

# THE SPIRITUAL CLARION.

SPIRITUALISM, ITS TESTS, HARMONY, PHILOSOPHY AND RELIGION.

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

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[NO 40.

For the Clarion.

## Spiritual Freedom.

FOR FOURTH OF JULY, 1859.

Still liberty weeps for her patriots dead.  
Though no stone marks the spot, with the  
names of her braves,  
'Tis enough that for freedom they struggled  
and bled,  
And the flag of the Union floats over their  
graves.

But a nobler banner now trails in the dust  
And nobler spirits now yearn to be freed;  
Hearts truer than they are by tyranny  
crushed,  
And holier martyrs to freedom now bleed.

An army with banners in silence they come;  
From ocean to ocean as brothers they  
meet;  
Not a bugle's shrill blast nor roll of a drum  
To herald the way for the conquerer's feet.

But hearts that lie bleeding, to passion a  
slave,  
And tear drops in silence and solitude shed,  
Are the signals that marshal the true and the  
brave.

The wreaths that encircle the conquerer's  
head.

Then look up, ye sad ones, whom might hath  
borne down,

For the flag of true freedom shall e'er be  
unfurled,

And her emblem with lovelier stars shall be  
crowned,

When true independence encircles the  
world.

Watertown, N. Y.

E. A. H.

For the Clarion.

## The Celestial Vintage.

BY SARAH A. MANN.

Thou ever beautiful and living vine,  
Embracing space and thought and time,  
Upward to Thee the striving tendrils climb.

Are the grapes not gleaned,  
The wine-press trod?

May I not drink thy richer life, O God?

Ah, weary, toiling, waiting, hopeful soul,  
Say, canst thou not pour the ocean's mighty  
whole

Into the streamlet's scanty bowl?

The purple fruit  
Still bendeth low

Beneath the seven hued bow!

Ye are flowers all from the purple vine,  
And all must tread the wine press, Time;

And life doth flow, the Life Divine.

Truth shall ope the golden stream,

Love shall bid the waters flow;

Then, patience; wait the vintage through.

Pawtucket, R. I.

## The Spiritual Clarion.

MR. and MRS. U. CLARK, Editors.

MISS MARY JANE KING, Assistant.

AUBURN, N. Y., THURSDAY, JUNE 20

### To Our Patrons.

All subscribers are notified when their  
time expires, unless their subscription is im-  
mediately renewed or the paper is returned,  
or some special understanding is had, bills  
will be sent them or their names stricken out,  
at the discretion of the publisher. The CLA-  
RION is now issued only every other week  
but every patron will receive fifty-two num-  
bers for a volume or year, regardless of time.  
The speedy co-operation of all Spiritual  
friends is solicited to enable us to resume our  
weekly issue. The entire proceeds of this  
paper are devoted to actual expenses and the  
cause of Spiritualism. For terms and News-  
paper Law see last page.

### Forms, Ceremonies and Ordina- nces.

Henry C. Pierce, of Cheneyville, Louisi-  
ana, under date of May 11th, 1859, writes  
us:

Rev. U. Clark—Dear Sir:—Being anxious  
to learn something of the position you take  
in respect to church forms and ordinances, I  
take the liberty of addressing you again.  
Remarkable Spiritual developments have oc-  
curred here, an account of which has ap-  
peared in the Christian Spiritualist. I write  
you with more confidence, from the fact that  
I recently met a gentleman, Mr. L. Reynolds,  
of New York, a former acquaintance of yours,  
and he speaks of you in the highest terms.  
I wish to inquire whether Spiritualists as a  
religious organization, have any church or-  
dinances, as baptism, the Lord's Supper, con-  
firmation, etc. Information on these points  
would be received with great favor by your  
friend and anxious inquirer.

Yours for immortality.

Spiritualists as a body have no formal re-  
ligious organization. The only kind of or-  
ganizations existing among us, are those for  
the purpose of managing financial and external  
affairs. We ignore all attempts to em-  
body the religion of Spiritualism in anything  
like a society, sect, institution, creed, form,  
or ordinance; it were like attempting to or-  
ganize the sun light, the air, or the elements  
of life. We recognize the central importance  
of individual freedom; but the moment we  
attempt anything like an external organiza-

