

Correspondence.

Letter from Mrs. Hyman.

Will you again favor me, Mr. Editor, with room in your columns for a few words of communion with many of their readers who are asking if I am still in the lecture-field, and if so, or if not, as to address 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 mother, 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, Mrs. J. H. Hyman, Buffalo, N. Y. To those who, from time to time ask of my position in relation to the great national contest, 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 outlook 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 canvas 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 out 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." Omnipotence, kingdoms, principalities, republics—all organic matter may roll forward into the era of a new 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 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 as I am 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 alights, 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. Thus it seems to me that 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 dress 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 roiling folds of her crystalline ore, she shall raise those eyes heavenward to behold her divine inheritance, she will have no more the attraction to barter it for potage, though its name be gold or silver. So I walk the round of the watch-tower, and in the midnight darkness listen to the voice of those who roared 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 shock,
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
bold
The sacred limbs riven, and battered for gold,
They warned thee, through martyr, and prophet, and seer,
That doom for the faithless despoiler was near;
But destined by pride, from high Heaven we turned,
And the voice of the seer and the prophet was spurned,
But though my dear country, my heart bleeds with
woe,
That thus the dear blood of thy children must flow,
That the bravest and truest of sons must be sold,
That thy soul be purged of its leprosy stain;
"Twill be theirs to look back through the ages to
come,
And see their dear land of old freedom a home!
Rejoicing that to them 'twas given to be
Laid on War's red altar, that man might be free.

Buffalo, N. Y., Dec. 21, 1862.
F. O. Hyman.

Mediums for Wonderful Manifestations.
Last spring I visited Jeffersonville, Indiana, and there attended a circle at the house of Mrs. Williams, who has a daughter about seventeen years of age, whose presence tables and ponderable quantities will raise and move in the light without physical contact. Writing is also produced without visible hands, the pencil held, to move, and move.

At the same time, the pencil held, to move, and move.

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

At Monroe, Indiana, I visited the house of Mr. Matthews, Recorder of Delaware Co., and there witnessed 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 I on the outside; the room well lighted. The spirit hand took hold and pinched mine, 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 distant. Various kinds of magical 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 Slade, a well known clairvoyant medium of Jackson, Mich. In his presence all the manifestations occur, except the working of the dial that I witness in the presence of Miss Jordan, and in addition, is frequently raised, bodily some four or five feet off from the floor. Mr. Slade gave two magnificent 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 soldiers of Toledo, in the public Hall before a crowded house, after public notice, and were well received.

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

Yours truly, L. K. COOLMAN.

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 advancement of humanity in liberty and happiness, or their more complete enthrallment, will be evolved. We believe that the influences of spirits are being more effectually 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 back 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 Spiritualists 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 inhabitants thereof." So that our public men will be served to act in accordance with their highest convictions, and our noble army, its officers and men, feel that they are not only battling for the establishment of freedom for all men and a pure Republic for themselves, but that they are fighting for the establishment of a power and influence that will be controlling 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 spine,
The genial, princely fellow,
With golden locks, soft, curling, fine,
With eyes both bright and mellow.

His good steed was a butterfly,
On which he proudly sat;
Before him, as a page, did lie
A bright fiery, 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 saw this wood so drear,
He said: "How will I home?"
And added, viewing him and dale:
"And here will I carouse!"

May-zephyrus now did fan the air—
The veil of clouds dispersed;
The vernal sun shone bright and clear,
Its beams the wood traversed.

May-breezes blew down the vale,
The hidden springs all swelling;
And followed the first sunbeam's trail
A rustling and a welling.

And in the world, faded trees
There was a day stirring;
They budged, blossomed in the breeze,
And leaved, without demurring.

And also there, of fresh green moss,
Upon the expanse,
Droisted with flowers small and grass,
A table-stall was laid.

Soon in the trees the birds did hold
Each cunning little nest;
While in the foliage were concealed
Musicians of the best.

And when, from their delightful song,
The birds, fatigued, abstain,
Young Spring-born frogs, with lungs quite strong,
The symphony maintain.

Now when the joyous, smiling May
Saw all prepared well,
He to the Sexton went straightway,
To ring the church bells.

The cockcrow cried, and far and near
"Twas echoed o'er the earth;
In every corner to declare
Of gentle Spring the birth."

