an inspired prophecy is its fulfillment. On this ground it judges all modern and ancient prophecies.

Spiritualism affords the best key we have to unlock the wonders of the spiritual department of the Bible. In this respect it is worth more than all the commentaries ever written; for it gives a most rational clue to many a hitherto unexplained mystery. Its revelations from the world beyond this, on the most thorough refutation of the atheistic idea, that "death is an eternal sleep." It forever settles the question whether the former denizens of earth enter upon an immediate, conscious state on quitting the shores of mortality. It explodes for ever the arbitrary theory that has so strong a hold upon a large portion of the churches, that at death the undeveloped and unperfected are sent to an irrevocable condition, where they must remain in misery to all eternity, awaiting their last opportunity for repentance and restoration to happiness, in the next life. By its positive revelations, it proves that

life, are just as possible as they are in the earth.

Spiritualism forever expels the ultra-Universalist idea, that death obviates all distinctions of character, making the purest saint and the blackest sinner equal in goodness and happiness, simply because the soul is disembodied of its earthly habitation. On the contrary, it does recognize and accept the essential truth of Universalism, that is, the final recovery and redemption of every soul estranged from God, and purity, and in addition, gives to every one the certainty of a future life, who will be to the trouble to convince himself that the departed still live, and can make us conscious of their presence. With the evangelical school of theologians, Spiritualism coincides in teaching that we must be spiritually developed, unfolded, and brought into oneness with goodness, with God, and with his holy angels, in order that our heaven may be complete. It has no wholesale condemnation for popular Orthodoxy as a whole. It is not antagonistic to its logic, Universalism. It says, of reputed Orthodoxy, that, if you will, under the sanctions of God's truth, that, by mental and spiritual processes alone, are holiness and happiness to be attained; but cease your false teaching, that God, and the ministering angels he sends forth, cannot, and will not, save earth's erring and sinful children, beyond stating that Spiritualism accepts the teachings of Universalism, respecting the fatherly character of God, and the Divine intention to make the life beyond the grave a blessing to every human intelligence. But it says to the advocates of that beneficent doctrine, Come and satisfy yourselves personally that the departed can communicate and commune with those still in the flesh, and rejoice in having faith swallowed up in fruition.

It is useless for religious sectarians to deny that Spiritualism has obtained a firm footing upon these American shores. Our sectarian organizations cannot withstand its conquering power. It comes as a pacifier among those of opposite religious views, offering a broader and better platform for religiousists and non-religiousists; than any at present adopted among them. It invites warring sectarians to adjust themselves theoretically to the changed condition of things. It tells the materialists who never to cease his warfare against the doctrine of a future life, and accept the demonstrations that unmistakably prove it, rejoicing in the welcome truth everywhere being unfolded. And so mote it be.

AN EPIGRAM.

SPIRITUAL GROWTH.

BY F. T. LANE.

The law of progress overtakes none of man's faculties, but gives them a wider scope and a higher plane of action. Much of mundane life is necessarily devoted to providing for the support and comfort of the body, so, too, the inhabitants of the summer land find a corresponding necessity in reference to their external wants, for chemically considered, their bodies are semi-corporeal, having been compounded from refined elements of the physical organism.

There is no escape from the law of labor, either here or hereafter. But whatever may be our employment, our aspirations and our blossom. We unfold from within, because our aspirations are from within. As there can be no harvest without a spring-time, so there can be no fruition of soul without aspiration. Aspiration makes perpetual spring-time in the soul. The soul, like the tropical regions, is central, and as our aspirations mature and ripen, the harvest is knowledge or culture, and every day some new seed is garnered in. All progress is spiral and upward. Our rudimentary life is the first round from the inverted apex, and the higher we ascend, the larger the circle, and the larger the circle the more rapid our progress, and the greater our program the larger the sphere of our personality, and the larger our personality the more numerous our wants; hence, the more we unfold, the more we shall labor for ourselves. The same analogy does, indeed, hold true in reference to our duties and obligations to others; nevertheless, the unfolding and individualization of soul, either here or hereafter, is made more and more personal in its character, in correspondence with the constantly increasing ability to help ourselves.

Spiritualism is only a stepping-stone to a true condition of manhood and womanhood. The recognition of Principles is far more important than the recognition of Spirits. The inspiration of ideas can alone awaken the divine energies of the soul. The psychological inspiration of spirits is superficial, abnormal and excessive, but intuition induces the soul to an impersonal realm, where man may behold the laws of the Spiritual Universe, and outwardly, by a generous direction of the mind, determine these laws and values of the rudimentary life. It is the mission of every independent mind, through the aid of intuition, Reason and Culture, to uplift Spiritualism from its present external plane. The law of self-preservation moves us to care for bodies; when shall that law, operating in a higher form, move us to save our own souls?

SPIRITUAL AXIOMS.

The spiritual is the second sight of the body, teaching all men in the affairs of life to keep things right.

The natural and spiritual are but Heaven and Earth, teaching all men the truth of a second birth.

The true and real are the powers of God Almighty, teaching all men it is best to do rightly.

The will of God rules Heaven, the will of man rules Earth, teaching all men the doctrines of a future life.

Faith in a future life is founded in the laws of God, teaching all men to study Him where His truths abound.

All nature is the life of God, teaching all men to study His written and unwritten word.

The spiritual is Heaven's arena, teaching all men to study into life's mystery.

There is the true, there is the false, teaching all men to seek to find the right and eschew the wrong.

Fortsmouth, N. H., Jan. 1st, 1863.

Theodore Hook was walking, in the days of "Punch," "blinking" what side of the entrance of that abiding character had written of the wall—"Try Wee-wee-wee!" but had been "frightened" from this property, and fled. "The rest is nothing," said the wit.

There is a class of people who think that to get ahead in life is to get ahead in a sort of social, long-winded, and that a thought, to be really wholesome, must be shaped like a coffin.



## Correspondence.

Letter from Mrs. Hyslop.

Will you again favor me, Mr. Editor, with room in your columns for a few words of communion with many of your readers who are asking if I am still in the "field," and if so, or if not, are an adherent of my address?

I would inform them that I am still constantly laboring in that portion of Western New York, which, from its nearness to the home of my invalid mother, enables me to spend much of my time at her side. The necessity of placing my child in school, has led me to remove my home to Buffalo, N. Y. Therefore, my time is passed alternately with her and my husband in this city, and in the home of my brother, at Spencerport, where our dear mother still lingers, a captive to the earth-form, from which she yearningly, yet patiently looks upward for the summons to her spirit to enter the home of rest and peace, from which her feet shall go out no more forever. Those who wish to communicate with me, will address me, Box 103, Buffalo, N. Y. To those who, from time to time ask of my peopling in relation to the great national trumpet, which is sweeping over us, I must report, from what to me is the "Rock of Ages," my conception of Infinite Love and Wisdom. If the wellock of these attributes is infinite, their offspring cannot be illegitimate. If this Infinite dual-governance the universe, its purposes cannot be imperfect, nor can they be thwarted. Yet, simple as may be the word—type of this Central Gospel—poets shall sing on forever, and forever strike the lyre anew to its glory; artists shall illumine the canvases of endless ages with the rarest rays of their glowing idealisms, and evermore bring forth a higher testimonial to this magnificent reality; sculptors may breathe their genius into stone, so long as matter can answer into the questionings of mind, and each nobler outline of that genius shall be a still more potent revelation of Infinite Harmony, the other name for "Whatever Is, Is Right." Constitutions, kingdoms, principalities, republics—all organic matter may roll forward into the era of a final transition, and like our own dear country to-day, be swept up to the judgment of her God, on billows of fire. Yet, though the scales of Infinite Justice are so poised that neither nations nor individuals compass them without having paid the uttermost farthing of their indebtedness to that God, or Central Idea, they shall come to rejoice in what they have deemed affliction, and see the rod of their chastisement to be a shaft of Divine Light, radiating from the Sun of Perfect Good, drawing them by its irresistible magnetism to the heaven of Harmony, the home of the purified and redeemed.

I am well aware of the smallness of my capital in wisdom; yet small as is my possession thereof, well am I aware that it is mine through trials, the anguish of which, in the time thereof, I felt I could ill afford to bear. To day my cheek crimsoned with momentary shame, when I think how grudgingly I paid Nature's price for treasures which the wealth of a planet could not purchase of me. The individual is a type of the nation, the nation of the planet, the planet of the universe, the universe of God. A correspondent says to me, "How can you cry out against Slavery? How can you deprecate the treason and rebellion against our constitutional government? How can you weep with the widows and orphans of this terrible triumph of the Death Angel, if thus you look upon the causes and effects thereof?"

