

SPIRITUAL CLARION.

SPIRITUALISM, ITS TESTS, HARMONY, PHILOSOPHY AND RELIGION.

MR. & MRS. U. CLARK, EDITORS.]

[\$1. A YEAR, IN ADVANCE; 3 CENTS A COPY.]

VOL. I.]

AUBURN, N. Y., SATURDAY, AUGUST 29, 1857.

[NO. 35.]

The Spiritual Clarion.

A Corps of Regular Contributors Engaged Throughout the Country.

Free and Fraternal with all—responsible for none—conscience, our creed—Truth, our search—inculcation of Christian graces, our aim—the world our church—angels our monitors—God, our Great High Priest, and the dawn of a harmonic age, our hope for humanity.

MEDLEY OF MARVELS.

Not Electricity.

A few months since, a little girl ten years old was developed as a remarkable medium, in the family of Mr. and Mrs. R. H. Willard, Louisville Landing, St. Lawrence co., N. Y. Numerous witnesses testified to us the fact that large tables were rapidly lifted and moved across the room, while nothing was in contact except the fingers of the medium.—So powerful was the influence sometimes attending her, she seemed almost transfigured, and wore the appearance of a spirit. Her health failing, she was confined to the bed for some time. The bed was placed in the centre of the sitting room. At intervals it was lifted entirely from the floor, with none near except the little girl, who lay on top almost helpless. An old uncle, belonging to the family, had repeatedly witnessed the tables move, but persisted, in his ignorance, in attributing the phenomena to electricity. One day while the bedstead was being lifted up and let down with the most startling sounds, the old man was called in to pronounce his opinion. He stood gazing for a moment with awe and wonder, and then exclaimed, "I'll be hanged if that's electricity!"

Spirits in a Crowd.

While A. M. Convis, the medium of Bridgewater, N. Y., was recently on his way to Wassertown, with Dr. Beals, he was compelled to wait a season at the Railroad Station at Rome. While sitting in the passengers' room with a company of ladies and gentlemen, all entire strangers, he was suddenly entranced and controlled by his Indian chief doctor, to go towards a lady and reach out his hands with outspread palms over the lady's head. Remaining in this attitude but a moment, he was then suddenly brought back to his normal state, and to his chagrin and alarm found himself standing before the strange lady.—Before he was able to recover from his fright the lady relieved him by rendering the most handsome acknowledgments. She declared moment before she was suffering from a

violent headache, and that it was instantly cured through the agency of Mr. Convis.—On coming into conversation with Mr. C. and Dr. Beals, the lady confessed herself a Spiritualist, and familiar with the fact of spirit-healing.

Man lifted by Spirits.

Mr. J. Lawton of Sackett's Harbor, N. Y., on the morning of August 4th, related to us a singular experience. For several weeks he had been, at times, subject to some powerful invisible influence which occasionally seemed to move his entire system. On the evening previous, while on his way home from our lecture, the influence came on him in the most exhilarating manner, and he declared he was lifted up entirely off the ground and carried several feet. Mr. Lawton is one of the reliable citizens of Sackett's Harbor, and his testimony on any other subject beside the Spiritual phenomena, would be readily credited by his neighbors. The author of the Acts of the Apostles tells us that Phillip was spirited away to the distance of thirty miles from his interview with the Ethiopian Eunuch, to Azotus. Many, however, will credit the testimony of men living eighteen hundred years ago, and scoff at that of their next door neighbors!

Gov. Marcy's Daughter a Medium

The daughter of the late Gov. Marcy spent the 4th of July in Troy, N. Y. Though in the company of congenial friends, she appeared deeply depressed; and during the day had strong premonitions of impending sorrow. News came to the house announcing Gov. Marcy's death, and some gentlemen were about to break the intelligence to Miss M., when, before she could have possibly heard anything, she suddenly threw her handkerchief over her face, and in deep grief retired alone up stairs.

Rheumatism cured Instantly.

Dana Hawes, aged eighteen, of Potsdam, N. Y., in March last, for several days had been suffering under an inflammatory rheumatism of the severest character. His limbs were swollen in a frightful manner; his pains were constantly intense, and he was confined to his bed. Dr. A. G. Fellows, of Albion, N. Y., was then on a visit in St. Lawrence Co., and was sent for to test his healing mediumship on Mr. Hawes. In fifteen minutes after his arrival, the Doctor had his patient off the

bed, on the floor, and from that hour relieved of all pain.

In publishing these sudden and remarkable cures, we would have the reader remember, these cases are usually exceptions. Not more than one out of ten or twenty diseased persons are constituted in a manner to be susceptible to the spiritual healing influence to that degree which would warrant immediate remarkable results.

The "Whippers."

A Christian order called "Whippers" sprang up in Italy in the thirteenth century, and was thence propagated through almost all the countries of Europe. The society that embraced this new doctrine, ran in multitudes, composed of persons of both sexes, and all ranks and ages, through the public streets with whips in their hands, lashing their naked bodies with great severity, with a view to obtain the Divine mercy for themselves and others, by their voluntary mortification and penance. This sect made their appearance anew in the 14th century, and taught among other things, that flagellation was of equal value with baptism and other sacraments; that the forgiveness of all sins was to be obtained by it from God, without the merits of Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place. A new denomination of "Whippers" arose in the 15th century, who rejected the sacrament and every branch of external worship, and placed all their hopes of salvation in faith and flagellation.

Position of a Pioneer Spiritualist.

The late Rev. T. J. Smith was known as among the earliest pioneers of Spiritualism in Central and Western New-York. He was a member of the Universalist ministry, and many of his brethren in that denomination felt somewhat aggrieved at his course, calling out from Br. Smith the subjoined letter published in the *Christian Ambassador*:

BR. AUSTIN:—In consideration of the many and conflicting speculations with the Universalist public in regard to my views and standing, I have to ask the publication of the following manifesto:

It has been a matter of surprise to me that those professing much anxiety for my welfare, and friendship towards me, should have declined even to inquire of me what opinions I entertained, and the position I occupied.—

Common courtesy would lead to this, and friendship grieve without it. Still the first inquiry of this nature is yet to be made.—Alas! for professions found in company with such practices! An article in the *Ambassador* some time last Spring stated in substance "there were two preachers in the Otsego Association that must be attended to, if they lacked the manliness to withdraw from the denomination," and more than intimating "they were above the Bible." Rumor with its many tongues, shaped and fashioned the statement; nay, enlarged the imaginary evil to a giant's size. In consequence of the opinions of others thus formed, I consider it due to myself and the public to be rightly apprehended in my position, and especially is this required, when grave men turn from the true sources of knowledge, and seem satisfied with the vapory speculations that ignorance and prejudice beget and cherish. I have no disposition to shrink from the avowal of my faith, and least of all to hide my light, however dim, under a bushel. Neither am I disposed to father the views attributed to me, whatever may be the honesty of friends while ignorant of their true parentage. I will not trespass on your space by offering arguments in support of the opinions and faith which I cherish. There will be time enough for that when they are called in question by the candid inquirer after truth and heaven.

In brief but plain language the result of my investigations of the new phenomena here follow. I believe in spiritual intercourse with my whole soul—believe that departed mortal (now immortalized) beings come to us—are around us and influence us day by day. That when our condition is favorable, an influx of celestial knowledge may reach the mind—the hand may be moved to write, and the tongue to speak the intelligence of higher spheres. Every individual, when born to immortality, or as men express it, when he dies, enters at once upon that range of being, for which he is prepared, and enters with a spiritual form corresponding in its outlines to the material body left with mother earth. Death, so called, changes none of the attributes of mind, nor alters in the least, the moral condition of the individual soul. Ignorance and moral obliquity still attend it, until it grows in grace and in a knowledge of our Lord Jesus Christ. Surrounding conditions may no longer feed the sinful desires, still there remains before it new channels of thought and duty yet to be opened and passed, leading on to higher scenes of joy. Immortal, like mortal, beings are subject to that order, ordained by the great Creator and adapted to the varied range of being, in the successive advances and developments of man, from his low estate up to an angel of light in celestial worlds. The law of affinity sways man and angel, and holds congenial beings in groups and series by its subtle power. All beings find their proper associates in harmony with it. As there are the high and low on earth, so in the spirit world. Not, however, as men judge of high and low, but as man and spirit are perfected in a true life. Holiness of life, not according to man's standard, but ac-

ording to the eternal laws of the Creator, alone adapts man and spirit to high spheres of harmony and joy.