A beautiful "Revelation"—Bulwer eloquently says:

LINCOLN'S CALL.

Written for the Banner of Light.

BY MRS. F. O. HYMAN.

I came, for ye called me to grasp the State helm,
That the 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 rill.

I come not for honor, or glory, or fame,
For higher than pride in my soul burned the 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! I honor thee unsullied and pure,
Her laurels unfaded, her bulwarks secure,
Her children's inheritance stainless and free,
On mountain and valley, on river and sea.

On virtue unblemished by one single stain,
Her banner unfurled of one single strain,
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 feel
On the "true and the brave" to arise, one and all,
To the holy endeavor of saving their land
From the unholy touch of a pariah hand!

With one mighty impulse in Freedom's name start
With one prayer of spirit, with one throbbing 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 editors of Congress, known as fugitive slave laws. To those decisions I beg leave in this letter to take exception. The more recent one of these laws is no less execrable than its execrable ancestor, the Arch-Traitor, now lurking in faithless European circles of society, 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 President 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 once willing instrument, the American Congress.

I proceed to inquire whether Congress has power to enact the laws found in the Statute Book, providing 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 Constitution, "No person held to service or labor in one State, in consequence of any law or regulation thereof, shall, in consequence of any law or regulation thereof, 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, devoid of any grant of legislative power, and contains nothing necessary in a Charter of Government, which, for the most part, the Constitution was intended to be, containing grants of power and the modes of its exercise. The passage is itself a fundamental law passed by the people of the States—above all other legislation—and not capable of any alteration or amendment, except by the people themselves, in the manner in which the existing amendments were made. Nor does it operate any investment 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 extradition secured by this Treaty of the States, entered into by its adoption in their Conventions.

The question recurs—has Congress any power to legislate on the subject of reclamation and extradition of slaves? The answer involves an inquiry into the nature of the instrument known as the Constitution, or of certain articles thereof, conceived by some to contain warranty for the exercise of legislative 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 Government, but which are clearly compromises, inserted to harmonize conflicting states and conditions of society, and which, if evoked out of its pages, would not lessen its adaptation to the great end for which it was made, namely, the administration of a Federal Government—provisions which would equally well suit the exigencies of the States under the old Articles of Confederation, as under the new order of things—language which more readily conveys the idea of a Treaty stipulation between States in their capacity of independent sovereignties, continuing to exercise all the original and inherent powers belonging to them before a General Federal 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 Government—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 Covenant, or Treaty.

All difficulty vanishes, when it is allowed 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 observed by the States forever, while the new Government should continue to exist.

Such stipulations 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 legislative power, because so incorporated. If those stipulations 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? It may, if the grant be to that branch of the Government, not otherwise. Does it legislate in the matter of other Treaties, those made with foreign States and Powers? Never, except it be to "aid and to carry into effect stipulations which are not self-executing, or operative by means of executive action, as I conceive to be the Section above quoted. 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, until some agreement is reached to the President, or into effect its provisions? Does it not belong to the President, and not to Congress, to carry into effect this Treaty of the States? Is it not the province of the President to take care that the laws be faithfully executed? Is not the Constitution a law of the land, the Supreme Law of the land? Are not all laws 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 abundant caution, it is provided, "in all

amendment to the Constitution, that "The powers not delegated to the United States by the Constitution, 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 General Government was created, and by which it lives and moves and has its being, will show that it sought to apportion the powers of government among the Departments into which its administration was parcelled, viz, the executive, the judicial, the legislative. 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 intent 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 discoverable in *limine*. The first line of the first paragraph 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 legislation? 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 ungranted 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 implied, 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 reclamation and extradition laws of 1793 and 1850 be not found among the enumerated legislative powers of Congress, if these laws themselves are not "necessary and proper" for carrying into execution any foregoing power? What is, powers included in the enumeration, and if the Constitution has not vested in the Government of the United States, nor 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 Constitution 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 entered 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 lodged somewhere. In which department or officer 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 legislative, then Congress is forever barred and stopped in the original exercise of its functions in that behalf, 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 Constitution given above, vests in terms or by implication, power in the Government generally, or in the executive, judicial, or even legislative departments, or in any individual officer of the Government, and this vested power needs the aid of laws to carry it into effect, then Congress may furnish its enactments, and those of 1793 and 1850 are legitimate. It becomes, therefore, a question of necessity and propriety. Congress can have no original jurisdiction to make a single law to enforce or carry into execution a non-enumerated power.