I reply, since you are a father, "Why do you constantly point the nature of your child toward the goal of still higher attainment? Why do you hourly stimulate his ambition to seek brighter marks for his mental aimings, broader scope for his energy, loftier flights for his genius? He is 'all right' as a child, but with this fact you are not satisfied. You would have him 'all right' as a man; then 'all right' as an angel, by which time you would unfold yourself in proportion of ideal power to ask for him what you cannot now conceive of. Then it seems to me do our higher guardian intelligences look upon America, she is 'right' as a rare diamond in the rock. When the rock shall have been split, though millions of dollars are expended in powder, whereby to accomplish that object, when her dross shall have been melted all away, though the heat of burning shell and burning city may be needed for the melting, her glorious immortality shall never grudge the expense of resurrection. When in the fiery furnace through which she is now passing, the scales shall be melted from her eyes, and rising from the relaxing folds of her crystalline era, she shall raise those eyes heavenward to behold her divine inheritance, she will have no more the attraction to harbor it for potage, though its name be gold or chivalry. So I walk the round of the watcher, and in the midnight darkness listen to the voice of those who rook our nation in its cradle of '76, and who from the higher watch-towers sing:

My country, my country! I'm weeping for thee,  
That tarnished a leaf of thy laurels should be;  
But unto the wind thou hast sown in the past,  
And thy strong pillars shake in the whirlwind at last;  
But thy proud banner floats o'er the former tower still,  
And thy eagle's strong notes are defiant and shrill,  
And thy "Liberty Tree" breathes bravely the shroud,  
For its roots are embedded in "Old Plymouth Rock."

But the patriot fathers, who struggled for thee,  
And bled with their life-blood that Liberty Tree,  
Have looked down from their councils on high to be-  
hold  
The sacred limbs riven, and battered for gold,  
They wept thee, through martyr, and prophet, and  
seer.

That doom for the faithless despoiler was near;  
But defamed by pride, from high Heaven ye turned,  
And the voice of the seer and the prophet was spurned.

But though my dear country, my heart bleeds with  
grief,  
That thou the dear blood of thy children must flow,  
That the bravest and truest of sons must be slain,  
Bre thy soul be purged of its leprosy stain,  
"T will be theirs to look back through the ages to  
come.

And see their dear land of thy freedom a home!  
Believing that to them 'twas given to be  
Laid on War's red altar, that man might be free.

Buffalo, N. Y., Dec. 21, 1862.

P. O. Hyslop.

Mediums for Wonderful Manifestations.

Last spring I visited Jeffersonville, Indiana, and there attended in circle at the house of Mrs. Wil-  
son, who has a daughter about seventeen years of age, whose presence tables and ponderable quib-  
stances will raise and move in the light without physical contact. Writing is also produced without visible hands, the pencil heard, to move, and inme-

diately the communications and names exhibited.  
The family are members of the Presbyterian Church.  
The medium's uncle, Rev. Mr. Kellogg, often being  
present during the manifestations, and declaring  
them the "Works of the Devil."

At Muncie, Indiana, I visited the house of Mr.  
Matthews, Recorder of Delaware Co., and there wit-  
nessed the same kind of manifestations last spring.  
The medium here is a Miss Jordan, some twenty  
years of age, in whose presence these kind of powers  
have been exhibited for over eight years. There  
I had the pleasure of trying strength with the spirit,  
by pulling on one side of a large tin pan, and the  
spirit the other; the spirit being, under a table  
covered with a cloth, and on the outside; the room  
well lighted. The spirit hand took hold and pinched  
nips, and also the hand of my wife. There the dial  
was worked without the table being moved. The  
dial is set upon the end of the table, and the string  
from the spring passed through a hole in the corner  
to the underside of the table, and thence worked by  
the spirit, the medium being over four feet dis-  
tant. Various kinds of musical instruments were  
well played under the table, with the room well  
lighted. At this place sealed letters are answered  
as above by the dial.

In November, at Toledo, Ohio, I met with Mr.  
Henry Blade, a well known clairvoyant medium of  
Jackson, Mich. In his presence all the manifesta-  
tions occur, except the working of the dial that I  
witness in the presence of Miss Jordan, and in ad-  
dition, is frequently raised, bodily some four or five  
feet off from the floor. Mr. Blade gave two mag-  
nificent fancy dances, under the influence of the  
spirits of two Mexican Indian Chiefs, who claim to  
have been some fifty years in the spirit world. These  
dances were given in behalf of families of the sol-  
diers of Toledo, in the public hall before a crowded  
house, after public notice; and were well received.

Mrs. Jane Forrie, of Toledo, is holding circles at  
her house nearly every night in the week, before  
Spiritualists and skeptics with universal success.

Yours truly,  
L. K. COOKLEY.  
Cleveland, Ohio, Dec. 27, 1862.

## Co-operation of Power.

During the sittings of the present Congress, the  
most momentous results, for good or evil, for the ad-  
vancement of humanity in liberty and happiness,  
or their more complete enthrallment, will be evolved.  
We believe that the influence of spirits are being  
more effectively and generally exercised on the  
minds of the President, those of his Cabinet, and on  
the members of Congress, than ever before.

Now, to centralize this power, to vitalize it, and to  
buck it up and increase it, there should be held  
circles of Spiritualists at night, all over the land,  
to impress and inspire mediums that may be in  
Washington, and the spiritual influences brought to  
bear on public men there. By such concentration of  
action a tremendous power can be brought to bear,  
as "union is strength" in spiritual power as well  
as in political.

I would suggest to circles and individual Spiritu-  
alists throughout the land, that they act on this  
suggestion, and meet at the time named, (twilight),  
and form unions for the foregoing purpose, until the  
"twilight power" shall be felt in every nerve and  
artery of our public affairs, and liberty, harmony and  
peace secured "to the whole land and all the inhabi-  
tants thereof." So that our public men will be  
served to act in accordance with their highest con-  
victions, and our noble army, its officers and men,  
feel that they are not only battling for the establish-  
ment of freedom for all men and a pure Republic for  
themselves, but that they are fighting for the estab-  
lishment of a power and influence that will be con-  
trolling throughout the world as an instrument  
under God for the elevation of the whole race, yet to  
be redeemed to liberty and the power of

"Truth."

## SIR SPRING.

TRANSLATED FROM THE GERMAN.

Sir Spring came o'er the land supine,  
The genial, princely fellow,  
With golden locks, soft, curling, fine,  
With eyes both bright and mellow.  
His good deed was a butterfly,  
On which he proudly sat;  
Before him, as a page, did lie  
A bright frosty, in state.

And, as he came within a wood,  
He found it sad and drear;  
The leafless trees all shivering stood,  
Their branches dry and bare.  
When he this wood examined well,  
He said: "Here wilt thou live?"  
And added, viewing hill and dale:  
"And here wilt thou carve!"

May zephyrus now did fan the air—  
The veil of clouds dispersed;  
The vernal sun shone bright and clear,  
It beamed the road traversed.  
May breezes blew adown the vale,  
The hidden springs all swelling;  
And followed the first sunbeam's trail  
A rustling and a willing.

And in the forest, faded trees  
There was a busy stir;  
They budged, blossomed in the breeze,  
And leaved, without demurring.  
And also there, of fresh green moss,  
Upon the esplanade,  
Broidered with flowers small and grass,  
A table cloth was laid.

Soon in the trees the birds did hold  
Each cunning little nest;  
While in the foliage were cooed  
Murmurs of the best.  
And when, from their delightful song  
The birds, fatigued, abstained,  
Young Spring-birds, with lunge quills strong,  
The symphony maintained.

Now when the joyous, smiling May  
Saw his prepared well,  
He to the Boxen went straightway,  
To ring the dinner bell.  
The cuckoo cried, "far and near"  
"I was obliged to be earthy."  
In every corner declared  
"Of gentle Spring the birth."—*Post.*

A BEAUTIFUL "REVELATION"—Bulwer eloquently  
says:

"I cannot believe that earth is man's abiding  
place. It can't be that; for earth is cast up by the  
ocean of eternity to float a moment upon its waves,  
and then sink into nothingness. Else, why is it that  
the glorious 'spirations' that 'flow' by like angels  
from the temple of the heart, are forever wandering  
about unperceived? Why is it that the rainbow and  
clouds come over us like a beauty which is not of  
earth, and then pass off and leave us to muse upon  
their faded loveliness? Why is it that the stars,  
who build their festival around the midnight globe,  
are set above the grasp of our limited faculties, for-  
ever, making us with their unapproachable glory?  
We are born for a higher dwelling than that of earth;  
there is a realm where the rainbow never fades,  
where the stars will be spirit-like before the dawn,  
that slumber upon the ocean—and where the beings  
that pass before us like shadows will stay in our  
presence forever."

## LINCOLN'S CALL.

BY MRS. F. O. HYSLOP.

I came, for ye called me to grasp the State being;  
That this tempest of treason might not overwhelm  
The priceless wealth left by patriot sires,  
And I'm pledged to my God to fulfill those desires.  
If His cloud-wrath by day and His fire-flame by night  
Outroll on my vision to guide me aright;  
I list for His mandate, I bow to His will,  
Come they in the thunder or whispering still.

I come not for honor, or glory, or fame,  
For higher than pride in my soul-burned flame  
Of desire to be found in defense of the right  
By that Eye never veiled in its all-searching sight.  
I shrink from no trial, whatever it be,  
Nor scorn I whatever of light I may see.  
But welcome all counsel by wisdom's voice given,  
From mortal on earth or from angel in heaven.

My country! her honor unsullied and pure,  
Her laurels undimmed, her bulwarks secure,  
Her children's inheritance stainless and free,  
On mountain and valley, on river and sea,  
Her virtue unblemished by one single scar,  
Her banner undimmed of one single star,  
Is the charge to which heaven hath called me to stand,  
And I pledge her my soul, and my heart, and my hand.