Below these, imperfection dwells in each state of existence, and undeveloped and ignorant spirits in the body and out of the body, mingle in spontaneous companionship. As these know not the truth, beyond the range of their experience, so they cannot tell it, though often the attempt may be made.—What man expects a truthful answer from his ignorant, undeveloped fellow, on any subject beyond the sphere of his observation?—In ignorance of his true condition and knowledge, man might ask, and feel disappointed at the answer. Ignorant spirits, like ignorant mortals, will ever impart according to what they have, and not according to what they have not. Spirits in their attempts to communicate with mortals, do the best they can under the circumstances, and men in trying to profit by such communications, do the best they can; and by the imperfections common to each, misunderstandings and contradictions often occur. These are not chargeable to spirits, nor mortals, but a hybrid from both, varying at all times by the altered conditions of their production. A careful and continued investigation of this great subject for the past ten months, has led me to believe fully in the views above set forth. Daily, in my own family and elsewhere during that time, I have calmly looked the facts of spiritual intercourse in the face, and given an attentive ear to the varied teachings of the spirit-world. Facts have multiplied around me, and demonstrations of such a character been given, that not one doubt remains. I have seen them, heard them, felt them, and have knowledge of their intercourse with mortals. Here, then, is my position on Spiritualism. I have knowledge of spiritual nearness and intercourse—I have a living faith in their teachings and philosophy, and am a constant inquirer and laborer for their higher life. And yet I believe no less in the Bible, but more. Spirits have enlightened me in regard to its teachings, and made many dark passages clear and instructive to my mind. In the light that has shone around me, I am satisfied that Sage and Prophet, Evangelist and Apostle wrote by influx or influence from the spirit-world, as mortals now write, and then as now, some were more perfect media than others, and hence the seeming discrepancy between them. The same chain that anciently bound the two worlds together, remains unbroken, albeit rust may have gathered on its links; and the same channels of intercourse are yet open, though the cold formalism of profession, has held the pilgrim away from that shining that leadeth up to celestial realms; and angel voices freighted with heavenly wisdom flowing down these channels awakened no response from the lower world. Priest, and elder, and laymen alike immured themselves "in the letter that killeth, and hasteth away from the spirit that giveth life."

"Oh! backward looking sons of time,
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through."

Thousands of years seem to have hallowed the teachings of spirits recorded in the Bible, and men pretend to believe on the evidence furnished therein, in its sacred truths, but the same teachings repeated now, in the same way, among neighbors and friends even, are unworthy of faith or attention. Alas! for man, when the far reaching shadows of the past, shut out the rising dawn of the living present! Faith that leans so heavily on the distant and old, that the glowing present has no claims upon it, may lean to its fall.—If living testimony which is all around us, even at our doors, is unworthy of credence, who shall rest his faith on the records of the past? Consistency will receive or reject both. The bible and spirits are my guides to duty and heaven. The latter bring the truths of the former, in living nearness to my soul. I aspire to the plane of life where their teachings converge to immortal glory. If for these things I am thought worthy of condemnation by the denomination, I shall not parry the blow. "Whether I ought to hearken unto men more than unto God, judge ye."—Pardon me this one claim upon your columns, and believe me your brother in the light of a higher life.

THOMAS J. SMITH.

Morris, N. Y.

To this the *Ambassador* made the following reply:

In another column will be found a letter from Br. T. J. Smith. We can have no objection that he should define his position, and cheerfully yield the opportunity for that purpose. His letter abounds with sentiments which suggest criticism: but we have little time or space to devote to the subject. Br. Smith is very confident he has seen spirits, and also heard and felt them. But he speaks with no more assurance, and we think with no more reason, in regard to this seeing and feeling spirits, than scores of people in the Asylums at Utica and Worcester.

There is one thing in Br. Smith's letter which should not be overlooked. He takes the ground that the Prophets, Evangelists and Apostles wrote the Scriptures by the instrumentality of spirits, in the same way and manner that "mediums" now write, and speak and knock; and that in the fact that some of the Prophets and Apostles were not as perfect "mediums" as others, may be found the reason for the discrepancies between their different testimonies. What seeming "discrepancies," or contradictions Br. S. finds in the Bible, which he desires to "smooth over" in this manner, we have no means of surmising. Moreover he expresses his surprise that people can believe the Scriptures, written thousands of years ago, and refuse to believe the utterances that come through the "rappings" and "mediums" of the present day. He thinks there is no consistency in rejecting belief in the "spiritual manifestations," which are made through "Tom, Dick and Harry" now-a-days, and still receive as divine the sublime truths declared by Isaiah, Christ and Paul! And finally, placing the "knockings" and "other" "spiritual manifestations," on the same footing as the word of God, and attaching an equal value to them, declares they should both be received or rejected together.

We confess this yoking the Bible with the jargon which comes through "mediums," and attaching equal value to them, is rather a higher or lower reach than we are capable of making. We are dubious of its propriety.—Nay, more, we utterly reject and denounce it as unworthy any one who has proper re-

spect for the Scriptures. It is casting a stigma and reproach upon the inspired volume, which cannot be too plainly rebuked. The assumption that the Bible, the Beacon-light of Nations, the Fountain of civilization, the Hope of a world, is to be brought down to an equality with the mutterings of "spiritual knockers," or to be condemned or approved by their crudities, is one of the most wretched affronts that could well be given to the common sense of mankind!

As to "condemnation," we think it has been thus far altogether on the side of Br. S. The denunciations and condemnations of the Universalist denomination in which he indulged in his sermon at Oxford, if he has been correctly reported, would denote anything but a disposition to tarry among a people as faulty as he represented us to be.

Perhaps Br. Austin may not desire to be held responsible to-day for the precise language he used some time since. We trust he is now less disposed to intimate that all spiritual witnesses are subjects for Lunatic Asylums. We can see nothing profane in contending that the means God used centuries since, to communicate through the prophets, apostles, etc., are the same now recognized by Spiritualism. The same sun that shone then shines now, and the humanity of to-day is just as precious in the sight of God and angels. The "Toms, Dicks and Harrys" of to-day need saving as much as the Mary Magdalenes, Peters, Judases, publicans, sinners and harlots Christ sought out as witnesses eighteen hundred years ago. God speaks in every thing, and his "Word" is written on the meanest of his works. What objection can be adduced against having the Bible confirmed, elucidated, explained and rendered practical by the light of to-day? The Lord knows the people have long needed light to enable them to believe and understand the Bible aright, and hundreds of thousands have received it through Spiritualism. We cannot speak in regard to the particular "condemnation" to which Br. Smith refers; neither have we any personal complaints to offer here; but we do know that some of our Universalist brethren, in times past, were wont to be somewhat severe on Spiritualists.

Divinity of Truth.

BY MISS C. M. BEEBE.

[We present this extract from the lecture on the above theme, delivered in Auburn by Miss Beebe on her visit last winter.]—Ed.

If for six thousand years—as they tell us—since with its living freight of throbbing clay, and aspiring soul, this world of ours was launched into the abyss of space; the deep heart within us—organic hope and fear, joy and sorrow, and the yet deeper, soul-intangible essence; touching God with its right hand and hugging earth with its left—have wrestled with the darkness, and struggled into light: how shall we now need preachers and teachers to exalt the name of *Truth*? Why should we now be standing on the threshold of another *era* of the unwinding mysteries of life; and still be seekers of new light and catechumen in the broad temple of "The divinity of *TRUTH*?" Ah, because it is divine, an unbounded everlasting mystery, opening

to the seeker only little by little; and because the darkness is clinging and dense, and of the material blood and kin of our lower nature, which must be conquered and subordinated to the higher, before our souls are permeable by the pure light of heaven.

Prophets and Poets had proclaimed the highest revelations of the advancing soul, and for four thousand years, along the river of time, had launched their glowing thoughts like guiding fire-ships starring the darkness with their flames: and yet the world stood deep as its heart, in black night and in crime waiting, yearning, groaning, for more light. Its very crime and the wail of its immortal agony were eloquent appeals from restless error to the heavens of truth. And true hearts with a painful gladness, caught the clear glimpses of its light, and died in pangs of insatiable aspiration, struggling to take in a fuller measure of its beatific effluence, and its perilous beauty. Perilous I say, not less for this age than for that; for never since the wrestle with night and sin began, has the divine truth, newly announced, but everlasting in its essence, been out of the shadow of the cross and gibbet, save when it stood in the broad glare of the faggot, and the more fearful glare of angry eyes, walling its solitary champion round, as with the flashing points of myriad daggers.

Two thousand years ago the world had hope again—the world that crucifies its Gods, and deifies its own immolated victims.—Again in the awful judgment hall of Pilate where timid truth could find no sympathizing softness, in the stern faces that frowned around the culprit's bar—the question was re-uttered "What is *Truth*?" Unanswered hitherto through all the ages; in the wild outbursts of poetic frenzy, and prophet, and bard, and Sybil.