tion, insisting on forms, creeds and restric-  
tions, the souls of individuals become  
cramped, confined, subjected to authorities  
and standards outside of themselves, and  
must submit, no longer called upon to feel  
their own accountability, no longer thrown  
back on their own responsibility, no longer  
stimulated or permitted to exercise their own  
reason or religious institutions. Spiritual-  
ism begins by recognizing God and the spirit  
world opened with freedom for all to commu-  
nicate, receive and apply according to their  
individual conditions and creeds. Each must  
seek, find and appropriate for themselves.  
God and the angels must be revealed to in-  
dividuals according to their planes. To pre-  
scribe any sectarian organization, with forms  
and creeds, would be like prescribing ordi-  
nances to govern our communications with  
each other on the social plane; like manu-  
facturing rulers to guide us in the exercise  
of love and friendship, and all the social  
sympathies of life. This folly has been at-  
tempted long enough. Sectarian organiza-  
tions, seeking to proscribe the soul, have re-  
sulted in enslaving millions of the weak, while  
they have failed to entammel the minds of  
the strong, the bold, the free. No man of  
rational enlightenment or large liberty, will  
allow any class of men to mould him into  
anything like stereotyped sects, creeds, or  
ceremonies. The same is obvious in social  
and affectional affairs. Laws and cus-  
toms may be instituted, but the diviner af-  
fections of the human heart can subsist only  
in the atmosphere of freedom, and at times  
they will break over all the bounds of ordi-  
nances and conventionalisms. Law makers  
phrenologists and physiologists may manu-  
facture codes, charts and creeds to regulate  
marriage and the affections, yet, after all,  
men and women will fall in love and marry,  
regardless of all these external parapharna-  
lia.

The central element of all life and religion  
is Love; love flowing down from God,  
through angelic beings, thence manifest in  
the human heart, and flowing out over the  
plane of humanity in deeds and desires of  
divine goodness. And freedom is the essen-  
tial condition of this divine, angelic and hu-  
man love. So far as individuals can become  
perfectly united in organizing some methods  
of action, the result may prove favorable: but  
the spirit of life and religion can never find  
true, spontaneous expression in any external  
organization. It anticipates a perpetual  
growth in the individual soul, while a sect,  
creed and form must perpetually cramp and

warp its energies. Certain religious forms, ceremonies, ordinances may doubtless afford some minds important aids to spiritual culture and impress the senses in a manner to reach the soul, but if they are insisted on with regularity, they will inevitably become irksome, dull, and a mere drudgery. For ten long years we had some trial in this line, while officiating as a minister. When the time come around for us to go through the prayers and benedictions of the pulpit, the administration of baptism and the Lord's supper, the saying of grace over fancy tea tables and epecurian festivals, we always tried to feel the spirit of the occasion, but the task was utterly impossible, and sometimes the spirit would not move. But now, as a Spiritualist, we feel at liberty; and when conditions are favorable and the spirit moves, we may indulge in forms of invocation, praise thanksgiving and inspiration. But for ourselves, we can recommend no rigid observance of any forms. Worship should be the perpetual outgushing of the soul. The external ordinance of baptism can be of little service compared with a baptism into the Christ like spirit. The true sacrament of the Lord's Supper is to heed his precepts and examples, and endure the martyrdom of a noble life and death. To receive the right hand of fellowship, and true ordination or confirmation, we need to come in communion with "the general assembly and church of the first born which are written in heaven," and realize that we have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself bearing witness with our spirit, that we are the children of God." But without dictating or dogmatizing, these are simply some of our imperfectly expressed hints towards a rational, religious Spiritualism.

#### Reformers in Rochester, N. Y.

Under this head our ex-Rev. Br. Charles Hammond, the veteran medium and lecturer, communicates some singular facts relating to affairs in that city. He refers to a class calling themselves "reformers," who seem to be reforming rather crab-fashion, more backward than forward, which in our humble opinion is "very much the wrong way." He reports them as having an intense anxiety for the salvation of humanity, while they are dealing out the darkest damnation not only on those who need saving the most but some of those who are honestly devoted in the field of spiritual labor. They profess a large charity, but are dealing in petty scandal, backbiting and suspicion against all who do not chance to train in their peculiar ranks. We have known a few such individuals, those claiming a holy horror for all evil, and yet fairly chuckled over every crumb of calumny they could seize on and craunch between their everlasting wagging jaws. We dislike all mean epithets or we should feel disposed to call such specimens of humanity, mere curs, cowardly curs, puppies; and we should cry, Out! out! but for their very contemptibleness and our want of breath to spare for such insignificant purposes. We cannot believe

there are many if any such individuals found in Rochester or anywhere else. But we come to Brother Hammonds article. He refers to the announcement of lectures given in Corinthian hall, in that city, not many weeks since. He says that the advertisement alledged that the speaker was one who "met with universal favor as a lecturer," but adds that the "favor" was mostly an imaginary thing except on the part of a very few. The bill was headed in very large type, "Spiritualism," but the lectures were what anybody might please to understand them to be. After referring to some noble pioneer souls of Spiritualism in Rochester, like the Posts, Drapers, Grangers, Wrights and others, Br. Hammond suggests what kind of laborers are wanted and the kind not wanted, at least in that city:

"They do not want those with whom we have already been so frequently disgusted, those who set themselves up as reformers, yet either in private, or public deal in indecent expressions and shameful vulgarisms. They want none to deceive them by advertising themselves for what they are not, nor to promise to lecture on a certain subject which they make no effort to fulfil. They want no discordant radicalists to come here and advertise themselves to speak on Spiritualism, and then falsify their word by wholesale denunciations of all past Sacred History, berate marrying, and make the burden of their efforts to consist in showing what fools all fathers and mothers are as to the laws of generation and in providing for offspring. They do not want any more lecturers who hold to certain secrets which they dare not publicly avow because the moral sentiment of the public is not sufficiently debased to receive them. They want no more God-lecturers who assume to make and unmake laws and institutions to suit their own personal convenience.