I bend to no party—no faction—but call  
On the "true and the brave" to arouse, one and all,  
To the holy endeavor of saving their land  
From the unholy touch of a perfidious hand!  
With one mighty impulse in Freedom's name start  
With one player of spirit, with one throb of heart,  
With one voice proclaim to our fathers on high,  
"We'll rescue our country from traitors, or die!"

Buffalo, N. Y., 1862.

## LETTER TO SECRETARY SEWARD.

## RECLAMATION AND EXTRADITION OF SLAVES.

HON. WILLIAM H. SEWARD, Secretary of State.

Sir—The people of the United States have been  
bound by the decisions of the Courts to obey the  
behests of certain idiots of Congress, known as fu-  
turistic slave laws. To those decisions I beg leave in  
this letter to take exception. The more recent of  
these laws is no less execrable than its execrable  
author, the Arch-Traitor, now lurking in faithless  
European circles of ecstacy, commissioned by the  
States in rebellion as their Minister Plenipotentiary,  
to reside near the Government of Her Britannic  
Majesty. I trust the Military Measures of the Presi-  
dent of the United States will soon relieve us of the  
necessity of obedience to those infamous statutory  
usurpations of the Slave Power, enacted through its  
own willing instrument, the American Congress.

I proceed to inquire whether Congress had power  
to enact the laws found in the Statute Books, pro-  
viding for the reclamation and extradition of slaves  
escaping into other States. And I remark that such  
power is not derived from the paragraph in the Con-  
stitution—"No person held to service or labor in one  
State, under the laws thereof, escaping into another,  
shall, in consequence of any law or regulation there-  
in, be discharged from such service or labor; but  
shall be delivered up on claim of the party to whom  
such service or labor may be due." This language  
is significant of a compact or treaty stipulation, de-  
void of any grant of legislative power, and contain-  
ing nothing necessary in a Charter of Government,  
which, for the most part, the Constitution was in-  
tended to be, containing grants of power and the  
modes of its exercise. The passage is itself a fun-  
damental law passed by the people of the States—  
above all other legislation—and not capable of any  
alteration or amendment, except by the people them-  
selves, in the manner in which the existing amend-  
ments were made. Nor does it operate any invest-  
ment of power in the Government of the United  
States, or in any department, or officer thereof. It  
only inhibits the exercise of power by any State, in  
contravention of the rights of reclamation and ex-  
tradition secured by this Treaty of the States, en-  
tered into by its adoption in their Conventions.

The question recurs—has Congress any power to  
legislate on the subject of reclamation and extradi-  
tion of slaves? The answer involves an inquiry into  
the nature of the instrument known as the Consti-  
tution, or of certain articles thereof, conceived by  
some to contain warranty for the exercise of legisla-  
tive power. If it shall appear that some of its  
sections contain provisions in no way called for by  
the necessity of the case as a Charter of Govern-  
ment, but which are clearly compromises, inserted to  
harmonize conflicting states and conditions of so-  
ciety, and which, if struck out of its pages, would  
not lessen its adaptation to the great end for which  
it was made, namely, the Administration of a Fed-  
eral Government—provisions which would equally  
as well suit the exigencies of the States under the  
old Articles of Confederation, as under the new or-  
der of things—language which more readily conveys  
the idea of a Treaty stipulation between States in  
their capacity of independent sovereignties, contin-  
gencies to exercise all the original and inherent pow-  
ers belonging to them before a General Federative  
Government was ever conceived of, than the idea of  
delegated power, surrendered sovereignty, or any  
other imparted attribute of the bodies politic of the  
several States—words which negative the idea of  
any legislative action on the part of the new Gov-  
ernment—then it will be manifest that its framers  
contemplated, in some particulars, something more  
than a mere Constitution or Charter of Government.  
Hence, the warrant for any legislation by Congress,  
or reclamation and extradition, must be found in  
some other provision than that which I consider and  
call an Inter-State Treaty stipulation. Examination  
will show that whatever of exercise of power may  
be discovered in the Constitution in this respect, it  
will be found alone in this Inter-State Government, or  
"Treaty." All difficulty vanishes, when it is allowed  
in the argument that it was intended by the framers  
of the instrument to embrace in its folds such treaty  
stipulations and agreements, and the same to be ob-  
served by the States forever, or while the new Gov-  
ernment should continue to exist.

Each stipulation are none the less compact for  
being incorporated with the provisions of the great  
Charter of the General Government—nor are they  
any more the warrants for the exercise of its legisla-  
tive power, because so incorporated. If those stipu-  
lations contain no grant of power, then none can  
be exercised; if they do contain a grant of power,  
then who shall exercise it? Will it be said that  
Congress shall exercise it? If may, if the grant be  
to that branch of the Government, not otherwise.  
Does it legislate in the matter of other Treaties,  
Does it make with foreign States and Powers? Nay,  
though it be so, and to carry into effect stipula-  
tions which are not self-executing, or operative by  
means of executive action, as I conceive to be the  
nature of such stipulations, may it legislate in respect  
to the extradition of fugitives from justice, as provided  
in the Treaty with Great Britain, negotiated at  
Washington, by Mr. Webster, Secretary of State, and  
Lord Ashburton, unless something is needed to help  
the President to carry into effect its provisions?  
Does it not belong to the President, and not to Con-  
gress, to carry into effect the Treaty of the States?  
Is it not the province of the President to take care  
that the laws be faithfully executed? Is not the Consti-  
tution a law of the land, the Supreme law of the  
land? Are not all treaties also laws of the land?  
The answer to the question, "What is the extent of  
the legislative power of Congress?" may be found in  
the following language of the Constitution: "All  
legislative powers herein granted shall be vested in a  
Congress of the United States, which shall consist of a  
Senate and House of Representatives." By way  
of elegant question, it is provided, also, in an

amendment to the Constitution, that "The powers  
not delegated to the United States by the Consti-  
tution, nor prohibited by it to the States, are reserved  
to the States respectively, or to the people." Where  
in the Constitution is the grant of power to Congress  
to legislate or reclamation and extradition of slaves,  
or appears the necessity for its action in that behalf,  
which is sometimes warrant for an enactment?  
They cannot be found.

An analysis of the instrument by which the Gen-  
eral Government was created, and by which it lives  
and moves and has its being, will show that it  
ought to apportion the powers of government among  
the Departments into which its administration was  
parceled, viz, the executive, the judicial, the legisla-  
tive. That the powers intended to be exercised by  
each are carefully enumerated or defined in such  
manner, that but little doubt can exist as to the in-  
tent of those who framed it—that it has a two-fold  
aspect in the creation of the government: the one  
exhibiting a grant of power with a prescribed mode  
of its exercise, and the other a reservation of power  
with imposed restraints upon its exercise. Indeed,  
all and singular, the legislative powers that pertain  
to the Federal Government, are grants—this is dis-  
coverable in *limine*. The first line of the first para-  
graph of the Constitution, as seen above, evinces  
that Congress can exercise no power in legislation  
not granted by the Constitution. The gifts or grants  
of power bestowed upon the General Government are  
equal in amount from each of the States forming the  
new nationality.

I have said that I am unable to find any grant to  
Congress to legislate on reclamation and extradition;  
but may there not be some remnant of authority in  
the Great Charter for the exercise of such legisla-  
tion? May not the final clauses of the section  
which enumerates what powers of legislation were  
granted in express terms by the Constitution, confer  
some right upon Congress thus to legislate? This  
clause gives to Congress, in addition to the grants  
enumerated, power to make such other laws as may  
be necessary and proper for carrying into execution  
certain other undefined and nameless powers vested  
in the government or its officers. It runs thus: "To  
make all laws which shall be necessary and proper  
for carrying into execution all other powers vested  
by this Constitution in the government of the United  
States, or in any department or officer thereof."

All legislative powers herein granted, quoth the  
Constitution, who can find warrant, express or im-  
plied, for the law of 1793, and its fellow, the so-called  
peace-measure and peace-maker of Sept. 1850—  
where in its pages are found the grants for such  
legislation? If the authority to enact the reclama-  
tion and extradition laws of 1793 and 1850 be not  
found among the enumerated legislative powers of  
Congress, if these laws themselves are not "neces-  
sary and proper for carrying into execution any  
foregoing powers," that is, powers included in the  
enumeration, and if the Constitution has not vested  
in the Government of the United States, nor in any  
department or officer thereof, other powers besides  
those enumerated, requiring legislation for carrying  
them into execution, (and it remains to be seen that  
any other powers have been vested requiring these  
Acts,) then it is necessary to make still further  
search for the fountain of this legislative authority.

I will now revert to the passage in the Consti-  
tution already referred to, (Art. IV, Sec. 2,) and  
which I have considered to be in the nature of a  
treaty stipulation entered into by the States, only  
binding as such, and to be construed and received  
as all treaties or conventions of independent or  
foreign powers are construed and received by the  
General Government, the principle of the case being  
the same, whether the compact or treaty were en-  
tered into by and between domestic or foreign States.  
It is in this section alone that anything can be found  
relating to the reclamation and extradition of the  
escaping slave. What is it intended to embrace?  
A grant of power or prohibition of the exercise of  
power? Certainly not a grant or vestment of power  
in any sense used elsewhere in the Constitution. Its  
language has no terms of gift or investiture; if power,  
however, has thereby been granted, it must have  
lodgment somewhere. In which department or of-  
ficer of the Government may it be found? It is silent  
in this behalf.