The unconscious heart of humanity must have felt an inexplicable yearning, as it waited for an answer from those lips that spake as never man spake—but they answered not a word. And yet the perplexed questioner went forth to plead for the speechless and betrayed. Two thousand years that prophet's name has blazoned on the banners of the world, and his symbol cross—the cruel cross of his ignominious death—has glittered in gold on the spires of princely temples, and flashed from the purple robes of priests, arrayed in kingly power and splendor; but the deep aching heart of humanity still yearns for that answer, and the lips of the great silence have never parted. An array of eager disciples throng round each one of many thousand teachers, all crying, "Lo! here! lo there! I have truth. Here it rests and can be found nowhere else," till the confused heart and soul, thrice confounded in the sweltering chaos of opinions; could say of any teacher, first Nazarene, or last New Englander, let him be thrice deified, so he but bursts the locks of this silence and tell us verily, *What is Truth*. No man believes the question was ever clearly solved, who assists in this age to maintain the innumerable preachers and seekers of truth, and no man with a ray of fellow feeling for his

struggling race will be found out of this helpful brotherhood. But though the lips of the great teacher were mute, which he might have crowned his mission with a triumphant everlasting announcement of the law, had he seen it as we believe he did, and been pleased to utter it with compelling clearness as we deem he might have done; it seems that with a deeper knowledge than appears to us, he chose *not to reiterate* the eloquence of his whole life, *in words*, which could add no emphasis to that living gospel. If Pilate, and the thousands of yearning hearts, that look longingly to Jesus for the answer, which no words could utter more clearly, could not, or would not read the divine reply in that wonderful life, of lowly greatness, and unpretending pride, soft womanly strength and all pervading fidelity, neither could they receive it in the most studied pages of the scholar, or the grand simplicity of the untaught Carpenter.

Life Weariness.

BY JENNIE LINDEN.

Reader were you ever weary—
Weary of incessant toil,
'Till you felt your spirit willing
To demit its "mortal coil"—
Panting for that home more blest,
Where the weary-worn find rest?

Not that labor is degrading—
Not that poverty ignores
All those noble, bright revealing
Of the heart and mind's deep stores,
Would I seek a home more blest—
Would I crave enduring rest.

But when daylight slowly deepens
Into twilight's leaden gloom;
And the golden lights of memory
Ling'ring in the distance, loom
Up before my tear dimmed eye,
Prompting the unbidden sigh.

And the weary frame, o'er taxed
By the pressing hand of care,
Sinks beneath the weight dishearten'd—
Shun'd by friends I once thought rare—
Friends whose friendship proved a boon
When the light of Fortune shone:

Then I feel that life hath shadows,
Deeper than the shades of night,
Length'ning on my pathway ever,
Clouding every vision bright,
And my spirit weary cries,
Give me rest beyond the skies.

Rest—where hopes no more are blighted—
Where no trusting heart's betrayed,
But its longings fully sated
(All earth's sorrows far outweighed)
By those joys yet undefined,
Flowing from the Eternal Mind.

Whatever you think proper to grant a child, let it be granted at the first word, without entreaty or prayer, and above all, *without making any conditions*. Grant with pleasure, refuse with reluctance; but let your refusal be irrevocable—let not importunity shake your resolution: let the positive "No," when once pronounced, be a wall of brass, which a child, when he has tried his strength against it half a dozen times, shall never endeavor to shake.

ITEMS FOR ALL.

Persons wishing to subscribe for the *Spiritual Clarion*, should write their names full and plain, give their Post-Office address, with the County, the State, Territory or Province. On carefully folding, money may be sent safely either in the form of bank bills, gold, or postage stamps, which can be had at all regular Post-Offices.

We are constantly sending specimen numbers of the *Clarion* to friends who have not subscribed; and we trust all such will kindly accept our hint as a virtual invitation for them to examine the claims of our paper, and if they feel inclined, send us their names with the means enabling us to go on with our work.

Those who have regularly received the *Clarion*, without remitting us, will please remember our terms are in advance, and we cannot afford to send the paper otherwise.

We ask all our present subscribers to make every laudable effort to extend our circulation, without delay.

Subscriptions can begin with any number or with the volume.

Two persons, at one Post-Office, on sending one dollar, or fifty cents each, shall receive the *Clarion* half a year on trial.

Four persons, at one address, sending one dollar, or twenty-five cents each, shall have it sent three months on trial. We make these offers to open a wider field of circulation.

For our regular terms, etc., see page eight.

OUR HOME CORNER.

—The full glory of closing summer gleams serene and solemn over all the landscape, and the waning noon-tide sun shines with a more sombre shimmer in premonition of coming autumn. Memories fraught with the sad and joyous treasures of years, rush over the soul, and the scenes and associations of the past are born and dying anew in the passing breezes ruffling the foliage of declining summer. God speaks in the rolling seasons, and his ministering angels make record in Heaven of the summer harvests we have garnered on life's field, and the fruits and flowers we have cultured for the perennial gardens of Paradise. We would muse more amid the memories thronging around, but the field, the battle of real life rings out its call, and our ideal visions vanish.

—When Universalists first began, they were thought capable of all sorts of wicked things. In a town down East they built a church and crowned its steeple with the figure of an angel blowing a trumpet. A pious opposing lady, on first seeing it, exclaimed, "wal, if that are aint jest like 'em. They're a dreadful set. They've got a man on top of their steeple drinking out of a bottle!" The "dreadfulness," however, of now having such a figure, might be apprehended by some of our Universalist brethren themselves, since it would suggest something pointing towards Spiritualism; for they are growing reluctant to admit that angels can any longer either blow trumpets or give any other signs of communication with mortals.

—If our readers would know why we published No. 33 and 34 of the *Clarion* in one double number, and that, too, not far ahead of the time due,—all we can say is,—the mails were at fault away off up in Jefferson and St. Lawrence Counties where we found ourself itinerating with the will and work of a John the Baptist; though we are happy to have returned with our head, and something else equally material with which we shall hereafter make the mails and our press go off without any delay. We are sure those of our good Spiritual friends and patrons who

truly appreciate, and sympathize with us in, our manifold pioneer labors, will pardon all past delays, on our assurance of now standing on a basis to warrant punctuality in the future.

—We have heard a great many acute reasons why spirits were unable to communicate and manifest themselves in certain places and on certain occasions. But an anecdote related us by Bro. E. A. Holbrook of Watertown, Jeff. co., N. Y., affords us a reason probably quite applicable to many localities. Whitesville, Jeff. co., is a small neighborhood which seems to have enjoyed the reputation of a hard, dull, unattractive place. A number of individuals proposed to relieve the monotony of Whitesville by forming a circle and attempting the induction of Spiritual manifestations. A company met and persevered several times in succession, but no spirits were able to make manifest their presence. One spirit after another was evoked, until the catalogue of all the spirits who had ever left Whitesville was entirely exhausted, and none of the departed were able to indicate their coming back. The circle was completely non-plussed, and one member after another gave reasons for the non-appearance of their spirit-friends, yet without feeling entirely satisfied that they had hit the true mystery. At last, a wag-gish member drew himself up and settled the difficulty by exclaiming, "No wonder the spirits dont come back here; who ever heard of any body's coming back to Whitesville, after they fairly left it once!"

—A clergyman in Watertown, N. Y., lately invited a friend to join the church. The friend objected, stating that he was a spiritualist and did not need a church to take care of him. Whereupon the clergyman remarked that there were but few *Spiritualists*! This clerical argument against Spiritualism was so overpowering that our spiritual friend has not yet sufficiently recovered to make up his mind to join the church.

—Miss Dix, the philanthropist, states that among the hundreds of crazy people with whom her sacred mission has brought her into companionship, she has not found one individual, however fierce and turbulent, that could not be calmed by appeals to their religious natures uttered in low and gentle tones. The power of religious sentiments over those shattered souls seems miraculous. The worship of a quiet, loving heart, affects them like a voice from Heaven. Tearing and rending, yelping and stamping, singing and groaning, gradually subside into silence, and they fall on their knees, or gaze upwards with clasped hands, as if they saw through the opening darkness a golden gleam from the Father's throne of love.

—The most disagreeable situation for a man is, to be unable to reconcile his heart and conduct.

Nothing elevates us so much as the presence of a spirit familiar, yet superior to our own.

He that loses his conscience has nothing left worth keeping.

If you would not have affliction visit you twice, listen at once to what it teaches.