But we need lecturers who can address and enlighten the moral conscience, and strengthen the heart to do right, to observe with strict fidelity its sacred and voluntary contracts; lecturers who know enough to select and logically sustain any subject of practical reform, any sentiment conducive to the welfare of mankind. But we are no longer to be quelled simply by the cry of reform, while the practical demonstration is an outrage on common decency and a disgrace to civilized society."

#### Inner Life.

We can see down into the inner life of but few of those who walk in our midst, and yet how prone we are to judge from the external! An intelligent young Spiritualist sister writes: "Many who claim me as a spiritualist do not recognize anything that to me is worthy the name. They know not the deep and holy significance that Life has for me, and that every day it deepens and widens until I scarcely recognize my former self. You know that the dark days will come, and necessarily there are times of trial for every progressive soul. But O, there are hours, too, when the soul walks in brightness; when it feels that it may attract unto itself the elements

of love and wisdom; that it may grow strong, may recognize its birth right and find its true sphere of sympathy and manifestation."

For the Clarion

#### Celestial Communion.

The spirit world is inhabited by beings of a social order whose communion with each other no person can doubt. But the question arises, do they commune with mortals? Do they have sympathy with the world they have left behind them, and do they know the acts and have they sympathy with their mortal friends in their joys and sorrows? Does the light of their social influence fall upon the path of human life? and do they feel for their fellows as when in the mortal frame? These interesting questions, full of significance as they are, are constantly being revolved in the minds of those whose love for departed friends calls their thoughts in the direction of the spirit world. The generation in which we live is passing away, and with it many of our kindred and dearest friends go to the spirit world. In the depths of our grief we exclaim as we follow them to those mortal borders, and as they pass entirely from our mortal vision. "Are they now entirely gone and separated from us, or do their sympathy and love remain with us as fresh and warm as the remembrance of them is treasured in our own hearts?"

The orthodox world at the present day seems to suppose that the spirit world is at a "magnificently cold distance" from the world of mortals, and the idea that the spirit of a departed friend should again visit the earth, and commune with its inhabitants fills their souls with horror and disgust. They seem to think that, following their own selfish, worldly course, when by some fortunate occurrence they are elevated from that position in society they once held to one a few degrees higher, they are led to ignore former friendships and disregard the feelings of those they once revered. They think the departed by being elevated above them by a change of worlds, "take no more interest in the friendships of earth and would think it a check upon their upward aspirations even to so much as think of those they once loved who are now left behind." Thus they suppose that although we sorrow for the departed they look not back on us; although we love them, they love us no more. It is acknowledged at this time by those who now oppose the spiritual theory, that the two worlds at one time stood in constant and tender communication. This they admit in connection with the old Jewish history and also at the time of Christ and his apostles.

At that time not only those beings whom they call angelic visited the earth, but departed saints, as in the case of Moses and Elias on the mount of transfiguration. But since that time the heavenly gates have been closed, and all communion between the two worlds has ceased. Even angels, it is thought, have retired from us. And the poetic sentiment, that "angels visits" are "few and far between" has been found to so nearly coincide with the orthodox views of spirit com

munion, that it has passed into a musical proverb. And in the language of an eminent clerical individual, even the pulpit has endeavored to baptise this poetical infidelity, and accordingly it has been set as a gem into many an eloquent sermon. The idea that angels have charge over us is not so beautiful as the "few and far between" of the past! It may be beautiful poetry, but is cold theology! and it is a sentiment that could only be popular in a rationalistic age. Thus it is, men are ready to deny that which to them is of the utmost interest and importance. They long to learn of the spirit world but the scales of bigotry and materialism, so completely obscure their spiritual visions that they reject, and turn aside from that which "would be a savior of life unto life." But it will not always be thus. The light which is now radiating from the angel spheres is destined to make a mighty revolution in the spiritual natures of mankind. Materialism and infidelity are destined to flee before the march of angel light. The time is coming on apace, when truth shall universally prevail, and produce a harmonious and peaceful regeneration among all the nations of the earth.

B. SMITH LAMKIN.

Five corners, N. Y.

#### Public Demonstration in Watertown.

The Watertown, N. Y., *Daily News* of June 3rd, publishes the following communication from "Spectator" in allusion to the editor's public meetings in that place on Sunday, May 29:

Mr. Editor:—The lecture and tests on Spiritualism advertised to come off last Sunday at Apollo Hall, I had the pleasure of attending. Mr. Clark performed all he advertised. At the close the audience selected Mr. Tautpheus, for examination. Mr. C. took his hand, closed his eyes, and in a few moments, began to repeat his impression as follows: In coming in communication with this man, I am carried back some fifteen years. About that time he had a severe and serious blow on the left side, above the region of the heart. It caused an enlargement about the heart, &c. Mr. C. then went on to state the difficulties which he had experienced at different periods since. Mr. T. afterwards stated that he received such an injury in Germany, at the time stated, and that the whole history of his condition since, was as accurate as he could give it himself.