If the second section of the Fourth Article of the  
Constitution be the dispenser of a power, it is of  
great importance to ascertain whether that power be  
executive, judicial, or legislative; if it be not legisla-  
tive, then Congress is forever barred and estopped  
in the original exercise of its functions in that be-  
half, and must wait till its legislation is invoked by  
the necessity and propriety of the case. It is seen  
by what is above advanced, that the Constitution  
may vest power in the Government generally, or in  
a department of it, or in an officer belonging to  
it. It is seen also that Congress has power to make  
such laws as may be necessary and proper to carry  
into execution the powers so vested. It is admitted,  
therefore, that if the extradition section of the Con-  
stitution given above, vests in terms or by impli-  
cation, power in the Government generally, or in the  
executive, judicial, or even legislative departments,  
or in any individual officer of the Government, and  
that vested power needs the aid of laws to carry it  
into effect, then Congress may furnish its enact-  
ments, and those of 1793 and 1850 are legitimate.  
It becomes, therefore, a question of necessity and  
propriety. Congress can have no original jurisdic-  
tion to make a single law to enforce or carry into ex-  
ecution a non-enumerated power.

Now it cannot be claimed that the extradition  
clause of the Constitution has within it any ex-  
pressed or enumerated powers giving to Congress  
legislative authority in respect to the enforcement  
of its provisions. If there be found in its construction  
a single power of any kind whatsoever, that  
power is not the property of Congress, and till it be  
necessary and proper that laws be made to carry it  
into execution, that body may never act in the pre-  
mises. If it be a power that cannot be exercised, or  
in the language of the Constitution, cannot be car-  
ried into execution without the help of Congressional  
aid in the shape of laws, this necessarily alone confers  
jurisdiction on the law-making department—nothing  
else. Till there has been a failure in the Gov-  
ernment, in some of its departments, or in the offi-  
cers, to execute any power that may lurk in the lan-  
guage of this reclamation, paragraph, or section of  
the fourth article, how can it be said that the Statutes  
of 1793 and 1850 are necessary and proper? It  
cannot be gathered from these laws themselves that  
any such necessity or propriety called them into ex-  
istence. They have neither preamble nor title in-  
dicative of the facts and circumstances that should  
give them birth, viz: inability on the part of the  
department or officer upon whom the execution of the  
vested power has been devolved to carry it into  
execution. Nor is there any historical reminiscence  
in the action of the Federal Government throughout  
all its various bureaus and departments of office,  
from the day of the adoption of the Constitution to  
the present, demonstrating that the executive, the  
judiciary, or any officer of the Government, found  
itself or himself too impotent to execute any and  
every power that belonged to them to enforce in this  
behalf, if the records of the past are silent as to  
any need of Congress making these laws—if these  
laws themselves do not carry internal evidence of  
some necessity for their enactment—and if the  
archives of the Government contain neither memo-  
rial nor reminiscence from the people, the Presi-  
dent, the departments, or any officer of the Gov-  
ernment, for a law in aid of the power conceded, as it  
is claimed, in this letter of the section of the fourth  
article—under consideration, (as I fully believe they  
do not,) it is strong presumptive evidence, at least,  
that no such power exists—that if there be such a  
power in *esse*, it never needed the help of the legisla-  
tive arm of the Government.

In the section I have been considering anything  
more than a great restraining and prohibitory  
Treaty or enactment of the Nation, and specially in-  
tended to inhibit the exercise of State Sovereignty,  
in the matter compromised by its provisions. That  
it is more or less than such may well be questioned.  
Though not arranged in the Constitution, among the  
restraints of power upon the States, in consequence

order of the prohibitory paragraph, yet its lan-  
guage is remarkable for its versatility to them.  
It was one of the last things settled upon by the  
Convention which framed the Constitution—hence  
the place among the articles at the extremity, rather  
than among those of its class in an earlier page.  
At all events, it is historically true of this section  
that it is a compromise, and contains restraints upon  
the exercise of any State legislation adverse to  
the extradition of an escaping slave. I say adverse,  
because its language warrants the declaration, that  
it is only against any law or regulation in the States  
that shall obstruct the reclamation that the prohibi-  
tion is aimed. Never was it designed that the new  
Government should do more in the premises than to  
see that this fundamental law, this treaty stipula-  
tion, be executed. Federal legislation was never  
contemplated. Neither was it then, nor is it now, nec-  
essary. It is provided in the enumeration of the  
duties of the President, that he shall take care that  
the laws be faithfully executed; this section is one  
of those laws belonging to him to execute—or in  
other words, whether it contain a grant or prohibi-  
tion of power, it vests whatever of vitality it has  
in the Executive Department.

In this second section a law in such sense that it  
is supreme? This needs no more affirmative proof  
than a section of the Constitution itself.—This Con-  
stitution and the laws of the United States which  
shall be made in pursuance thereof, and all treaties  
made, or which shall be made, under the authority  
of the United States, shall be the supreme law of the  
land." It is enough, perhaps, to know that the ex-  
tradition section is a law of the land, and ultimates  
in complete supremacy. It is of no importance by  
what name it may be known, or however it may be  
classified among the powers or prohibitions of the Gov-  
ernment. Whatever may be its nature, whether  
that of a treaty, and to be dealt with as such in its  
construction, or that of a simple element of man-  
datorial or charter immunity, in the last analysis the  
result will be the same.

The section has received only sparing attention  
from writers on the Constitution. It seems to have  
been carefully avoided by all publicists who works  
I have consulted. Kent, Story, and others, it would  
seem, when commenting upon the Constitution, might  
have given the vexed question of the United States'  
Government an examination commensurate with its  
importance. This they have not done. There great  
luminaries of the law owed it to the American peo-  
ple. I quote from one of our writers on the Consti-  
tution, in proof of my principal tract: Mr. Rawle  
says—"As soon as the Constitution was adopted, all  
legislative measures for the purpose of enforcing  
existing treaties, either on the part of the United  
States or the States, became at once unnecessary.  
The institution of judiciary power was itself ade-  
quate to the desired effect. The practical views and  
local interests which might have induced State  
Legislatures, or the high tone which might be just-  
ly implied to the General Legislature, were  
equally avoided. The people, by the adoption of the  
Constitution, had themselves legislated on the sub-  
ject, and the judicial principle, in regular and digni-  
fied procedure, carried their legislation into effect."

It is safe to construe the section to mean that  
the States are the actors through their constituted offi-  
cers or authorities. The restraining power of the  
section enjoins upon the State statutes and decrees,  
that they do not discharge, but deliver up the fugitive  
—it is to do with the duties of the States alone—  
it is as negative in the matter of discharge as it is  
positive in the matter of surrender—both are com-  
patible with State action, and to such does the sec-  
tion most clearly look. This section is the ligament  
with which the strong man into whose keeping the  
fugitive has committed himself, is bound hand and  
foot. The purveyor must have unobstructed pursuit.  
His claim is upon the State, not with warrant au-  
thorized by Congress, but with requisition derived  
from the President of the United States, whose man-  
ifest duty it is to see that this law of the land be  
obeyed. In the analogous case of the fugitive from  
justice, for whose extradition the adjacent section  
provides, the claim has always been made upon the  
State, by demand upon its chief executive officer to  
deliver up. What need of a law of Congress in aid  
of the execution of the things required to be done by  
these related sections of the Fourth Article of the  
Constitution?

I judge that whenever a State shall by its legisla-  
tion be in conflict with this treaty or compromise,  
and be found in the attitude of a violator of the  
faith of treaties, and the President cannot, with the  
compulsory power of the army and navy in his  
hands, execute this part of the Constitution, it will  
be in time for Congress to make laws to aid him  
to carry into execution his official duties. Its legisla-  
tion will then be warranted, and not till then will it  
be legitimate. The founders of the government, but  
this demand of the Constitution to the duty and re-  
sponsibility of the President. They never contem-  
plated Congressional rescission in the reclamation  
and extradition of escaping slaves.

Yours, &c.  
New York, Dec. 24, 1862.

## Healing in China.

A late number of the China Mail says:

"A certain dirty and dried-up looking priest of  
the Buddhist religion, about forty or forty-five years  
old, is at the present time creating a very great and  
singular sensation among the people of this place  
(Tientsin). He professes to be able to cure any kind  
of disease, or to be the medium by which a certain  
divinity descends to cure diseases. It is believed that  
several thousands daily visit the place, where a booth  
or shed has been erected for his accommodation,  
about half a mile from the north gate of the city.  
He uses no medicinal means, but cures by manipulation  
of the parts diseased, or by the application of  
water, &c. A large crowd of applicants for his aid  
were surrounding him on their knees, each with  
some lighted incense. When I went thither a few  
days since, quantities of incense-sticks were kept  
burning in two or three large censurs near him, add-  
ing not a little to the intensity of the heat of the  
day. It is currently reported that many cases of  
the prevailing sickness have been cured by his  
agency. He appeared here not long since, first bring-  
ing in the public streets. I heard nothing of him  
till about one week ago. It is said by some that the  
mandarins and the rich gentry are proposing to  
build a temple here to his honor. Others assert  
that the mandarins are not taking an active part in  
the matter, though willing that the people should do  
as they please, in view of the great benefits said to  
be conferred by him. He has the reputation of re-  
fusing all money offered him for his services, though  
he does not seem to object to a kind of self-appointed  
committee receiving, ostensibly for the erection of a  
temple for him, such materials as timber, bricks, &c.,  
from those who imagine themselves to have been ben-  
efitted by him. He preserves a devotional ap-  
pearance, notwithstanding his sudden popularity. He  
rings his bell very frequently, and falling upon his  
knees, bows toward the image of the divinity or the  
picture which he acknowledges as his patron. When  
he bows down thus, there about him expecting to  
receive aid from him, also fall down and bow their  
heads, holding lighted incense in their hands."