—Our noble Bro. Joseph of Mount Vernon, N. Y. will accept our fraternal response to the kind wishes he and our dear kindred send us from the "Old Folks at Home!" Memories rich with blessings gather around all the hallowed ones of an early home!—Friend Weston of Maine will hear from us soon.—God bless you, Bro. O. Barnes; but we are unable to answer now.—We have a batch of all sorts of poetry, etc, which we shall overhaul in time.—We cannot return communications, unless they are accompanied by stamped envelopes.—Thank you, old Lowell "chum"; take our hand on the track of Progress.

—"Sentinel" of Albany writes:

A singular indication that old times and old lines are passed away, is found in the fact that several memorials were presented to-day from residents, town authorities of Canada, asking for the International Bridge over the Niagra. The day has been when the community of interest, this brotherhood unmarked, undistinguished by lines or boundaries, would not have been known, but now, the Candas, practically free, and only theoretically crown-ruled, are hastening on the time when commerce and education shall weave bonds even war cannot totally sever.

So old Sectarian lines are passing away, and angel-bands are opening communication between all the spheres of earth and heaven.

How We Spend our Leisure.

We left Auburn July 4th and returned August 25th; visiting Syracuse, Oneida, Wampsville, Canastota, Rome, Utica, Clinton, Oriskany Falls, Solsville, Earlville, Smyrna, Norwich, Oxford, Morris, Bridgewater, West Winfield, Willowvale, Watertown, Sacketts Harbor, Potsdam, Ogdensburg, Madrid, Louisville, Massena, West Potsdam, Cape Vincent, La Fargeville, Brownville, Gouverneur and Richville. We delivered over sixty extempore lectures, averaging one hour and a half in length; gave about eighty public psychometric or clairvoyant examinations, and three hundred in private; made the personal acquaintance of about five hundred Spiritualists; traveled one hundred miles by steamer, two hundred by stage coach and private vehicle, and four hundred by Railroad; wrote one hundred and seventy-five private letters, and prepared all the matter every week for the *Clarion*; raised and remitted funds to meet home expenses; increased the circulation of the *Spiritual Clarion* among about fifteen hundred new readers, and kept moderately cool during the "heated term." After a little more exercise in these various branches of experience, we hope to begin our work in earnest!

Mr. and Mrs. U. Clark, West.

In response to our intended trip West, we have received cordial invitations from Fulton, Bellvidere, Peru, Mount Carrall, Aurora, Illinois; La Porte, Elkhart, Indiana; Geneva, Ohio; Adrian, Coldwater, Ann Harbor, Upsilon, Michigan; Racine, Wis., and many other places on the route. We wait to hear from a few other prominent points, and shall report within a few days.

Itinerant Etchings.

*Glories of Morning—Willowvale Memories
The Free Love Problem—Watertown—
Trance Speaking—Rev. E. A. Holbrook—
The Stampede from Sectarism—Convis, the
Medium—Sacketts Harbor.*

Willowvale, Saturday, Aug. 1. The rosy morning smiles like a maiden weeping tears of joy and love over fresh memorials from the idol of her being. What glory, what beauty beams beneath the rising sun, while flowerets drip with honied sweets, grasses and foliage sparkle with myriad chrystal dew-drops, the landscape is dressed in virgin vesture; while streams murmur to the melody of the thousand warblers hailing the morn whose golden chariot is rolling out with a grandeur as fresh as when the stars first raised their song over a new born creation. We arose and walked the winding paths of Willowvale, till we stood upon a summit where glory crowns a scene of unsurpassed loveliness. With Amos Rodgers, the Cincinnatus of this domain, by our side, it was like sitting and walking in "heavenly places."

Mr. Rodgers is a model Spiritualist, with a mind highly cultivated, a heart warm, a home open, abundant means at his command, a love of art and nature blending, and a spiritual experience rich with lessons of practical wisdom. In company with L. L. Curtis and others, he was among the first to investigate Spiritualism in Utica. Three or four years since they received a variety of teachings through their own mediumship, covering over nearly all the ground of our phenomena and philosophy. Of late Mr. R. has been deeply exercised in relation to certain radical tendencies among a class of Spiritualists who undertake to bring down "Kingdom of heaven" ideas of liberty and love, and make them applicable to the social and material plane of life. Like many other clear seeing Spiritualists, he regards these tendencies reckless, rapacious, and in danger of running into extremes of licence more deplorable than the evils existing in the present state of society. Whatever evils exist under our present institutions, may be attributed more to inharmony than to institutions; and no "new order of society" can force a reform unless individuals first reform themselves. No class of men and women, by taking them out of the world and becoming isolated, can regenerate humanity. The good, the noble, the heroic, the pure, the Christ-like men and women are needed as workers out among the people; and to undertake an organization outside and away from the world, to build up a cozy litheaven all tricked out for the accommodation of a few self-selected saints, who fancy themselves the only free and elect, looks exceedingly like shrinking from the great conflict of life and the demand made on all heroic souls to go out seeking and saving the lost of humanity. But we are speculating off of our itinerant track, and must return to take the cars from Utica to Rome and from thence seventy miles North to

Watertown, St. Lawrence co., N. Y., Aug. 1, 2, 3. The cars fly at a fearful rate, and we land to take the hand of Br. E. A. Hol-

brook. Watertown is a fine little city of about nine thousand inhabitants, situated on Black River, twenty miles from the St. Lawrence.

The only prominent spiritual speakers visiting Watertown and this vast region in Northern New York, previous to our advent, were Mrs. Peck, H. P. Fairfield, G. M. Jackson and Wm. Hume. We found the field open and inviting. Regular meetings have been held in Watertown for several months. Henry Stodard, an unpretending trance speaker of considerable promise, has spoken nearly every Sunday, for some time, addressing himself to the wants of those who were prepared to understand the philosophy of trance-speaking. In most places, however, there is a wide need for something more practical than many of the popular trance effusions. The people need to understand that mortals can speak by inspiration without going through the abnormal form of closing the eyes and passing into spasms, though these must inevitably have their day, and should be encouraged in cases where they seem indispensable to the development of a normal mediumship. The tendency, however, of trance-mediumship is now generally towards a natural unfolding, and all mediums will doubtless at last come out on the normal plan, in possession of all their senses, material and spiritual.—This is the residence of E. A. Holbrook, who for many years was an officient clergyman, but now stands out an advocate of Spiritualism. He found the sect to which he belonged fast waning and its limits too narrow for his expanding soul. He dropped out of the ministry gradually, and recently returned his letter of fellowship, though it came hard for the Association to receive it without thrusting at his new faith. Something was said about cutting off Spiritualists, when one member of the Association suggested, if such an attempt were made, the cutting off would become rather more extensive than was imagined, as there were many members of the denomination, clerical and lay, highly tinctured with Spiritualism. Br. Holbrook carries on a thriving dentistry business, and works ardently in the Spiritual field in his own earnest way.—We spoke in Apollo Hall Sunday afternoon, and on Sunday, Monday and Wednesday evenings. On Wednesday evening, A. M. Convis, the medium, was present, and his Indian spirit closed with striking detections of disease among strangers in the audience.—Watertown is awake with a large number of intelligent friends and citizens. Our thanks are due Brs. Holbrook, Turner and others for a large club for the *Clarion*.

Sacketts Harbor, Aug. 4.—This place is ten miles west of Watertown on a magnificent bay of Lake Ontario. We took stage, and found ourself the only passenger. A glorious ride we had. Monarch of the vehicle, we stretched out our weary limbs, and were jolted into a comfortable nap, while musing on the clouds which floated away like angelbands bearing the burdens of departed souls.—Dr. Kimball greeted our arrival just at dark, and the Academy bell soon made a loud noise

announcing us. We spoke to a fair, an attentive audience, closing with examinations. A Presbyterian clergyman, on our giving liberty, broke in on our lecture with some questions in regard to inspiration, and then very soon broke down when he found where we were and what weapons we had on hand.—We enjoyed a grand stroll along the Lake shore the next day. Our interview with Dr. Kimball was exceedingly agreeable and instructive. We called on "Father Jones," an aged Universalist minister, and he gave us a genial parting benediction; and a pleasant ride with his son-in-law returned us to Watertown.

For the *Clarion*.

Vale of Shadows.

On the earth I'm dark and weary

Where my footsteps chance to roam,
Till the spirit voices cheer me
In the valley where I moan.

Silent shadows fall around me
As I stray among the tombs,
Till the sweetest anthems greet me
From the world where beauty blooms.

Whispering softly, hope comes smiling,
In the purest accent clear,
Every thought of woe beguiling,
Murmuring gently, heaven is near.

Up the plane of life ascending
Where the rays of light are warm,
Are the joyous hearts now blending
O'er the vale of sin and harm.