Dr. Myers, a friend of Mr. T., bore evidence to his knowledge of the same facts. No other individual in the audience knew anything of his history. I know not by what agency the thing was done, but think here is a phenomenon worthy the attention of philosophy and science which the cry of humbug does not explain.

#### "Religious Stars."

Gur readers will remember the article we wrote in regard to "Star" preachers, like Beecher, Chapin and company, and none would have understood us as designing to underrate their mission. The Rev. J. P. Boody, of Alton, N. Y., now a Spiritualist co-laborer, writes us:

I like your article in the CLARION, headed, "Shall Spiritualism be Compromised?" for I have long noticed the tendency of some of our periodicals to puff certain star orators,

simply because they had taken a few strides beyond the old creed-bound fogies belonging to the sect, by preaching freedom, while they themselves are slaves. I cannot conceive any possible benefit Spiritualism is to derive from bolstering up and strengthening the hands of those who have no real sympathy in unison with us, or puffing those who are liable to put their feet on our necks at any moment, should we cross their beaten sectarian pathway. And besides, they need none of our advertising or puffing; they are lauded sufficiently by their own communionists, and amply rewarded by the fat salaries they receive from those whose servants they are, to obey. The cause of Spiritualism is the cause of truth; and while we as Spiritualists desire to cherish good will towards all men, let us especially sustain the household of our own faith, protect those dear brothers and sisters who have dared to proclaim the ministration of angels and spirits, and have stood boldly forth to preach the gospel of this new unfolding, amid scoffs and slanders, and against the world's popular current.

With all our heart we respond, amen to this last sentence from our Granite State brother.

#### Spirits Among Presbyterians.

A Presbyterian Conference was held in Madrid, N. Y., a few weeks since, and a sermon was preached from the text, Heb. 1:14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The discourse was in distinct recognition of the agency of spirits and their interest in and influence over mortals. After the sermon, a conference was held; and among those who spoke was the venerable Deacon Eldridge, of Canton. He rejoiced in believing the spirits of the departed watched and hovered over the pilgrims of this earthly pathway. It seemed to him as though he often saw and heard his mother and daughter, bending down from heaven, and urging him to hold on faithful and hopeful a little longer, and then all would be well. And the brethren responded to the good dream. How little do many of our Christian friends realize that all this talk of angelic aid is in perfect harmony with Spiritualism! And who can object to the idea of recognizing the agency of spirit friends? O, if in this sometimes dark and lonely way of life! there be a thought most divine and sustaining it is the thought of the dead and beatified hovering over us as the messengers of God

#### Insulting and Slanderous.

The New York Ledger may be a very popular paper, and may sell its hundreds of thousands per week, but in spite of all its popularity and self-paid puffs, it has proved itself capable of perpetrating the most consummate ignorance, catering to the most depraved prejudices of conservatism, heaping the grossest insults on woman reformers, and dealing in wholesale slanders against Spiritualism. We copy the subjoined precious extract from the editorial columns of the Ledger:

If the "Womens' Rights women" confined themselves to such topics as we have referred to, they would have the sympathy and moral support of the whole thinking world; but unfortunately they taint their cause by mixing up with it the licentious doctrines of free love expressions of contempt for the obligations of

marriage, the delusions of Spiritualism, the masquerade of Bloomerism, and other matters at variance with common decency, Christianity and common sense. No measure or movement, however proper in itself, can make any headway under the presence of such associations. Pruriency and pantaloons, St. Simonism and Spiritualism, must be renounced by the ultra advocates of woman's rights, or none of her "wrongs" will ever be redressed through their agency.

The author of this paragraph doubtless fancied himself getting off something exquisitely smart; and in all probability he was under the dazzling vision of some conventional clique of women where rose water and orthodoxy, namby pambyism and Puritanic prudery predominate over pantaloons and the half a pint of brains pounded and pummelled for the production of this pretty, parrot like paragraph. Whom does he mean by these "Womens' Rights women?" It is time the vulgar, slang Press understood what it is harping about. We have had some acquaintance with those who are called Reform Women, and we never yet knew a single one of any note, standing or influence, who could be charged with the sins insinuated in the Ledger's paragraph. We have heard various Womens' Rights lecturers, but we never yet heard one who advocated the "licentious doctrines of free love," as understood by the rabble; nor have we ever heard any of these "strong minded" women deal in "expressions of contempt for the obligations of marriage." True, many of them express no veneration for the mere legal forms of marriage, nor for the abuses and perversions of which men of lust and avarice are guilty under legal sanction; but all genuine womanly reformers are united in the advocacy of a true marriage, founded on the laws of God and Nature, and protected by suitable institutions. It is easy to fall into the current of the vulgar multitude, and get up a low, licentious laugh at the expense of these "Womens' Rights women;" but sober men, who realize the weal of coming generations is in the hearts and hands of these mothers and daughters, will pause and reflect on the evils and errors beneath which suffering womanhood now lies praying, protesting, weeping, till great drops of blood stand on her brow and her palpitating heart cries as in the last agonies of the crucifixion!