An interesting anecdote is told of a little Swed-  
ish girl, who had given evidence that a viking change had  
been wrought upon her. She was walking with her  
father one night, under the starry sky, intensely med-  
itating upon the glories of heaven. At last, looking  
up to the sky, she said: "Father, I have been thinking  
if the wrong side of the heavens is as beautiful, what  
will the right side be."

A correspondent of the Pacific Bentinell estimates  
the number of sheep in California at two millions,  
giving an annual wool crop of six million pounds.

The Chinese have no word which will compare with  
our English word "Amen." They say, instead, "Gee  
yuen ching sing."—The heart wishes exactly.



This Paper is issued every Monday, for the week ending at date.

## Banner of Light.

BOSTON, SATURDAY, JANUARY 10, 1868.

OFFICE, 158 WASHINGTON STREET.  
Room No. 8, 2d Floor.

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY, . . . . . EDITOR.

### Nothing but War.

Whichever way we turn our eyes, we can see nothing but War. The air is charged with it, as by a cloud. People talk of nothing else—the journals discuss nothing else. All the plans of progress so long talked of among thoughtful and liberal people, are held in suspense. All schemes of benevolence and genuine advancement are at a stand still. The pulpit seem to have lost their influence to a degree that astonishes even their occupants. We hear no talk now of revivals, as was the habit such a little while ago. Can't it be practically come to an end—the people have no time nor inclination to be fooled any longer by it.

This state of popular feeling cannot last always—that is certain. It is but a crisis period, the culmination of an experience which would be worth nothing to us without this very point of extreme danger and suffering. We must accept it as necessary in the whole design of our trials and discipline. When the work of fire has been done, and purification has finally been accomplished, the small voice proclaiming Peace and Good Will will be heard of all men, and they will hear it early, because they will be so eager for its faintest echo. When reason, and not passion, returns to rule the hearts of men, then they will abandon passion and return to reason; but if it takes a longer, rather than a shorter, conflict to bring them round to such views, then so will it be, and the discipline must be had at any cost whatever.

It seems lamentable that human beings, who openly speak of superior intelligence, culture, and civilization, are not less ready than born barbarians to resort to bloody warfare to settle their differences and ventiliate their passions. But the history of this day and country will unfortunately prove no exception to the old rule which all of us have united to deplore. Here we are, deep in bloodstreams and begrimed with powder-smoke, merely to assert our principles and compel assent on the part of others. How very different may we claim to be from the generations which have gone before, over whom we used to boast our advantages.

### Town's-Poor.

When we come upon the Alms-House in some interior town, we have a vain fancy that these whom they style the "town's-poor" within, are all the poor that live within the limits of the town. Oh, if we could but look into human hearts, how many there are, whom we all of us think to be happy, who are, indeed, embodiments of wretchedness. It does challenge a tender man's sympathies powerfully, to look in upon a long room full of paupers, supported at the public expense, idle, and listless, without the least remaining spring and elasticity in their natures, without hope or ambition; and munched only the dried crusts of a past, long forgotten by everybody but themselves.

Yet we need not flatter ourselves with the thought that they are the paupers, and the rest of us are not. How should we know the rich from the poor, pray? Who is to say that the apparent content of one is any real content? Or that what appears to be wretchedness, is any more so than the wretchedness which has the skill to conceal itself? There is more in fact than there is on the surface. We cannot tell by the appearances; even the best professions have been proved as likely to be hollow as any other thing equally common; and solemn declarations are generally worth no more than those made under circumstances quite the reverse of solemn.

Who are the town's-poor, then? Can any of us tell? Are they confined to such as live in the poor-house? And may they not likewise comprise a few of such as walk on thick carpets and still continue to sip their broth from silver spoons? The rich man wears oftentimes, a face much more deeply wrinkled than the man who sits and half-sullenly envies him. He stoops as much in the shoulders, is as abject, talks as often to himself; knows as little of domestic tenderness, and is as little drawn by the cords of family love. In the rich man's heart is apt to slumber and burn as much hate for the world, as in the poor man's. Who, then, shall decide, where appearances favor neither?

### The Emancipation Proclamation.

The mighty work before us has at last commenced in earnest. The emancipation message of Abraham Lincoln on January 1st will find an echo in every honest heart, not only in our own land, but in nearly every civilized country of the world. It is proclaimed as a war measure; but it is much more than that—it is the greatest step in progress of the 19th century; its results will be mighty for good, not only to the North, but the South also, in the coming time.

When the great work before us shall have been accomplished, we shall not be, as we in times past have been, a land of freemen only in name; but the old flag will float over a nation of *freemen*, without a single stain upon its folds.

### An Open Winter.

The old settlers have for some time been talking of an open winter. It looks as if their talk was that of knowing persons. Whether they judge by the quantity of stores which the squirrels have laid in, or the thickness of the corn husks, or the way the moon rides in the sky, or the peculiar look of matters when the swine are butchered, or the ancient sayings, we are unable to assert; but we do know that we have always been wont to attach a good deal of importance to what the "old folks" have to say about these things, and that it looks as if their foretelling was coming to pass in real earnest.

### Sign of Progress.

The friends in Cleveland, Ohio, are making arrangements to have a *Ball*, we understand, where regular Spiritual meetings will be held. Quite an interest is being manifested in the cause in that section.

### Photography and the Stereoscope.

The Photographic Art is rapidly making us familiar with the finest creations of art and the grandest scenes in the natural world. Nature, from her boldest forms and features to her most placid scenes and feeble aspects, is brought home to our perception and consciousness. With the aid of the optical instrument known as the Stereoscope we give to the pictorial representations of natural forms and the splendid creations of genius, every appearance of outstanding and solid objects. Hence the stereoscopic view, as a means of pictorial and topographical illustration, is unequalled by all the remaining agencies of science and art combined.

Walking into the American House of the London Stereoscopic Company, at No. 579 Broadway, we are invited by Mr. James L. Wankam—the gentlemanly head of that establishment—to a seat at his table; and, *sans ceremony*, we are introduced to the world in general. We look through the British Isles in fifteen minutes, with a vision so much enlarged that we comprehend all objects of interest. We make a journey across and around the Continent in an armed chair. We ascend the Alps without a mule, and descend into the wildest mountain gorges without an effort at locomotion or the danger of stumbling by the way. We visit palace halls and gardens; and are permitted to gaze at forms of queenly beauty, while we proceed to make ourselves familiar with the living illustrations of courtly grace and princely splendor. We walk reverently in the light of old temples, or stand in voiceless meditation by the mausoleums of the illustrious dead. Pale Egypt with the rent veil of her solemn mysteries; the Magic Isles of Greece, with her sculptured revelations and the "frozen music" of her architecture; and the Holy Land, with the halo of the Messiah resting over it forever—all pass before us.

We are happy to observe that in this way one may visit London and not get lost in a fog; nor is he likely to hear the institutions of his country misrepresented and our national character defamed. We go to Paris without a passport, and come back again without a steamer. In this way one may visit all the most picturesque scenes of the Old World—the curiosities in Nature, the abodes of Royalty, the halls of Science, the galleries of Art and the temples of Religion—at the least possible sacrifice of time and money. By investing a small sum—much less than he would pay for a cabin passage across the Atlantic—he may take the whole country home with him and keep it for the gratification of himself and his friends! In such a possession he will find a constant source of rational pleasure and profitable instruction. Those acquisitive people who would like to possess everything in a convenient form for preservation should apply to Mr. Warner, who for a few pounds sterling will be happy to give them *THE WORLD IN A STEREOSCOPE*. E. B. R.

### In Louisiana.

Accounts from this once proud and wealthy State make its present condition anything but flattering, as a picture of contentment and happiness. They say that, in the interior, where once was plenty and prosperity, now rules desolation and ruin. The crops are unharvested, the servants demoralized and reduced to starvation and sickness; property of all kinds has sunk to a merely nominal value, and members of families seek a precarious subsistence among distant friends. It is a very sad state of affairs to contemplate. Such are the first fruits of a policy which rebellious and wicked men combined to force upon that unwilling people. Having made their own bed, however, we suppose they must lie in it. It was not forced upon them at all. Fully alone commended their present sufferings to them. When they have had so much of it as to bring repentance to their hearts, they will voluntarily choose a better lot. Truly, we should suppose that a commercial State like Louisiana, would turn from her wicked ways without a single day's delay longer.

### Free Spiritual Meetings.

The subscribers to the funds for carrying on the free meetings for the year 1868, in this city, met in Lyceum Hall, on Monday evening, Dec. 29th, for the purpose of choosing a Committee of Management, when the following named gentlemen were chosen for that purpose: Phileas E. Gay, John Wetherbee, Jr., Daniel Farrar, Jacob Edson, J. S. Ladd, (East Cambridge), F. A. Gould, Bela Marsh, Lewis B. Wilson, Wm. E. Lewis, Edward Haynes, Jr., W. P. Pierce, Charles E. Jenkins, George W. Smith, (Dorchester), J. Dinamore, Dr. R. B. Perkins, J. P. Hayes, Dr. H. F. Gardner, J. R. Bassett, J. S. Ware, D. Sargent, (Charlestown), G. L. Cade, (Cambridge).