See the misty shadow fleeing,
While the breeze of love speeds on
And the rosy morn is shining
Through the vale of life begun.

Hail, ye messengers of glory!
Bear me swiftly far away
From the vale of shadows dreary
To the realms of endless day.
Smyrna, N. Y.

LATEST SPIRITUAL ITEMS.

—Mr. and Mrs. U. Clark will lecture in Markham Hall, Auburn, next Sunday at 3 and 7½ P. M. Seats free. Messrs. Convis, Hobbs and some other mediums will be in attendance.

—A. M. Convis, the remarkable examining and healing medium of Bridgewater, N. Y., is now in Auburn for a few days, and may be seen at our residence on Hoffman-st., or be addressed in our care. We have never met a medium who examines so rapidly, giving so many accurate and reliable tests of positive spirit-control. We know Br. Convis well, and as a man and a medium can confidently commend him as eminently qualified to do great good, and convince all honest seekers.

—Rev. B. S. Hobbs, the minister whom the spirits recently stopped from preaching, is on a visit at Auburn.

—The Socialists hold a Convention at Berlin Heights, O., Sept. 26th, 27th.

[Concluded on last page.]

GENERAL REGISTER.

We publish the names of Evangelists, Lecturers and Mediums, without criticism or commendation, allowing the public to judge, and the individuals to be responsible for themselves.

Where titles are affixed to names, it is only to designate the past or present professions of the individuals, and not add or detract any merit.

SPEAKERS IN PUBLIC.

Tarry—till ye be endowed with power from on high.—Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons. These signs shall follow them that believe. I send you forth as sheep in the midst of wolves; be wise as serpents, and harmless as doves.—JESUS.

NEW YORK.

	P. O. Address.
Rev. Thomas L. Harris,	New York City.
Miss C. M. Beebe,	do
Rev. S. B. Brittan, 342 Broadway,	do
Rev. Wm. Fishbough,	do
Rev. T. C. Benning,	do
Charles Partridge,	do
Dr. R. T. Hallock,	do
Dr. J. W. Orton,	do
Dr. Wellington,	do
H. H. Tator,	do
John F. Coles,	do
Mr. and Mrs. A. J. Davis,	do
Judge J. W. Edmonds, occasional,	do
Dr. J. B. Dods,	do
Miss Emma F. Jay, Trance Speaker,	do
Mrs. John F. Coles, do	do
Mrs. Cora Scott Hatch, do	do
Mrs. Beck, do	do
Mrs. E. J. French, occasional and normal, do	do
Rev. C. Hammond, Trance Speaker,	Rochester.
G. M. Jackson, do	Pittsburg.
S. A. Johnson, do	do
Mrs. Dr. J. Crowley, do	Victory.
Thomas G. Foster, do	Buffalo.
Dr. Brodkie, do	do
Mrs. F. M. Gay, do	do
J. W. Seaver, do and normal,	Byron.
Mrs. E. C. Peck, do and Clair. Phy.	Pheonix.
Mrs. W. Palmer, do	Big Flats.
Mrs. J. H. Allen, do	Aubun.
Mrs. C. Elliot, do	Spafford's Corners.
Mr. and Mrs. U. Clark, do	Auburn.
Rev. D. C. O'Daniels, do	Frankfort.
H. K. Parks, do	Baldwinsville.
Ira Hitchcock, occasional	Oneida.
E. Stone, do	do
F. Woodward, do	Syracuse.
J. C. Vantassel, do	Messina Springs.
G. Weeden, do	Morris.
Dr. H. A. Benton, do	New York.
H. Smith, do	do
Dr. A. M. Potter, do	Elmira.
H. M. Stewart, do	Penn Yan.
Rev. H. Slade, do	Saratoga.
G. W. Taylor, do	North Collins.
George Prior, do	Watertown.

MASSACHUSETTS.

A. E. Newton,	Boston.
Rev. S. C. Hewitt,	do
Rev. J. M. Spear,	do
Rev. Herman Snow,	do
J. Orris,	do
Dr. A. B. Child,	do
Miss Elizabeth Smith, Trance Speaker,	do
Dr. John Mayhew, do Clair. Phy.	do
Miss Rosa F. Amedy, do	do
S. Morse, do	Roxbury.
Miss L. A. Jewett, do	Springfield.
Miss S. Mageun, do	do
Miss Vesta J. Burrell, do	East Cambridge.
Mrs. Sarah B. Ellis, do Cla. Phy.	Randolph.
H. P. Fairfield, do	Hanson.
Wm. Hume, do	Wibraham.
N. S. Greenleaf, do	do
Mrs. J. Puffer, do	Haverhill.
Rev. D. F. Godard, do	North Hanson.
Allen Putnam, do	Chelsea.
J. J. Locke, do	Roxbury.
J. H. W. Toohy, do	South Reading.
E. Elmer, and many others occasional,	Salem.
	Springfield.

OHIO.

Joel Tiffany,	Painesville.
Mrs. H. F. M. Brown,	Cleveland.
L. S. Everett, do	do
Elijah Woodworth, do	do
Mrs. Dr. Britt, Trance and Clair Physician,	do
B. W. Freeman, do do	Plymouth.
F. Gale, do	Columbus.
W. H. Crittendon, do	do
E. L. Barnard, do	Grafton.
Wm. Denton, do	Akron.
Dr. A. Underhill, A. Topping, H. L. Clark,	Dayton.

VERMONT.

Rev. Gibson Smith,	South Shaftsbury.
A. E. Simons, Trance Speaker,	Woodstock.
Miss A. M. Sprague, do	Plymouth.
Mrs. F. O. Hayzer, do	Burlington.
Mrs. M. S. Townsend, do & Clair. Phy.	do

SCATTERING.

Prof. R. Hare, Dr. Harvey, Mr. DeWolfe

Mr. Rhen, and others of Philadelphia, occasional. S. W. Courtney, Pittsburg, Pa., Dr. Cragin, Georgetown, D. C., occasional. G. C. Stewart, Wm. Miller, Newark, N. J., Mrs. H. F. Huntley, Prov. R. I., Mrs. Francis Hyer, California. Rev. R. P. Ambler, L. J. Pardee, S. J. Finney, Mrs. E. A. Kingsland, Mrs. Morrell, Mrs. VanDusen, address not known. Rev. J. B. Ferguson, New Orleans, L. A. Kooney, Portland, Me., J. C. Smith, III., Mr. Storer, New Haven, Ct., Warren Chase, Battle Creek, Mrs. C. M. Tuttle, Albion, Mich., Hon. N. P. Tallmadge, Fon du Lac, Dr. C. P. Stanfield, Penduville, Wis.

Test Mediums and Others.

There are diversities of gifts and operations—differences of administrations—of the same Spirits—the same God.—But the manifestation of the Spirit is given to every man to profit withal. To one is given—the word of wisdom—another the word of knowledge, another faith—another gifts of healing—another working of miracles—another prophesy, another discerning of Spirits—another tongues—another interpretation of tongues; but all these worketh the self same spirit, dividing severally to every man as he needs.—PAUL.

NEW YORK.

	P. O. Address
Mrs. E. J. French, clair. Phy. S. 4th Av.	New York.
Mrs. J. E. Kellogge, Spirit test, 625 Broadway,	do
J. B. Conklin, do 477 do	do
Mrs. H. Porter, do 106 West 24th,	do
Mrs. M. B. Gourlay, Clair. Phy. 77 Lex. Av.	do
Mrs. Bradley, healing, 106 Green,	do
Miss Katy Fox, test rapping, Cor. 4th 22nd	do
Mrs. A. L. Brown, do 1 Lud. Place,	do
Mrs. M. J. Mabin, clair. Phy. 37 Laf. Place,	do
Mrs. Hayes, do 176 Grand,	do
Mrs. M. Dexter, do 137 W. 19th,	do
Mrs. J. A. Johnson, do 48 Walker,	do
Mrs. Lines & Co. do 94 Canal,	do
Miss Seabring, spirit-test, 115 1-2 Grand	do
G. A. Redman, do 391 Canal,	do
Miss Mildred Cole, Speaking, 485, 6th Av.	do
Miss S. Hoyt, Writing etc.	Newton.
A. B. Smith, Clair. Phy.	Roundout.
A. G. Fellows, do	Albion.
W. F. Van Vleck, do	Auburn.
Mr. & Mrs. I. G. Atwood, do	Lockport.
N. W. Bruce, do	do
Trowbridge & Finch, do	Buffalo.
Mrs. W. Gay, do	Canastota.
Mrs. Goodrich, do	Ithaca.
H. M. Dunbar, do	Penn Yan.
Mrs. L. M. Tuttle, do	Byron.
Miss M. Comstock, Arm Imprints.	Rochester.
J. D. Seely, healing,	Morris.
J. Beagle, do	Niles.
Miss Sarah Brooks, rapping etc.	Buffalo.
Mrs. F. M. Gay, speaking, etc.	do
Davenport, physical,	do
E. J. Matthews, impressional,	Union Springs.
Miss J. Hall, raps, etc.	Gawanda.
A. Clark, writing,	Elbridge.