Now it cannot be claimed that the extradition clause of the Constitution has within it any expressed 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 is necessary and proper that laws be made to carry it into execution, that body may never act in the premises. If it be a power that cannot be exercised, or in the language of the Constitution, cannot be carried 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 Government, in some of its departments, or in its officers, to execute any power that may lurk in the language 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 existence. They have neither preamble nor title indicative 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 there be such a power in *esse*, it never needed the help of the legislative arm of the Government.

Is the section I have been considering anything more than a great restraining and prohibitory Treaty of enactment of the States and specially intended to inhibit the exercise of State Sovereignty in the matter now submitted 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 appropriate

order of the prohibitory paragraphs, yet its language is remarkable for its self-similarity to them. It was one of the last things settled upon by the Convention which framed the Constitution. Hence it is among those of its clauses in an early 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 legislative advance to the extradition of an escaping slave. I say advance, because its language transmits the declaration, that it is only against any law or regulation in the States that shall obstruct the reclamation that the prohibition 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 stipulation, be executed. Federal legislation was never contemplated. Neither was it then, nor is it now, necessary. 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 prohibition 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 Constitution 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 extradition section is a law of the land, and unlimited in complete supremacy. It is of no importance by what name it may be known, or however it may be classed among the powers or prohibitions of the Government. 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 municipal or charter immunity, in the last analysis the result will be the same.

The reaction has received only sparing attention from writers on the Constitution. It seems to have been carefully avoided by all publicists whose works I have consulted. Kent, Story, and others, it would seem, when commenting upon the Constitution, might have given the vested 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 people. I quote from one of our writers on the Constitution, 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 judicial power was itself adequate to the desired effect. The practical view and most interesting which might have induced the States Legislatures, or the high tone which might be justly inspired to the General Legislature, were equally avoided. The people, by the adoption of the Constitution, had themselves legislated on the subject, and the judicial principle, in regular and dignified procedure, carried their legislation into effect."

It is safe to construe the section to mean that the States are the actors through their constituted officers or authorities. The restraining power of the section enjoins upon the States statutes and decrees, that they do not discharge, but deliver up the fugitive—has 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 compatible with State action, and to such does the section 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 pursuer must have unobstructed pursuit. His claim is upon the State, not with warrant authorized by Congress, but with regulation derived from the President of the United States, whose main 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 aforesaid 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 legislation 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 legislation will then be warranted, and not till then it will be legitimate. The founders of the government left this demand of the Constitution to the duty and responsibility of the President. They never contemplated Congressional resorts in the reclamation and extradition of escaping slaves.

Yours, &c. HOMER DUNBAR.

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 *esse* 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 his 'busse' each with some lighted candles. When I went thither a few days since, quantities of incense-smoke were kept burning in one or three large censers near him, adding 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 being in the public streets. I heard nothing of him till about one week ago. It is said by some that the mandarin and the rich gentry are proposing to build a temple here to his honor. Others assert that the mandarin 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 refusing all money offered him for his services, though he does not seem to object to a kind of self-appointed committee receiving, occasionally for the erection of a temple for him, such materials as timbers, bricks, &c. from those who imagine themselves to have been benefited by him. He preserves a devout appearance, notwithstanding his sudden popularity. He rings his bell very frequently, and falling upon his knees, bows toward the image of the divinity or the image 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 Swedish girl, who had given evidence that a curing change had been wrought upon her. She was walking with her father one night, under the stars, and was suddenly overtaken upon the gloom of heaven. At last, looking up to the sky, she said, "Father, I have been thinking if the wrong side of the heaven is so beautiful, what will the right side be."

A correspondent of the Pacific Benthol 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, "Shi men shing shing." The heart wishes exactly as

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

Banner of Light.

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LUTHER COLBY, EDITOR.

Nothing but War.

Whoever says 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 standstill. The pulpit seems 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 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 blood streams and begrimed with powder-stains, 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 nature, without hope or ambition; and munching 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-courteously serves 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 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 wind is but a whisper, 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 Hall, we understand, where regular Spiritual meetings will be held. Quite an interest in 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 delicate 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. WARD— the gentlemanly head of that establishment—to sit 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 chariot. 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 amount 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*. B. B. B.