The experiment of free meetings during the past year has proved an entire success; the audience having been as large as the capacity of the hall would admit.

The above named Committee will meet in the same hall on Monday evening, Jan. 5th, for the purpose of appointing sub-committees, and the transaction of other important business to the society.

There is need of more funds, as only sufficient has thus far been subscribed to warrant the Committee in starting the meetings on the free principle another year. It is hoped those who feel an interest in so praiseworthy an object, will give the Committee what aid they can.

### "O, You'll Find It in California."

This State appears to be one of the most valuable in the Constitution of States. The above quotation holds good as to the finding of almost everything in California. The squatter finds gold, the gold hunter finds silver, the silver miners stumble on quicksilver, fruits of every kind grow in profusion. No sopher is anything wanted by the world than it is found there. Now that North Carolina has stopped sending forth her naval stores, California comes to the rescue, and tells us that she has turpentine and rosin for us, and will soon be furnishing a large supply.

### An Important Opinion.

Attorney-General Bates has drawn up an elaborate opinion on a claim that came before the Treasury Department, that a colored captain of a coaster is not a citizen of the United States. Mr. Bates says he is; that all free persons, without distinction of race or color, if native born, are citizens. And he pronounces the notorious Dred Scott opinion on this point, void. Thus is another unobtrusive but very important position in advance taken by the United States Government in favor of freedom. It is done in good faith, as a mere matter of ordinary business.

Confine not your charities to the good. If you give to the unfeeling, you do to them what heaven has done to you.

### What is Spiritualism Doing?

Spiritualism is practically developing the Christian virtues, and first of all, charity. Some people take hold of Spiritualism, and for a time admire it, but are long they get disgusted with it and sick of it. Why is it so? It is simply because they have not charity enough yet developed to carry it out. They must wait a little while before they go further on the road of spiritual progression.

Spiritualism is a school of charity. Charity is the greatest of all the virtues that Christ admonished us to cling to. A few people get disgusted with Spiritualism, and say that they will renounce it, because some other people who call themselves Spiritualists are so bad. This is only for a want of charity. It is the work of Spiritualism to uncover and destroy the sources of the physical world, and open to our view a better world.

Spiritualism advises us to see ourselves as others see us, and see all others only as we see ourselves. It teaches us to regard all that pertains to angel communion as being pure and holy, as it really is. Everything about Spiritualism is pure and holy in reality; all that is hateful, gross, impure, devilish, to our perception, does not belong to Spiritualism, but to the material world, which we must pass, and are all passing through. And as we must pass the hateful things of life as well as the agreeable, by Spiritualism we are admonished to journey on with the blessed garments of charity—charity sufficient to cover all deformities we may chance to pass by in our pilgrimage, so we may all journey peacefully heavenward. It teaches us to see well to ourselves that we do not soil and condemn; for the naughtiness of scolding and condemning is almost, if not quite, as bad as the naughty deeds we scold about and condemn.

Let not Spiritualism be renounced, for the futile cause of slanderous surface reputation. To talk with the dead, the beautiful dead, to commune with angels, is too grand, is too beautiful for words to express. To talk with an angel is the mightiest thing of our earthly lives. To catch the radiations of spiritual light by spiritual intercourse now, though fractional and imperfect it may be, is but a foretaste of that vast hereafter which is to be radiant with the same, that world of spiritual existence to which we are all fast and surely approaching. If there is life after death, which the great mass of human beings admit, Spiritualism must be useful and interesting, for its mission is to tell us about that life.

Who is there that has been a devoted Spiritualist for ten years that cannot say every year in spiritual experience has magnified the virtues of life, and has added new and fresh beauties to the store of human affections, has developed new delights, a broader horizon, a firmament of more universal love, a new world for the eyes of the soul to look upon? A. B. C.

### Why not Use It?

There are more than two hundred millions of gold now lying idle in this country—earning little or nothing. Some estimate the amount much higher. If this vast sum could be had by the Government, at a reasonable rate of interest, it would prove of incalculable benefit; as the cause of freedom, but not more so than to the people themselves; for they would get it all back again in less than sixty days. It then could be redeigned to the Government with the same good results.

The currency of the country consisted, in November, 1861, or before the war had produced any special effect upon it, of \$210,000,000 in specie, and \$180,000,000 in bank bills. Now, the specie is practically withdrawn; some of it is exported, most of it is hoarded; and our currency consists of about \$210,000,000 of United States notes of various denominations and forms, and \$567,000,000 in bank bills. In other words, the United States notes have taken the place of the specie, and the banks have increased their issues \$37,000,000.

### Dr. A. B. Child's Letter.

To the *Banner of Light*, a spiritual paper published at Independence, Iowa, is so full of the milk of human kindness, that we feel inclined to pop it, to show the reader what kind of a spirit controls the author of "Whatever Is, Is Right."

Mrs. M. M. DAVIES: My Dear Friend—I have just received your kind letter of Dec. 4th, asking me to contribute for your interesting paper the coming year. I will do so freely and with great pleasure. I was forcibly struck with the following touching sentence in your letter, viz: "I could not pay the expenses of my own and little girl's manual labor, in the office." May God bless those little hands that set up type to spread the light of love and truth out before the world. And may God bless with double blessing your own well directed efforts of industry. The revelation made by the above quotation from your letter, makes the Rising Tide a great deal more interesting to me. Angel innocence, and well directed industry and honesty, shall be faithful chariot of truth.

I send you one dollar for your paper: one year—and if it is not enough, I will send you more. A. B. CHILD.  
15 Tremont street, Boston, Mass.

### The Baptist Denomination in Boston.

The Christian Era speaks somewhat discouragingly of the Baptist interests in this city. It says:

"It must be conceded, that from some cause our denominational interests in Boston have not held their own for the last decade. Something must be done speedily, or two or three of our churches will lose their viability. Several of them have not had for several years a stated Sabbath congregation so large numerically as the reported membership of the several churches. Surely this ought not to be. The reported membership of a Church ought to be regarded as a correct index of its actual strength. We do not see how this can be, except our Associations adopt the rule of entering upon the minutes the number of resident members as well as the total membership. It might be well if this were done."

### Lyceum Hall Meetings.

Our friends will be glad to learn that they have another opportunity to listen to the elevating inspirations of Bro. H. B. Storer, who speaks before the Society of Spiritualists in Lyceum Hall, on Sunday, Jan. 11th, afternoon and evening.

### An Evening with Mr. Foster.

The Lowell Courier of the 30th ult. contains a long account of a *seance* its editor and others attended at Mr. Foster's rooms in the American House, Lowell, the evening previous, which was entirely satisfactory to all present. We shall print the article in our next.

The donations in aid of our Free Churches come in slowly. We are under great obligations to the donors, as, at this time, we need all the material aid we can get. We have continued our circles for nearly six years, at great expense to us, in order that the people as well as believers might receive the "new gospel"—without money and without price. But now the times have sadly changed, and we cannot afford to continue them, unless the friends aid us.

### The Coal Question.

All people rejoice when a monopoly is likely to be brought to an end; and everybody—many coal-dealers—will rejoice to learn that the coal-selling monopoly has just been struck a heavy blow that will knock the wind out of it permanently. One of the leading and wealthiest coal-producing companies of Pennsylvania—the Delaware, Lackawanna and Western R. R. Co.—has just started a plan of public sales of their accumulated coals, which will throw the power into the hands of the buyers, instead of the dealers. This Company announces that they will sell monthly, about the 20th of every month in the year, what coal they may have on hand, at public auction, in the city of New York. They put up thirty thousand tons on the 23d of December last. This coal *dealers*, as well as consumers, get the advantage of this movement; they can buy from month to month only what they require, and run no risk of prices ahead, as they are now forced to do under the system of making contracts in the Spring for delivery during the year. The plan likewise operates as a check upon other companies to combine in keeping up high prices; and we all know that has been as *loud a need* as any other of these modern times. It is sincerely to be hoped that the plan will work as well as it ought.

### Correspondence in Brief.

Mr. Horton.—The lecture by Mr. Farlee you published last week, must be interesting to every one who reads it. And who can say that what he so boldly declares, without any human authority, about the five future years of our country, is not true to the letter? One thing I remember of Mr. Farlee. It is this: Four or five years ago he boldly declared that but a few months, or years at most, would pass, before the people of this beloved country would wield the sword, and be in deadly conflict with each other. Then, all who heard him laughed at his declaration. A. B. C.

A subscriber at Port Huron, Mich., on renewing his subscription, says:

"Enclosed I send Two Dollars for the *Banner of Light*, for another year, commencing with No. 13, Vol. 12. The *Banner* I must have to light me on my journey through this life, and to guide me to new beauties in the future."

A correspondent, writing from Fernandina, Florida, says:

"By one of the mysterious ways of a kind Providence I recently received a copy of the *Banner*, and was, I assure you, much interested in its contents. It was indeed welcome. I hope and trust it will be amply sustained."