CONNECTICUT.

Mrs. J. R. Metler, clair. phy.	Hartford.
Pollard, do	do
H. Gordon, spirit-test,	do
Caroline E. Dorman, clair. phy.	New Haven.
A. C. Stiles, do	Bridgeport.
C. Hall, do	Traveling.

MASSACHUSETTS.

Mrs. W. R. Hayden, clair. phy. test. etc.	5 Hay Place, Boston.
Miss F. Burbank, trance, 98 Hudson,	do
Mrs. A. W. Snow, do etc. 164 Tyler,	do
Mrs. B. K. Little, raps, etc., 46 Elliot,	do
do J. H. Conant, test, 2 Cen. Ct.	do
do E. D. Starkwater, raps, 6 Barre Pl.	do
do Bean, do 10 Chickering,	do
C. C. York, healing,	do
W. T. Osborn, do 110 Cam,	do
Peabody, do 54 Hudson,	do
C. Main, do asylum, 7 Davis,	do
W. E. Rice, clair. phy. 98 Hudson,	do
H. C. Gordon, do 5 Hay, Pl.	do
Mrs. L. W. Kemlo, healing, 2 Bullfinch,	do
do E. C. Young, do etc. 24 Henly	Charlestown.
do A. Dexter, do	Ware.
do E. W. Sidney, do	Fitchburg.
J. A. Bassett, do	Salem.
O Williams, clair phy.	Chicopee.
Mrs. Clark, do	G. Barrington.

OHIO.

G. C. Eaton, healing,	Cleveland.
Mrs. P. M. Williamson, clair. Phy.	do
J. S. King, do	do
E. M. Cook, do	Ravenna.
Mrs. A. D. Cridge, do	Mansfield.
	Dayton.

SCATTERING.

Mrs. Coan, test raps etc; R. P. Wilson, psychomotrist. Mrs. M. H. Brown, clair. phy. So. Rovalton, Miss M. Leavens, writing, West Berkshire, Vt; Miss S. J. Irish, raps, St. Louis; Mrs. L. L. Pratt, New Brunswick, clair. phy. Mrs. Tufts do Jersey city, N. J.; C. Ramsdell, do. Nashua, N. H.; T. G. Chase, do. 256 N. 12th, Philadelphia; M. Van Avery, do. Frie, Penn. L. Smith, Mino-ka, Ill., H. Cutler, Belfast, Me.; R. S. Scott, Palmyra, Brown, poet, Detroit, Mich.; E. V. Wilson, Toronto. C. W.: Koons, Tippie's, Davis, etc., Ohio.

Public Spiritual Meetings.

Forget not the assembling of yourselves.—How is it then, Brethren? when ye come together, every one of you hath a psalm—a doctrine, a tongue—a revelation—an interpretation. Let all things be done unto edifying—decently and in order.—PAUL. And they were all of one accord in one place—and were filled with the Holy Ghost.—ACTS.

NEW YORK CITY.

Rev. T. L. Harris discourses to a congregation of Christian Spiritualists, Academy Hall Broadway, Sunday Mornings and Eve.
 Dodworth's Hall, 808 Broadway, Lectures, Sunday morning, evening. Conferences. 3 P. M. Free.
 Bowery Circles, 195 Bowery, speaking under spirit influence, Sunday afternoon Sunday, Tuesday and Thursday evenings. For Spiritualists only. Small fee at the door. Several regular meetings and circles not reported.

NEW YORK STATE.

Brooklyn.—Discourses. Union Hall, 23 court-st., Sunday 2 P. M.
 Troy.—Lectures, Harmony Hall, Sunday 2 and 7 P. M. Free.
 Elmira.—Free conference, Sunday P. M.
 Rochester.—Gould's Hall, conferences Sunday A. M. and P. M.
 Newton.—Free circles, at A. Hoyt's, Sunday 2 P. M.
 Auburn.—Discourses, Stanford Hall, Sundays, 3 P. M.
 Syracuse.—Free discussions, all sects, Market Hall, Sunday, 2 P. M.
 Buffalo, N. Y.—Lectures on the "Harmonical Philosophy," American Hall Sunday morning and evening. Do. Temperance Hall thrice each Sunday.
 There are about one hundred free or vacant churches in this State where meetings are held whenever speakers can be had; likewise halls, as in Utica, Albany, Syracuse, Lyons, Lockport, Binghamton, and many other places.

MASSACHUSETTS.

Boston.—Lectures, Melodeon Sun. A. M. and evening. Small fee.
 Chapman Hall, conference P. M., discussion evening.—Small fee.
 Horticultural Hall, three times Sunday, trance speaking.
 Chelsea, Rev. D. F. Godard, Fremont Hall, morning, evening. Free.
 Cambridgeport, Washington Hall, 3 and 7 P. M.
 do Wait's Hall, same hours.
 Regular meetings likewise in Salem, Lowell, Lawrence, Springfield, Worcester, and about twenty other towns in the State.
 Philadelphia.—Lectures, Sansom-st., Hall Sunday morning and evening.—Corner Spring Garden and 9th-st., Sundays three times.—Phoenix-st., Church, Kensington at intervals.
 Newark, N. J.—Central Hall, thrice on Sunday.

SCATTERING.

Meetings, lectures, or circles are regular or occasional in Baltimore, Washington, New-Orleans, Bangor, Portland, Manchester, Toronto, Cleveland, Cincinnati, Columbus, Dayton, Akron, Ypsalanti, Ceresco, Jackson, Chicago, Milwaukee, Racine, Waukegan, Battle Creek, St. Louis, Nashville, Louisville, and in about five hundred places scattered through the Northern and Western States.

SPIRITUALISTS' HOMES.

New-York, Tremont House corner of 6th Av. and 40th street.
 Mr. and Mrs. Levy, private boarding, 127 Spring.
 Boston, Fountain house, corner of Beach and Harrison street, Dr. H. P. Gardiner.
 From information constantly being received, it is safe to estimate that nearly five hundred thousand souls are assembled every Sunday, in the United States alone, to listen to the teachings of Spiritualism.

Weekly Spiritualist Journals.

The *Spiritual Clarion*, Mr. and Mrs. U. Clark, editors, Auburn N. Y., 8 pages, quarto, one dollar a year, in advance.

Spiritual Telegraph.—Charles Partridge publisher and proprietor. New-York. Two dollars.

New England Spiritualist, A. E. Newton, editor, 15 Franklin St. Boston, Two dollars.

Age of Progress, S. Albro, editor, published under the patronage of the Buffalo Harmonial Association, N. Y. Two dollars.

Spiritual Universe, L. S. Everett, Editor, Cleveland, Ohio. Two dollars.

North Western Excelsior, Porter and Smith, Waukegan, Ill. Two dollars.

MONTHLIES.

Tiffany's Monthly, Joel Tiffany, Editor. New-York. One dollar.

The Principle, edited by a corps of spirits in and out of the form; published at J. B. Conklin's rooms, 477 Broadway N. Y. Fifty cents.

Publications on Spiritualism.

The following works issued by Partridge and Brittan, New York, Bela Marsh, Boston, and others, can be sent by them, or be ordered from the *Spiritual Clarion* office, Auburn, N. Y.