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. Folly 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: Phineas 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. Dinwiddie, Dr. F. 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 Constellation 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 sooner 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 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 underserving, you but do to them what heaven has done to you.

What is Spiritualism Doing?

Spiritualism is practically developing the Christian virtues, and that 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 act so badly. 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 scold 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 reminiscences 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 day 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 out 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 relayed 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 copy it, to show the reader what kind of a spirit controls the author of "Whatever Is, Is Right?"

—Mrs. M. M. DAVIS: 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 formerly struck with the following touching sentence in your letter, viz: "I could not pay the expenses of the Bible, were it not for the diligent application 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 over 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 *Banner of Light* deal more interesting to me. Angel innocence, and well directed industry and honesty, shall be faithful chariots of truth.

I send you one dollar for your paper, one year—and if it is not enough, I will send you more.

Your humble servant, 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 visibility. Several of them have not had for several years a regular congregation so large as 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 real 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. Storrs, 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 8th ult. contains a long account of a *séance* 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 Circles 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 confined our appeals for nearly six years, at great expense to us, in order that the people as well as ourselves might receive the "new gospel." Without money and without gifts. 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 who 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. These 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.

Ms. Error.—The lecture by Mr. Pardee 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. Pardee. 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* 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, Fla., 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. LIBERTY MILLS, 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 beautiful 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 sentiments, 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 shew 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. C. 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, so we are informed. Fourth: A great majority of our messages have been identified by parties interested.

W. C. ATTOR, 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 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 Merodith, 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, at a moment's notice, 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 enables him to move with firmness and decision in the right course.

The population of the Russian Empire in 1752, 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—we pitied 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—we 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—we paid 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 35 ct. edition of BURMAN'S BIBLE 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 Kendall, the celebrated English 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 CHURCH"—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, 15 Haver street, are selling their splendid stock of Carpets, plush and 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 "Reclamation and Extradition of Slaves," will be found on our third page.

Miss Cora Wilburn's address, after this date, will be "Peru, 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 Spinello, a Tuscan painter, is said to have painted Lucifer in his picture of the fallen angel, in so hideous a manner, that he, was frightened at his own work, and affected in his senses 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 quarter.

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

In Europe they make patent gutta serena 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 48 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 \$500,000 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 \$3,750,000, 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 entitled to judge accurately of this season's progress, estimate the aggregate quantity of cane 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 at marriage feasts in the papers. No bride sent; thus obviating the misunderstanding and offence which would necessarily arise among friends and acquaintances from a want of knowledge of the fact, and accepting the responsibility of the countless and discriminating eyes so often to the customer.

When a woman's tidings go quicker than a man's, it is on the rail.

uncertainty and vague horror. My earth-life was not made conspicuous. I endeavored to perform my

to die. The more so, because the image of a beautiful maiden had entered my mind. I felt as if my eyes were about, to close upon the beautiful world and my kindred and friends. What an awakening came to my spirit. I found that a spirit-body has been forming for months, out of the elements of my suffering earth form. I now look back upon my seasons of doubt and vague trembling, with wonder. I might have known that the Father who created man after his own image, would not destroy the work of his hands with a short sighted mortal. I had not said so to him, but I felt it, therefore I consider you blessed in the realization of this great truth. I understand the beneficence of being Born Again. It might have been twelve hours of my death that I came to my present state. From sensation I experienced was a perfect freedom, from pain and languor. I felt as if I was unwrapped in bath wool, impregnated with sweet perfuming oil. My mind was free from all coming to a new-born spirit. Then the harp-like

Then I felt a holy presence near me, and some one

clothed and kissed my closed eyes, and as they opened I beheld a radiant spirit (my aunt), and soon the faculty of speech came to me, and for a long time I felt as if it was all a wonderful dream. How can I describe my sensations upon being able to float in the lucid atmosphere? There beheld thousands of beings, with radiant faces, who unto man, yet how unlike. The guardian spirit, who hovered around me, and we moved upward with great velocity, and soon I beheld the spirit of a distant city, and the groups of beings became more vivid as my eyes grew accustomed to the light around them. "All this time I had forgotten you and never—the sensations I experienced were so new that I was absorbed in them. As we moved onward I beheld beautiful palaces, trees, flowers and long avenues, filled with bright beings, moving to and fro. But the luminous appearance of every object tilled me with awe and reverence. I found myself touching everything, to see if the objects were real. Many kind angels came to me and explained the mysteries of my spirit-life."