D. V. LIBRARY MIAMI, Mich., writes:

"The *Banner* comes to me weekly with its pleasant face beaming with a smile of 'love to all,' and its sterling pages glittering with the precious gems of mind. The good cause marches steadily onward in Michigan, and many glad hearts beat responsive to angel whisperings of love and duty. The 'signs of the times' indicate the dawning of a bright and glorious day on the realm of thought and mind. The Sun of Wisdom, although yet below the mental horizon, flings with its beauteous rays the distant East, and is rising, slowly but surely, up to the full and perfect day."

A subscriber, writing from Baltimore, Md., says: "I have read several copies of your paper, Mr. Editor, and I must say that I am well pleased with its liberal tone and progressive sentiment, though I am not a believer in Spiritualism, as I now understand it. Educated in the Orthodox faith, its dogmas do not satisfy my reason. Desiring to hear both sides of the question, and to maintain the attitude of an earnest, sincere inquirer after truth, I shall welcome any light your paper can throw upon doubtful points."

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

T. R. H. SOUTH PORTSMOUTH.—In answer to your question: "Whether the so-called spirit photographs are really what they purport to be?" we refer you to a spirit message, given at our circle Nov. 17th, and published on the 27th ult. Further: a gentleman called on us a day or two since, and showed us a card, upon which with himself appears a form of a man. He recognizes it as the likeness of a friend of his—a minister of the Gospel, who, he says, preached in Chelsea some twenty-five years ago.

J. C. Q. MONROE, Mich.—We have no circulars of the kind you desire. We will hand your letter to the parties interested; however, and presume you will be accommodated. In regard to your second question, do as you please. Question third: It was the son, instead of the father—as we are informed. Fourth: A great majority of our messages have been identified by parties interested.

W. C. ARVID, Ind.—We can only furnish Vols. 6 and 7, (bound together).

### Poisonous Coffee for Soldiers.

An exchange says, "A friend writes from Vermont that the 'Prepared Coffee,' which is furnished extensively to the army, is a fruitful source of the sore sicknesses which are carrying so many thousands of strong men to the grave. He says that soldiers who have been in camp not over two months, and who were always healthy before, but then were taken down with typhoid fever, declare that it was the prepared coffee which produced the sickness. We name the matter in hopes that some skillful and humane surgeon or chemist in the army will look into it, and, if the facts are so, take measures to have a stop put to its introduction in the army."

### Death of a Hermit.

Old Joe Plummer, the hermit, of Meredith, N. H., died on the third day of last month, in the eighty-eighth year of his age, sixty-seven of which he spent in solitude, obtaining everything he used by the labor of his own hands. Most of his time was devoted to cultivating his acre of land and reading his Bible. He lived remote from neighbors, and devoted to a moment such to the many visitors who were attracted by curiosity to see him. He foretold the time of his death with accuracy, and expressed the wish to be alone not only in life, but in death.

### The Emperor of Russia.

It is reported that the Emperor Alexander, not content with emancipating the serfs, has issued a ukase for a radical reform in the whole system of Russian law, which is to be placed on a basis similar to that of the more civilized European nations. It does not appear that the Czar's belief in Spiritualism prevents him from being a practical man; but of the country it builds him a practical man with a practical decision in the right course.

The population of the Russian Empire in 1725, was 14,000,000; in 1838, 30,000,000; and at present it amounts to 65,000,000.

### ALL SORTS OF PARAGRAPHS.

Threats from whatever quarter, never frighten us. We love our enemies; and when one loves his enemies, his enemies can never do him the least harm. We remember a man whom we met in a hotel some time since—he called us and Spiritualism "all humbug." A very short time afterwards he was taken sick—had a physician—then another—discharged both—was getting worse—he pined him—asked him if he would have a spiritual doctor—said he would have anything, if he could only get relief—we called in a medium (one of those he had denominated "humbug")—the spirit doctor prescribed for him—he had no money to pay his bills—he bought his medicines—watched over him a fortnight—he was cured—became a Spiritualist in consequence—said he would pay when he earned the money—was told by the spirit doctor that there was nothing to pay—we endorsed the decision—the "stranger in a strange land" was thankful—prayed to God to prosper us—our eyes became moist—we left. This is the kind of "humbug" many Spiritualists are continually practicing.

We stated in our last that the cheap 25 ct. edition of *Brown's Brain Brover* was out of print, and we could supply our customers with only the 50 ct. edition in consequence. Since then we have made arrangements to supply all those who desire to purchase this interesting work, with the cheap edition; as heretofore. See advertisement.

The friends of Ned Kandall, the celebrated *big game* player, will find a characteristic message from him on our sixth page.

Mrs. Porter's fine story, which has occupied our columns for some length of time, is concluded in this number. We have several fine Original Stories and Translations on hand, which will be published in rapid succession.

We shall publish in our next "THE EXPERIENCE OF A SPIRIT ON ITS ENTRANCE INTO THE INNER WORLD," by Dr. Henry T. Child, M. D., of Philadelphia.

"THE QUESTION OF CHRIST"—an essay by J. D. Mandell, Esq.—will appear in our next.

By their notices in another column, it will be seen that the New England Carpet Company, 75 Hanover street, are selling their splendid stock of Carpets at much under the present market prices. They have adopted the one-price system, which is a capital idea, as it saves the purchaser and seller much trouble. Call at their establishment before purchasing elsewhere.

We wish to ascertain the present address of Dr. O. S. Leavitt.

Read the interesting letter from Mrs. F. O. Hyman, which we have placed on our third page.

A very interesting letter from Horace Dresser, Esq., of New York, to Secretary Seward, on the "Emancipation and Extradition of Slaves," will be found on our third page.

Miss Cora Willburn's address, after this date, will be: Paris, LaSalle County, Illinois, care of Mrs. Carrie Paul.

Jeff Davis is getting rabid. He barks terribly; and it is said water is hateful to his sight. He will yet be the laughing-stock of the world.

Gossip respecting French intervention is common at Washington.

Paris Spinnello, a Tuscan painter, is said to have painted Lucifer in his picture of the fallen angels, in so hideous a manner, that he was afflicted at his own work, and affected in his scenes ever after.

A very remarkable talking automaton is exciting the curiosity of the Parisians. It has been constructed by M. Faber, late Professor of Mathematics at a German University, and is stated to be by far the most successful effort that has yet been made to imitate the human voice.

How melancholy the moon must feel when it has enjoyed the fullness of prosperity, and gets reduced to the last gasp.

We are too apt to criticize in others' conduct that which we would consider unavoidable if placed in their circumstances. Self-love, however, is no small impediment in the way.

In Europe they make patent gutta percha boots for horses that have spoiled their natural ones.

Benefits are blighted by imprudence; misfortune is blunted by decision and industry.

There are ties which should never be severed, as the ill-used wife said when she found her brute of a husband hanging in the garret.

Words are often signs of ideas, and quite as often of the want of them.

The Post-Office Department has given notice that American silver will only be received at the following values: the dollar at 95 cents, half dollars at 45 cents, quarter dollars at 24 cents, and dimes at 9 cents.

It is said that the territory of Nevada will shortly produce from two to three millions of gold and silver per month.

One of the wealthiest paper manufacturing firms in the country has just invested \$30,000 in new machinery for the use of straw. We saw a sample of straw paper recently, which we could not distinguish from that made of cotton. It was perfectly white.

NO WONDER THE PEOPLE ARE POOR.—The Emperor of Austria wants \$600,000 more for next year for his civil list (private income), than he had before. This, he probably thinks, is a fair increase of salary, considering his valuable services and increasing family. Last year he only had \$3,700,000, or over \$10,000 a day; and finds such close economy, doubtless, hurtful to his constitution.

Garibaldi is said to have observed lately, "I will try once more, and if I do not succeed, then I will retire. But I shall succeed."

The indications now are, that gold will soon take a sudden turn downward. The production will probably increase largely the coming year, owing to its high premium, while the foreign demand cannot materially affect the market.

Ex-Governor Hicks of Maryland, has given in his address to the President's Emancipation policy. He has just been appointed to fill the vacancy in the United States Senate, occasioned by the death of Senator Peace.

Correspondents of the Department of Agriculture conversant with the progress of sorghum culture in this country, and qualified to judge accurately of this season's progress, estimate the aggregate quantity of sorghum syrup at 40,000,000 gallons, and the area cultivated at 250,000 acres. In 1859, by the showing of the last census, the product was less than 8,000,000 gallons. If this estimate should prove correct, it is sufficient to supply more than half of the syrup and molasses demand of the United States.

It is becoming quite common now in New York to appear in marriage notices in the papers "No bands or ornaments," thus obviating the misunderstanding and offense which would necessarily arise among friends and acquaintances from a want of knowledge of the fact and accepting the responsibility of the omission and discrimination, always incident to the custom.

What a woman's value is to a doctor? What 't is on the rail.











**MISCELLANEOUS AND REFORM WORKS.**  
**A Sermon on False and True Theology.** By Theodore Parker. 8 cents.  
**A False and True Revival of Religion.** By Theodore Parker. 8 cents.  
**The Revival of Religion which we Need.** By Theodore Parker.

The Effect of Slavery on the American People. By Theodore Parker. 8 cents.

The Relation of Slavery to a Republican Form of Government. By Theodore Parker. 5 cents.

Free Love and Affinity. By Miss Lizzie Doten. 6 cents.