"Delusions of Spiritualism, masquerade of Bloomerism," etc., the Ledger goes on to denounce. As to "Bloomerism," we shall not pretend to dictate. We frankly confess our lack of taste for that style of womanly wardrobe; and in this particular, we happen to have the concordance of the feminine department of the Clarion. But our profession is editorial; we claim no authority over either tailors, milliners or dressmakers; we should like to repudiate their authority over us, especially when it comes in the form of bills and changing fashions which ignore our right to wear out old patterns, regardless of our inability to purchase new ones. But we suspect the women will wear what they please, without regard to either the Ledger or the Clarion; yet when the Ledger runs mad in alliterations, and makes a muddy admixture of "pruriency and pantaloons, St. Si-

monism and Spiritualism," then we have a word to offer in castigation and contempt of such a graceless confounding of extremes.—Where did this sapient author learn that Spiritualism was a delusion, or that it sustained any essential relationship to "pruriency, pantloons," and so on to the end of his line of witless alliterations? The Ledger man ought to know there are thousands of intelligent men and women who regard Spiritualism as embracing all that is sacred on earth and in heaven; men and women too, who have "common sense" and "decency;" men and women who know enough to distinguish between flatulent nonsense and sound argument, between street slang and solid fact; and the time is fast coming when Spiritualists will rise in utter repudiation of every newspaper print that descends to the Billingsgate gutter of this Ledger scribbler!

#### Distant Accident Described.

Last Autumn, Dr. A. G. Fellow, the healing medium of Albion, N. Y., was on a professional visit in St. Lawrence County, and was called from thence into Fairfax, Northern Vermont. A few evenings after his departure, a circle was convened at the house of Paul Brake, Madrid, St. Lawrence county, N. Y., nearly two hundred miles distant from Fairfax. During the evening, Mr. V. was very powerfully influenced by the spirits, and they represented that Dr. Fellow had just experienced a dangerous accident in connection with a vehicle in which he had been riding. At that time, not a line of the external information had been received from the Doctor. The facts were subsequently confirmed in a very striking manner: the Doctor was riding in a buggy with Mr. Webster of Fairfax, when one of the wheels ran off and both persons were violently precipitated to the ground. The Doctor was seriously hurt on the head, bled profusely and was nearly senseless for some time; but under spirit influence was enabled to resume his labors in about ten days.

#### Spirit-Portrait.

Among the new mediums for painting the likenesses of spirits, some time since, we noticed W. Anderson, now of Sturgis, Mich. We are not informed in regard to the manner in which portraits are painted by Mr. Anderson, but we have seen several pictures of his production which indicate singular genius. We are constantly receiving inquiries as to the course persons should take to procure likenesses of spirit friends. Our uniform answer has been: See the mediums, sit with them, and thereby aid in the induction of conditions requisite to attend the right kind of influences. Sending requests by letter, seldom results in the production of any thing satisfactory, though mediums are some times successful. Mr. J. W. Lovell, of Jackson, Mich., under date of May 18th, 1859, testified in a letter we now have before us, that Mr. Anderson executed in that place, a correct likeness of a daughter of the former, who had been in the spirit world seven years. Having had no likeness of the daughter taken

while she was in the form, the picture is prized as of inestimable value.

#### Silence of Celestial Orbs.

On a clear night, gazing heavenward, who has not questioned the starry world whose dim glory comes streaming down the celestial pathway? Are those orbs inhabited, and the homes of intelligent beings bearing the image of God and eternity? Who can answer? Alluding to the science of astronomy, Giljillon says:

It seems to us that in this science we are fast approaching a point where we need the guidance rather of a new Plato than of a new Bacon or Newton. The telescope of Lord Ross has sounded our present astronomy to its real depth. Few more great prizes are reserved, we suspect, in that starry sea. We have attained the knowledge that the stars are old, that they are of one stuff, and that there is no visible end to their numbers.—What more of any moment, in this direction, by our present methods, is ever likely to be reached by us? It is like walking through a pine forest of great extent and uniform aspect; a few miles tire and satisfy us. So now, the news of "stars, stars, stars," pouring on us in everlasting succession—all alike each other, all distant, all inscrutable, and silent, the moral history of all unknown—produces very little effect, and the midnight heavens of modern astronomy become again as to the eye of childhood, a mighty and terrible pageant or procession, the meaning and the purpose, the whither and the whence, of which we do not understand. And we are tempted to say to astronomers, as they prate of their new firmaments, and planets, and comets, "We knew something like this long ago; can ye not give us some light on the meaning of these distant orbs? or read us off some worthy lessons of moral interest, from that ever-widening, but never-clearing page?" And to cry out to the stars, "Speak as well as shine, ye glorious mutes in the halls of heaven! Shed down on some selected and favorite ear the true meaning of your mystic harmonics! Hieroglyphics, traced by the finger of God on the walls of night, when shall the Daniel arrive to interpret you, and to tell us whether ye contain tidings of hope or despair? Star-gazers have looked at you long enough, and mathematicians weighed and measured you; when shall the eye—the Rossian eye of a true seer—lift itself up to your contemplation, and extract the heart of your mystery? If not, men may soon turn away from you in disappointment, and look with as much hope on the bright foam-bells of an autumn ocean as on you, the froth of immensity.