	Price.
Spiritualism Explained, Joel Tiffany,	\$1.00
Healing of the Nations, Tallmadge, Linton,	1.50
Modern Spiritualism, E. W. Capron,	1.00
Ministry of Angels, A. E. Newton,	15
Answer to charges,	10
Compend of Swedenborg, Fernald,	2.00
Macrocosm, Fishbough,	50
Discussion, S. B. Brittan, and Dr. Richmond,	1.00
Tables Turned, "Reply to Butler,	25
Review of Beecher, "	25
Reply to Mahan, "	25
Telegraph Papers, 4 vol.	75
The Sh ekinah, 3 vol.	2.50
Spiritualism, 2 vol. Edmunds & Dexter,	1.25
Epic of Starry Heaven, T. L. Harris,	75
Lyric of Morning Land, "	75
Lyric of Golden Age, "	1.50
Spiritual Flowers, Mrs. J. S. Adams, Dr. Child,	85
Lilly Wreath, "	85
Rivulet from ocean of Truth, "	25
Progressive Spirit-Life, "	15
Natty, a Spirit, Allen Putnam,	63
Spirit Works, "	25
A Letter to the Church, J. S. Adams,	15
Objections Answered, "	25
Spirit-Manifestations, Adin Ballou,	75
Seeress of Provost, Mrs. Crowe,	38
Night side of Nature, "	1.20
Spirit Intercourse, Rev. H. Snow,	65
Astounding Facts, J. A. Gridley,	63
Spirit Discourses, Rev. R. P. Wilson,	63
Spirit-Messages, " J. M. Spear,	50
Philosophy of Creation, H. G. Wood,	38
Testament and Mod. Miracles, J. H. Fowler,	30
Spirit Scenes, H. Tuttle,	50
Hare's Large Work,	1.75
W. Chase's Three Lectures,	20
Religion of Manhood, J. H. Robinson,	50
Spirit Intercourse, A. Cridge,	38
Courtney's Reply to Dods,	25
Ministry of Angels, Rev. J. B. Ferguson	15
Record of facts,	50
Mrs. Metler, F. H. Green,	38
Philosophy of Spirit World, Rev. C. Hammond,	63
Pilgrimage of Paine, "	50
Voices from Spirit World, I. Post,	50
Spiritual Reasoner, E. W. Lewis,	75
Birth of Universe, Rev. R. P. Ambler,	50
Spiritual Teacher,	50
Evangel of Spheres, Rev. D. J. Mandell,	30
Spirit-Voices Odes, E. C. Henk,	38
Spirit-Minstrel, Packard and Loveland	38
Voices from Spirit-land, N. F. White,	75
Great Harmonia 4 Vol, A. J. Davis,	1,

Nature's Divine Revelations,	2,
Penetralia,	1,
Spiritual Intercourse,	50
Present Age,	1.00

POSTAGE on works costing from 10 to 15 cts about 3 cts; from \$1-4 to \$1-2, 6 to 9 cts; \$1-2 to \$3-4, 9 to 15 cts \$3-4 to \$1.15 to 25 cts, and up in proportion.

SPIRITUALISM IN THE TABERNACLE

Discussion of Spiritual Philosophy, by Cora L. V. Hatch, a Spirit-Medium, and Rev. C. H. Harvey, a Clergyman, on Thursday evening, April 16th, 1857. Phonographically reported, 16 large Octavo pages; price 5 cts.; 6 for 25 cts.; 12 for 40 cts.; 25 for 60 cts.; 50 for \$1, and mailed free of postage. Address, Stearns & Co., Publishers, Cor. Ann & Nassau Sts., New-York.

BOYS' AND GIRLS' CORNER.

Little dick Snappy.

Little Dick Snappy
Was always unhappy—
Because he did nothing but fret;
And when he once cried,
"Twas in vain that you tried
To make him his troubles forget.

His mother once brought him
A drum, which she bought him
Hard by at a neighboring fair,
And such another
To Edward his brother,
And left them their pleasures to share.

Little Edward began,
Like a nice little man,
To play with his new little drum;
But Dick with a pout,
Only turned his about
In his hands, and looked sulky and glum.

"What's the matter, dear Dick?
You look sad; are you sick?
Come, march like a soldier with me—
The enemy comes,
Let us beat on our drums,
And mama will our merriment see."

"No; I don't like my toy,"
Said the ill-humored boy;
"And yours is the best and most new;
If you'll give me yours,
Then I'll go out of doors;
But if not I'll kick mine in two."

"O, no! brother, no—
Pray, do not say so
Of a trifle, in anger and haste;
Though they are equally new,
Yet my drum I'd give you,
But I've tied it in knots 'round my waist."

Then quarrelsome Dick
Gave his brother a kick;
But he did not give him another,
But saying no more,
Edward walked to the door,
Only giving on look at his brother.

Then, bursting with spite,
With his utmost of might,
Master Dick trod his drum on the floor;
The parchment did crack,
When, lo! Edward comes back,
And his drum in his hands then he bore.

"The string is untied,
Dearest brother," he cried—
"So now, I with pleasure will change;"
But, when Dick's drum he found
Lying broke on the ground,
O, how did his countenance change!

"I am really ashamed,"
Dick, sobbing, exclaimed,
"At the difference between you and me;
But continue my friend,
And I'll try to amend,
And a good-tempered fellow to be."

The Proud Boy Humbled.

Lawrence Green was proud and conceited, and his uncle Thomas thought it well, on this account, to humble him a little. One day he went up to him, and asked him to take a walk. Before they had walked an hour they saw a bird, a fish, a squirrel, a rabbit, a spider and a goose.

"Can you fly like a bird?" asked uncle Thomas.

"No," replied little Lawrence.

"Can you swim like a fish?"

"No, uncle."

"Can you climb a tree like a squirrel?"

"No, I cannot."

"Can you run like a rabbit?"

"No, uncle; you know I cannot."

"Well, then, can you spin like a spider?"

"I cannot," said Lawrence, not a little mortified that he had to say no so many times over.

"What can you do, then?" inquired his uncle Thomas. "Can you hiss like a goose?"

"Yes, I can," cried Lawrence, brightening up.

"Then," replied uncle Thomas, "if you can neither fly like a bird, swim like a fish, climb like a squirrel, run like a rabbit nor spin like a spider, and can do nothing better than hiss like a goose, I would advise you to be very humble; for it seems that the bird, the fish, the squirrel, the rabbit, and the spider, are."—Lawrence profited by that walk, and was not so conceited afterward.

Joe Morgan's little Daughter.

She was wont to run over to the tavern in the evening to lead home her drunken father. Just as she was entering the door on night, Slade hurled a tumbler at her father but it struck her on the head, and resulted in her death. Morgan bent down his ear.

"You will only have mother left," Mary said, "and she cries so much when you are away."

"I won't leave her, Mary, only when I go to my work," he whispered back to the child, "and I'll never go out at night any more."

"Yes, you promise me that."

"And I'll promise more."

"What, father?"

"Never to go into the tavern again."

"Never?"

"No, never I'll promise still more."

"Father?"

"Never to take a drop of liquor as long as I live."

"Oh, father! dear father!" and with a cry of joy Mary started up and threw herself upon his breast.

Morgan drew his arm tightly around her, and sat for a long time with his lips pressed to her cheek—while she lay against his bosom as still as death. As death! Yes; for when the father unclasped his arms, the spirit of his child was with the angel of the resurrection.

When a man has just religion enough to hate those of a different faith, he hasn't much.

—E. S. Tyler and others hold a grove-meeting near Mr. Hatch's, in Skaneateles next Sunday.

—Joel Tiffany is about taking a trip through Michigan.

—H. H. Tator is lecturing in the vicinity of Chicago, and may be addressed at that city.

—Redman, the medium, is in Ohio, in the neighborhood of Dayton.

—J. S. Randall was in Auburn during the present week.

—O. Sisson, the healing medium, may be addressed for a season at Oneida, N. Y.

—Mrs. Cora Scott Hatch, on her way east, is expected in Auburn within a few days.

—Dr. Denslow, of Btaavia, N. Y., in writing us in regard to the advance of Spiritualism and the itinerant laborers in the field, says; "We find something new and to rejoice over in every visit we receive from these itinerant evangelists. They all seem more or less inspired with that which meets the wants of our nature, and we can truly say, we are "growing in grace and in the knowledge" of the truth."

—L. J. Pardee spoke in Boston last Sunday, and remains in that vicinity for a season.

—B. Davenport, of Portland, Me; W. R. Jocelyn, of Philadelphia, Pa; H. N. Bullard, Burlington, Vt; J. B. Currier, Lawrence, Mass; are announced among the new laborers of the Spiritual field, and all of them as trance speakers and healing mediums.

—Thomas Gales Foster is laboring successfully in Boston and vicinity.

—Mrs. Emma Jay Bullene speaks at Dods-worth Hall, New York, next Sunday evening, and Miss Hardinge in the morning.

—R. P. Ambler has been lecturing in Troy, N. Y., and returns to New York city next week.

—Mrs. Tuttle, of Albion, Mich., is still East.

—Joel Tiffany visits New York in September.

—Mr. and Mrs. A. J. Davis intend a tour West within a few weeks.

—Mrs. Hyzer speaks in Brooklyn, N. Y., on Sunday afternoon and evening.

—Dr. J. Mayhew is in Ludlow, Vt., next Sunday, Plymouth, Sept. 6th, and Rutland the 13th, where he may be addressed, care of Mr. Landon, during September.