Then I thought of you and mother and F— left so desolate behind. It was told that I could not manifest my presence. It affords me comfort to feel that you were reconciled to my loss, confident in the knowledge that I should live again. I was permitted to attend my funeral, and the heartfelt grief manifested by my classmates and friends gave me much satisfaction, because of its sincerity. It was a trying ordeal to my feelings not to be able to manifest

myself by word or sign. I have long desired to give you an insight into my spirit life.

It is right that you should view the spirit-world through the pure white light of truth. We do not sit upon clouds and sing praises to God. The Christian's idea of heaven is embodied in the above statement.

Keep the fact of our own identity ever before your vision, then you will perceive that we require external forms of symmetry and beauty, as much as the mortals require objects of utility. All the objects in the spheres are tangible to our touch. If we insist

habitat mentions, they do not spring up spontaneous

ly, we construct them from every material thing that decays here, but reappear to us as more sublime forms. The electric essence that fills all matter is imperishable. The Philosopher and Atheist do not believe in a future existence, because they sum up life in the following manner, viz: *form, color, motion and life*. They reason that when *motion* ceases, *color* (which is the vitalizing power), that the *color* fades and the *form* crumbles. They think that this is the end. But their philosophy is narrowed down to their human vision.

It is true, there cannot be *life* without the first principle of *motion*, but when a spirit departs from its tabernacle of clay, it enters into another body more ethereal, exactly in counterpart of the earthly form. If the philosophy of decay were true, if there were no change constantly going on, you would see a blossom, but not a full flower; each atom is permeated with a spirit essence, which is constantly developing it.

You believe that your present form has undergone a change every seven years. The law of mutation proves that there is a constant decay, and a supply is needed. The growth of the body indicates the change of the bone, and muscle, and blood. Why should this wonderful change stop at the grave?

It is true, there is a visible decay after the spirit has left; but even as God's spirit permeates all matter, so does the spirit of man permeate the ethereal essence that have arisen from the earth-body. Our bodies are like the tabernacles of clay, and the spirit

new body every seven years; but physiology shows

thine. The spirit outgrows its garment of flesh, and puts on another more beautiful, but still subject to changes. At the end of every epoch, the spirit passes through the *second death*, spoken of in 20th chapter, 14th verse of Revelation.

But, dear Father, I will not dwell upon this point, since you believe in the immortality of the soul. I will not undertake to convince those who are skeptical. Many believe that the spirit exists after death, in the form of ectoplasms, without consciousness; but the ectoplasms will sometime return to their earth-body, and stand before the Judgment Seat, but no one can conceive of a being without form or color or motion; even the resurrection of Christ, and his appearance to spirits, has failed to convince the incredulous. You believe that he arose from the dead

that his spirit appeared to his disciples, and van

Since the earth is but the rudimental sphere where the evils of society distort it, it becomes necessary to have different degrees of spheres, where the soul can expand into full stature. Perfection belongs to the Infinite Father. We can aspire to be as perfect as we can be in this world. We do so develop his factor, that raising culture up there, a thousand years from now, terrestrial life will open to us fresh delights, and new avenues of wisdom. When all my kindred reach my heavenly sphere, we will form a happy circle, never waver of each other, because we will see something to admire and love constantly. I think you do realize that the world of man is tending upward, that the enlightened portion of mankind is striving to reach the

real life, beyond the boundary of the grave; but I desire that you should realize that the spirit life is

the ultimate of the life below, I wish to develop the reality of your existence with spirit influence, and bring them out, visibly before your eyes, just as the moonlight makes a clear, laid background for a passing ship, for your earth-life embodies your spirit-life. What a profound thought this is! I wish I had realized it more fully.

Try to believe that every action, both good and evil, is stamped upon your spirit—that you carry the impress of you into your existence, and that

out all the broken resolutions and half-formed pur-

[illegible]

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