Material science here makes a wonderful concession in regard to its impotence. And what, we ask, can supply the need of light from these celestial worlds? Placed here on this little earth-planet, in the midst of an immeasurable universe studded with countless orbs of immense magnitude and supernal glory, can we know nothing more than astronomy reveals? Is there no Great Father Spirit whose intelligence rules in and over all? no beings of like mould, who can commune with each other, and telegraph from world to world the tidings of like hopes, loves, and aspirations? If man is immortal, whither have gone the millions of departed generations? Are their homes in those shining planets, fixed stars and suns that gleam on the brow of night? Answer us, O ye

mute oracles of heavens! The blue firmament bends in solemn silence and grandeur; meteors flash; comets wheel their courses; clouds, tempests, storms and thunders anon pass with their awful pageantries; but no response comes, save through the messengers recognized by the celestial science and philosophy of modern Spiritualism! And who shall limit the revelations yet destined to be unfolded? It is well known that several of the most important late astronomical discoveries were first heralded by spirits; and when the laws of spiritual intercourse become more thoroughly understood, we may anticipate celestial unfoldings far beyond the conceptions of the loftiest imagination. Man shall yet tread the Mount of Beatitude in communion with angel worlds, and star telegraph to star the glory of God and the stellar universe.

#### "Saints and Sinners."

Last winter our orthodox brethren in Brownville, N. Y., were seized with the then popular enthusiasm for union prayer and conference meetings, and notice went out informing the people of the introductory meeting. A goodly number convened, and among the attendants was a fair representation of Spiritualists, and other liberally inclined persons, not reckoned among the evangelically elected. In fact, the liberalists seemed to predominate in the audience. The officiating minister felt somewhat embarrassed at the presence of so many of the non-elect; and in giving out notice for the next evening meeting, he specified the hour to be at 7 1-2 o'clock, but especially requested that all the christians should meet at 7 o'clock. Now it came to pass that our Spiritualist friend, Wm. H. Robinson was present on that occasion.—Bro Robinson has a little hand printing press of his own manufacture, and with the same little invention, he is wont to do some mischievous things, as he is doubtless prompted by the "devil," who was supposed to have aided Faust in his first printing performances. So Bro Robinson went home, and during his dreams he was "impressed" to produce some "impressions," which, the next day, appeared posted up in the form of hand-bills, giving notice of the union meeting to come off that evening. The notice closed by requesting the "saints" to meet at 7 and the "sinners" at 7 1-2 o'clock! The hour of seven drew near, and the church bell sent out its ding dong for the saints to assemble. The hour of seven arrived, when, lo, not a soul or body appeared. Not a single person entered the house till half past seven, and then it was thronged with those who were anxious to know who were the elect of Brownville.—Since that time, the question frequently agitated among the people in the place, is, who are the saints of Brownville? and the silent answer of echo has given the impression that orthodox saintship has fallen below par in that thriving village.

Men are finite, and will always be so, and although they will live to eternity, they do not live from eternity. Hence the ideas of the infinite and the eternal are beyond our comprehension.

**Freedom—Fourth of July.**

Are we individually free? This question becomes very appropriate, as we are approaching another Anniversary of the Declaration of American independence. Politicians will prate of liberty, yet how many of the people will remain in servitude to parties and prejudices! Clergymen will grow grandiloquent about this land of free and liberal religious institutions, and yet seek to enslave their devotees beneath the iron rule of creeds, forms and sects. Popular society will pop pistols and let off any quantity of fire-crackers, and yet play all sorts of fashionable pranks and fooleries in compromise of individual freedom. Who will begin to make a declaration of true and individual liberty, on the coming Fourth? The American people, on the whole, may seem advancing towards a nobler independence of soul, but there is abundance of room for farther progress. While we are boasting of general liberty, too many of us are individual slaves to parties, sects, castes, customs, prejudices, passions and false popular opinions. While we are eloquent about universal freedom, we are forgetful of the need of personal freedom for ourselves, our families, friends and neighbors. The hearts of enslaved ones lie bleeding at our very doors. The cry of crushed, martyr souls is stifled amid the din of daily life. Chains may gall human limbs, but there are worse than iron chains; there are forms, customs, creeds, prejudices, passions, opinions whose manacles enclasp the soul and seek to crush out the very heart of our humanity. Heaven help the spiritually, morally, socially, religiously enslaved: and the martyr spirits of sires and patriots bend over our land with songs and prophecies of the milennial morn of INDIVIDUAL LIBERTY.