A Kiss for a Blow: or, Stories for Children. By H. C. Wright. 35 cents.

do. do. Illustrated. do do 50 cts.

Love and Mock Love. By George Stearns. 25 cents.

Optimism the Lesson of Ages. By Benjamin Blood. 60 cts.

Night Historical and Critical Lectures on the Bible. By  
 Henry C. Wright. \$50.  
 The Mistake of Christendom; or, Jesus and His Gospel  
 before Pasts and Christians. By George Burdett. \$1.50.  
 Marriage and Parentage; or the Reproductive Element  
 in Man, as a means to his Elevation and Happiness. By  
 Henry C. Wright. \$1.00.  
 The Unwombed Child; or, The Orime of an Undernerved  
 and Uneducated and Untrained Man. By Henry C. Wright.  
 25 cents; cloth, 45 cents.  
 The Errors of the Bible, Demonstrated by the Truths of  
 Nature; or Man's only Infallible Rule of Faith and Prac-  
 tice. By Henry C. Wright. Paper, 25 cents; cloth, 40c.  
 Unconstitutionality of Slavery. By Lysander Spooner.  
 Paper, 25 cents; cloth, 40 cents.  
 An Essay on the Trial by Jury. By Lysander Spooner.  
 Leather, \$1.50; cloth, 75 cents; paper, 15 cents.  
 Personal Memoir of Daniel Drayton. 25 cents; cloth, 40c.  
 The Book of Nations, compiled by John Hayward, author  
 of several Gazetteers and other works. Paper, 50 cents;  
 cloth, 75 cents.  
 The Science of Man applied to Evidences; their Causes,  
 Cure and Prevention. By Lewis C. Hough. (Man's Life  
 in his Universe.) Paper, 80 cents; cloth, 15 cents.  
 A Wreath for St. Prince; being Sketches of Eminent  
 Shoemakers. By J. Prince. 40 cents.  
 Christ and the Pharisees upon the Sabbath. By a Sin-  
 cerely Christian. 25 cents.  
 The Science of Man. Georgia. Edition. Narration of 2nd

W. Palmer, who was the author. Paper, 25 cts.; cloth, 40c.

**Engene Beckard's Physiological Mysteries and Revelations.** 100 cts.

**Facts and Important Information for Young Men, on the subject of Masturbation.** 19 cts.

**Facts and Important Information for Young Women, on the same subject.** 12 cts.

**Report of an Extraordinary Church Trial; Conservatives versus Progressives.** By Philo Hermon. 15 cts.

**A Voice from the Prison, or Truths for the Multitude.** By John C. Smith. 16 cts.

**Thirty-Two Wonders: or the Skill displayed in the Miraculous of Jesus.** By Erol. M. Duran. Paper, 25c.; cloth, 40c.

**A Dissertation on the Evidence of Inspiration.** By Dr. Duane Kelly. 16 cts.

**Lays of Liberty.** 20 cts.

**A Voice from the Parsonage, or Life in the Ministry.** Published under the patronage of Dr. Edward A. Park, of Andover. It is interesting as a work of fiction, and it is a good companion to the "Minister's Wooing," by Mrs. Anne Kelly. 50 cents; gilt, 75 cents.

**Rest of**

**"FALLOUTS" OF THE REPRODUCTIVE ORGANS;** by Russell T. Firth, A. D. **The Sexual Organism;** by James C. Jackson, M. D. \$3.00.

**Consumption.** How to Prevent It, and How to cure it. By James C. Jackson, M. D. \$1.00.

**The Arguments on State Rights and Popular Sovereignty, Examined and Refuted.** S. B. Whitman. 5 cents.

**The American Crisis; or the Trial and Triumph of Democracy.** By Warren Chase. 50 cents.

**A Splendid Steel Engraving of S. B. Erittian, Jr., Aide to Capt. W. D. Porter, who was killed on board the U. S. Gunboat Essex, at the taking of Fort Henry, February 6, 1862.** 50 cents.

\$20 per cent. will be added to the annexed prices, for postage, when books are sent by Mail. On Books sent to the Pacific Coast, double Postage.

Address, — "BANNER OF LIGHT,"  
168 WASHINGTON STREET, BOSTON.

**GENERAL DECLARATION OF PRINCIPLES**  
OF THE

**SOCIETY OF THE LYCEUM CHURCH-  
OF SPIRITUALISTS,  
WITH A PLAN OF ORGANIZATION,**  
Embracing the following subjects:— Objects of the Society  
—Articles of Belief, Commonly Accepted as Truths by  
Spiritualists.—Basis of Spiritual Beliefs.—Concerning the  
State of the Soul in the World of Spirits.—Of the Supreme  
Being.—Of Religion in General.—Of the Sunday Spiritist  
Meetings.—Of the Character of the Addresses.—Of Speakers  
—Of Internal Management.—Of Resources.—Of Membership  
—Designation of the Society.

The above is the title and heads of the contents of a very  
neatly printed pamphlet, being the Report of the Committee  
on Organization, of the Society of Spiritualists of Boston. It  
is a document which will interest Spiritualists all over the  
country.

For sale at this office. Price 5 cents; by mail 6 cents.  
June 28.

---

**New York Advertisements**

**The Early Physical Degeneracy of AMERICAN PEOPLE.**  
*And the Early Melancholy Decline of Childhood & Youth*  
**JUST PUBLISHED BY DR. STONE, Physician to the Prov-  
 of Lung and Hygienic Institute, a Treatise on the above sub-  
 ject, the Cause of Nervous Debility, Marasmus and Consump-  
 tion, Wasting, Dropsy, Stasis, the mysterious and hidden  
 Causes of Palpitation, Impure Circulation, and Diagonal  
 This is a most thrilling book and is the result of thirty  
 years' experience of the author in more than two thousand  
 cases of this class of direful maladies. It has been written  
 from conscientious and philanthropic motives, and appeals  
 most emphatically to Parents, Guardians and Youth, for a  
 desirable remedy and to restore the already shattered health,  
 render to their wives and racks for civilization. Send for  
 red stamps and obtain this masterly effort. *Post paid to you  
 and get this Book!*  
 Each case is scientifically determined and the true plan of  
 treatment adopted from analysis of the excretions of the  
 kidneys from the blood, and from printed interrogatories  
 furnished each applicant. The Institution makes use of a**

powerful Microscope, and Philosophical Apparatus. Patients applying for Intergovernmental or advice must indicate their status, to most attention. The Hourly and Evening Sessions are found at the institution for consultation, from 8 A. M. to 8 P. M., of each day. Sunday in the forenoon.

Address, DR. ANDREW STONE,  
Physician to the Troy Lyong and Hygienic Institution, and Physician for Diseases of the Ear, Throat and Lungs,  
86 Fifth-st., Troy, N. Y.

**TO FEMALES—MRS. DOCTRINE STONE,**  
The Matron of the Institution, who is thoroughly read and posted in the intricate nature of the many afflicitive and prostrating maladies of more modern origin, will devote her attention to the treatment of all such cases, whether peculiar to her sex. Among the many diseases daily met with, and which she treats with unheeded success, are chronic inflammation, ulceration and prolepsis of the womb.

The Medicated Ascending Douche: a most important curative, for the treatment of various diseases of the Female, can be consulted. Mrs. Doctrine Stone, confidentially, by letter or personally. Address MRS. N. O. STONE, M. D.  
Feb. 8, 1y Matron to the Institution, Troy, N. Y.

**FAMILY DYE COLORING**

**FAMILY DYE COLORS.**

LIST OF COLORS.

<i>Black,</i>	<i>Salmon,</i>
<i>Dark Brown,</i>	<i>Scarlet,</i>
<i>Snuff Brown,</i>	<i>Dark Drab,</i>
<i>Light Brown,</i>	<i>Light Drab,</i>
<i>Dark Blue,</i>	<i>Yellow,</i>
<i>Light Blue,</i>	<i>Light Yellow,</i>
<i>Dark Green,</i>	<i>Orange,</i>
<i>Light Green,</i>	<i>Amberine,</i>
<i>Red,</i>	<i>Salverine,</i>
<i>Purple,</i>	<i>French Blue,</i>
<i>Alain,</i>	<i>Royal Purple,</i>
<i>Crimson,</i>	<i>Violet,</i>

**FAMILY DYE COLORS.**

For dyeing Silk, Woolen and Mixed Goods, Shawls, Scarfs, Dresses, Ribbons, Gloves, Bonnets, Hats, Feather, Kid Gloves, Children's Clothing, and all kinds of Wearing Apparel, with perfect fast colors.

**A SAVING OF 50 PER CENT.**

These Dyes are mixed in the form of powders concentrated, and thoroughly tested, and put in packages: 100 packages of 100 grains each, or 1000 grains each, as required.

otherwise cost five times that sum. The process is simple, and any one can use the Dyes with perfect success. Directions held.

Manufactured by HOWE & STEVENS, 308 Broadway, Boston.

For sale by Druggists and Dealers in every City and Town.

Nov. 23. Am

---

**BOOKSELLERS' AND NEWS-VENDERS' AGENCY**

---

**Sinclair Tousey,**  
123 Nassau St., New York, General Agent for  
THE GARNER OF LIGHT,  
would respectfully invite the attention of Booksellers, Dealers in cheap Publications, and Periodicals, to his unequalled facilities for seeking and forwarding everything, in his line, to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited.