—Mrs. Sarah M. Seymour, the celebrated medium of Waukegan Ill., left the form on the 1st inst.

—D. Kimball of Sackets Harbor, N. Y., reports a favorable state of progressive spiritual sentiment in that place.

—"The Friends of Human Progress" will hold a meeting in North Collins, Erie co., N. Y. Sep. 25th, 26th, 27th.

—J. D. Tallmadge reports Spiritualism to be on the gain in Cincinnati.

—A Convention of Spiritualists will be held in Dunkee, Ind., on Friday, Sep. 4th.

—U. Clark lectured in the Brownville Universalist Church last Sunday morning, and in the Universalist Church at Watertown, N. Y. Sunday, afternoon and evening.

The heart is a cup which is empty till it overflows. We have nothing to enjoy till we have something to impart. He only lives who is not a reservoir, but a fountain.

Knowledge is not wisdom. A person may know, and yet have no claim to be called wise. Wisdom is practical application of that knowledge.

Journals and Publications.

THE PRINCIPLE.—This brisk and radical little Monthly, at fifty cents a year, is now published by Laning & Conklin, 276 Baltimore-st., Baltimore, Md.

NEW CHURCH HERALD.—This Monthly is edited and published by Sabin Hough, at Collins' Bookstore, corner of 6th and Arch-sts., Philadelphia. Two dollars a year.

TIFFANY'S MONTHLY.—Edited and published by Joel Tiffany, No. 6 Fourth Avenue, New York. One dollar a year. The last number of this indispensable work sustains the high usual tone of Mr. Tiffany's Spiritual Philosophy.

PROCEEDINGS of the Yearly Meeting of the Friends of Human Progress, held June 7th, 8th and 9th, 1857, at Junius meeting house, Waterloo, N. Y.—This pamphlet reveals the fact that our Progressive Friends are determined to keep pace with all the advance ideas of the day.

WHAT'S O'CLOCK?—Modern Spiritual Manifestations; are they in accordance with Reason and Past Revelation? Fifteen cents. S. T. Munson, 5 Great Jones-st., New York. This pamphlet embraces a broad, forcible appeal in behalf of Spiritualism.

Receipts for the Clarion, DURING THE MONTH OF AUGUST.

ET & Co. \$1, C E do, J H do, J H C do, T S do, A R do, M O do, P D do, A R P do, G G F do, J F S do, C B do, C G do, S J W 50c, J H C do, Mrs M De C 75c, R C B 25c, W J P do, R D S do, D F do, J M B do, W G do, S L do, J T A do, Mrs T D do, F C 20c, J H do, J L do, D S K \$1, S A S 75c, A B T do, J M do, A G S do, E A H do, J R M do, S W do, E A do, A H do, M B do, P C M do, H B do, M S D do, J W do, H C do, E S \$1, J C T 25c, D M B do, C P F do, N R 75c, J M H do, H B R 50c, H W do, E O D do, H L P do, B C do, J S S do, W F E \$1, Dr C H do, S B eo, Dr G S do, B F R do, P F do, R H W do, C G do, V D do, O G R do, H C W do, W P do, J O R 50c, P S do, M A T do, A S do, B F S \$2, T H \$1.50, J H 50c, J O do, W G W do, J A do, T N do, J R A do, W V B do, C J do, A T do, D S 25c, J C R \$1, W H R do, C A do, W L do, U C K do, L G do, T Z do, L M do, H B do, C W 75c, Mrs M do, J C P \$1, J I P do.

SPECIAL NOTICES.

[Under this head we publish Cards, Notices, Prospectuses, and all kinds of legitimate Advertisements, with capitals only for headings, at the rate of ten cents per line for one insertion, five cents one, two or three subsequent insertions, and two and a half cents for a quarter year or more.]

THE SPIRITUAL TELEGRAPH.

This Veteran Weekly Journal is sustained by a corps of able editors. \$2 a year; \$1 six months; 10 copies for \$15. Charles Partridge, 346 & 348 Broadway, New-York.

THE VANGUARD.

A Spirited, Radical, Reform Weekly. \$1 a year; five copies, \$4. W. & E. M. F. Denton, Alfred & Anne E. Cridge, Editors, Dayton, Ohio.

AGE OF PROGRESS.

This is one of the strongest Weekly Journals of the Harmonical Philosophy; 16 pages, \$2 a year; 3 copies, \$5; 10 for \$15. Steven Albro, Editor, T. G. Foster, aid. Murray & Co., Buffalo, N. Y.

I. D. SEELEY,

Healing Medium, Morris, Otsego Co., N. Y. 21u

New Depot, Spiritual and Reform Publications.

No. 5 Great Jones St., two doors east of Broadway, New York.

S. T. Munson has opened a publication agency at the above place, where he intends keeping a general assortment of all works pertaining to Spiritualism.

The time has come when the facts and phenomena of Spiritualism are arresting the attention of the best and wisest men, both in the New and the Old World. Theologians and men of science of the old school have equally failed in their efforts to prove their fallacy or divert the public mind from their consideration.

Friends! read and investigate, and you will soon learn that elevated spiritual teachings are not incompatible with Christianity in its largest sense.

The following is now ready:

THE WISDOM OF ANGELS, by Rev. T. L. Harris; price 75 cts. plain—\$1, gilt.

THE MAGIC STAFF, an Autobiography by A. J. Davis, containing a full and succinct account of the Life and Experiences of this remarkable Seer, and his earliest recollections.

The bare announcement of a book from the pens of each of these distinguished men, will be sufficient to insure for them a large sale.

Mr. M. will be prepared to furnish the trade with the above, at the Publishers' prices; and all orders sent him will be promptly attended to.

BANNER OF LIGHT.—S. T. Munson is the Agent for New York, of this Weekly Journal. It is published in Boston, and has obtained in that city and section of country, the confidence and support of the public. It is devoted to Science, Literature, and Art; with a department for the Facts and Philosophy of Spiritualism. Price \$2 per year; 4 cts. single copy.

Mr. M. is agent for the following

Spiritual Weekly and Monthly Periodicals.

SPIRITUAL CLARION, Auburn, N. Y., weekly, Mr. and Mrs. U. Clark, 21w2 \$1.

SPIRITUAL TELEGRAPH, New York, weekly, Partridge, \$2.

SPIRITUAL AGE, New York, weekly, S. B. Brittan, \$2

PRINCIPLE, monthly, J. B. Conklin, 50 cts.

NEW ENGLAND SPIRITUALIST, Boston, weekly, A. E. Newton, \$2

HERALD OF LIGHT, New York, monthly, T. L. Harris, \$1.50

TIFFANY'S Monthly, New York, J. Tiffany, \$1

THE SPIRITUALIST REGISTER for 1857, with Almanac, Statistics, Mediums, Lectures, Facts, Philosophy, etc., of Spiritualism, a pocket companion for every body. By Mr. and Mrs. U. Clark, Auburn, N. Y. Price 10 cents single copy; 14 for one dollar.

A complete assortment of Stationery, Blank Books, &c. S. T. MUNSON, Publishers' Agent. 21w2 No. 5 Great Jones-st., New York.

MRS. ANNE DENTON CRIDGE,

Psychometric Declinator, by letter and otherwise, Dayton, O.

TERMS:—Character, \$1; character and disease, \$1.50; for conugal adaptation, \$3. 21tf

MRS. H. GOODRICH,

Clairvoyant and Healing Medium of Ithaca, will visit Auburn, to receive patients, once a month during the season. 21tf

SPIRITUAL AGE,

A new weekly Spiritual Journal, of the first class, S. B. Brittan and W. S. Courtney, editors; \$2 per year; \$1 six months; 20 copies \$15. Address,

S. B. BRITTAN, 333 Broadway, N. Y. 3m

THE NEW ENGLAND SPIRITUALIST.

This paper is ranked as one of the very first weekly Journals of Spiritualism. \$2 a year, \$1 six months, 5 copies for \$8, 10 for \$15. A. E. NEWTON, Editor, 15 Franklin-st., Boston.

THE SPIRITUAL CLARION.

Published every Saturday,

AT AUBURN, N. Y.

MR. & MRS. URSHARE CLARK, Editors.

General Agent, T. M. Howe, News Room, Colonade, Block; Auburn, N. Y.

TERMS:—One copy, one year, in advance, \$1.00

Six Copies, do do do 5.00

Ten Copies, do do do 8.00

Twenty copies, do do do 15.00

POSTAGE—3 1-4 cents a quarter, in advance, to any part of the State; 6 1-4 cents to any part of the United States.

All money duly mailed at our risk. Address,

U. CLARK, Auburn, N. Y.

H. M. STONE, Printer, 2 State-st., Auburn.