**Vermont and Northern New York Editorial Itinerant Etchings.**

On or near the date of this issue the editor will have returned from a tour of six weeks itinerant labors in Northern New York and Vermont, having given public tests in Adams, Henderston, Sacketts Harbor, Brownville, Lafargeville, Watertown, West Potsdam, Madrid, Ogdensburg and Malone, N. Y.; and in Swanton, Highwater, St. Albans, Fairfax, Pleasant Valley, Jerico, Burlington, Middlebury, Sudbury, Pittsford, Rutland, &c., Vt. We have labored hard every day and evening during our absence, treating the sick, comforting the mournful, strengthening the weak, lecturing, holding select circles, giving public examinations, canvassing for subscribers, attending to correspondence, preparing all the copy for the Clarion, and raising means for the prosecution of our mission. We return with a report eminently encouraging to our friends in other portions of the spiritual vineyard. Our receipts were just adequate to meet current expenses at home and abroad, and relieve us from a sore temporary embarrassment, so that we are enabled to say to our patrons, if all will now do their duty, keep their subscription good, pay in advance, and continue their interest in ex-

tending our circulation, we shall be able to renew our usefulness in the presentation of harmonic Spiritualism. We come home from the Green Mountain State, animated with fresh inspirations in communion with its noble souled people and its lofty mountain landscapes. We visited old Mount Mansfield and took notes for Itinerant Etchings which our readers may anticipate with a degree of interest. At the present writing, Sunday morning, June 19th, we sit in an upper room at the house of Wm. Weston, Esq., Burlington, Vt., and with the town at our feet, Lake Champlain on the west, and a vast range of blue topped mountains rising in the Western horizon, we behold a scene of beauty and magnificence, no language can portray. About the time this paper reaches our readers, we shall be at home ready to welcome all sorts of letters and remittances.

**LATEST NOTES AND NOTICES.**

—There is a merchant firm, named C & H, in Ogdensburg, N Y, so intolerably mean and bigoted, when the man distributed the notices of our late lectures in that town, offered to leave one in their store, he was ordered out; and while leaving, he observed one of the firm in the act of cheating a green country customer out of one cent! Just what might have been expected. And this reminds us of a bigoted church member in Jefferson county, who discharged one of his workmen for attending one of our lectures while the bigot's own pastor was trying to eject him for some questionable demeanor.—People who have beams in their own eyes, should be careful how they seek for motes in their neighbors' optics.

—Prayer may not make Deity more willing to give, but makes the supplicant more worthy to receive.

—Spiritualists who need lecturers and mediums to visit their places for the advancement of the cause, should remember that no spiritual laborers can travel and sustain their families at home without the assurance of means.

—Over five thousand people were in attendance at the Yearly Meeting of Progressive Friends, in Longwood, Penn. Among the speakers, were Rev Thomas Higginson, Joseph A Dugdale, Oliver Johnson, John Beeson, Gilbert M Cooper, Edwin A Coates and Rowland Johnson. Various reform themes were presented; letters were read from Gerritt Smith, L Maria Childs, and Revs A D Mays, Samuel Johnson and M D Conway.

—In a former issue we protested against the publication of a certain case of alleged "obsession" as it appeared from the pen of Dr. Child, in the *Banner of Light*. Since that time, the *New York Tribune* has appeared with an editorial burlesque, severely reflecting on the family involved. Enjoining a personal acquaintance with the family of Mrs Prof Catlin, we deprecate all such publicity as out of time and place, and as involving persons who ought not to be held thus publicly responsible.

—Mrs J W Currier will lecture in Putnam, Conn, on Sunday, July 3d and 10th.

—Nathan J White speaks in Cincinnati during each Sunday in the coming month.

—Mrs C M Tuttle, the trance speaker, recently held a discussion on Spiritualism, in West Winstead, Conn, with Elder Grant.

—We pray God that our heart may never become closed against sympathy for those who are afflicted with poverty and pecuniary embarrassment; for the experience of more than five years in the spiritual field, up to the present hour, enables us to know what it is to need means to meet the ordinary expenses of the humblest material subsistence, to say nothing of luxuries and the cash continually demanded on the issue of every number of the Clarion. Governed by this spirit, our readers may fancy how we enjoy a line like the following from Indiana: "Accept our thanks for your indulgence in continuing the Clarion, and find one dollar enclosed. *We beg you never to discontinue our paper*, and hereafter we will be more prompt in our renewal. The times have been hard, is our only excuse." Our patrons know that the only terms on which we can afford to send them the paper, are, *cash, and in advance*. But if any are so absolutely poor and unfortunate as to be unable to raise their dollar at the time it is due, if they still desire the paper, and will write us to that effect, promising to remit us at the earliest possible convenience, we will grant them all the indulgence in our power, regardless of our pressing necessities. But we trust that none who are in comfortable circumstances and can possibly raise the small sum requisite, will take advantage of our proposition in behalf of the poor. Let good faith and fraternity govern us and our patrons.

—A Spiritualist Convention will be held in Plymouth, Mass, on the 5th, 6th and 7th of August.

—Our report of the Yearly Meetings of Progressive Friends at Longwood, Pa, and Waterloo, N Y, is necessarily imperfect in the present issue.

—Mrs U Clark will speak in the Free Church at Peterboro, N Y, on Sunday, July the 10th, and if immediately addressed, may engage to lecture two or three evenings in that vicinity.

—G M Jackson has recently lectured in several places in Central New York, and was last addressed in Auburn.

—The postponement of the Watertown Convention, caused a wide feeling of regret throughout Central, Western and Northern New York, and we are receiving numerous inquiries as to where our next Convention will be held. Dr Dunbar, of Penn Yan, has written us, suggesting we adjourn the meeting back again to that place. We await some formal action on the part of friends at any central location where a Convention may be desired.

—Joel H Clayton, of South Carolina, greets us with a stirring appeal for spiritual light and liberty. He approbates the fearless and frank tone of our paper, and rings out a rallying cry for the South.

—During our hard labors at home and abroad, and our efforts to compensate the readers of the Clarion with a paper minister-

ing to their deepest and divinest needs, every remittance we receive, every renewal of old subscribers, every new subscription, every kind, encouraging word—all, are most gratefully recorded.

—A noble love calls forth man's highest powers; and he knows himself nearer and dearer to her whom he loves, the more worthy he is.

—George Atkins, the clairvoyant physician, has removed from Webster to No 7 Elliott street, Boston.

—"Free Love and difficulty," is the title of a pamphlet discourse through the mediumship of Miss Lizzie Doten. Price 8 cents, Belah Marsh, Boston.

—A grove meeting will be held in Berlin, Ohio, on the 1st, 2d and 3d of July.

—Miss A W Sprague will be engaged during July in Oswego, N Y, and vicinity.

—Warren Chase lectures in Geneva, O, on Sunday, the 10th of July.

—Those of our readers who preserve files of the Clarion for binding, will notice that the last number of our paper was numbered 37. It should have been No 39, and this issue is No 40, Vol 2.

—Mr and Mrs A J Davis, so writes Bro O J Mullen, have recently been laboring with good results in Geneva, St Charles and Elgin, Ill, and are addressed at the latter place till about the middle of July, when they will take a trip into Wisconsin, and from thence return East, expecting to visit this city on their way.

—Mrs Sophia Howard, of Winchester, N H, writes us hopefully for the cause of progress in the Granite State.

—Bro Charles Hammond, of Rochester, N Y, the veteran writing medium and lecturer, author of the "Pilgrimage of Thomas Paine," etc, is still in a feeble condition, though he is yet devoted in wielding his tongue and pen in behalf of the great work of Spiritualism. He recently addressed large audiences in Clarendon. Bro Hammond has an article in another column of this paper.

—Hall's Journal of Health, one of the most reliable medical periodicals in the country, takes position against the common custom adopted by married persons in always sleeping together. Whether married or unmarried, male or female, unless the parties are in a condition next to perfect harmony, the custom must be regarded as exceedingly deleterious, and many advanced physiologists will rejoice at the position taken by Dr. Hall's Journal. Let those who can afford this reform, and feel it their duty, begin without delay.

—The Spiritualists in Hastings recently had a very large, enthusiastic grove meeting.

—A friend in Detroit, Mich, gives us encouraging indications of spiritual advancement in that city.

—A Dress Reform Convention was held in this city last week, and considerable interest was manifested on the part of those who were in attendance.

—The Yearly Meeting of the Friends of Human Progress in the Junius meeting house,

was largely attended. Among the speakers were Ira S Hitchcock, Frederick Douglass, Charles Mills, the editress and others. The Junius friends were large and warm hearted in their hospitality, and the people were all animated by the stirring appeals of the speakers.

—The last expressive words of Mirabeau were, "Let me die at the sound of delicious music!"

—All reliable mediums, lecturers and spiritualists are hereby duly authorized to solicit subscribers for this paper.

—Mrs Thompson, the trance speaking medium of Lowell, Mass, has been lecturing in the northern part of Vermont.

It is glad compensation to receive now and then a message like that which comes from Indiana: "I fear you have grown almost weary waiting for us to renew our humble favor for the Clarion, that comes like messengers from above, even filling our souls with joy and hope. But never despair, for the time shall come when reality shall take the place of anticipation, and material as well as spiritual things shall be meted out according to eternal justice. Go on, dear brother and sisters, swerve neither to the right nor the left, and while messengers of light descend to illuminate your pathway, your mission will be widened and appreciated, and millions shall swell the glad song of the harmonic age."

—We can die for the truth, but we cannot be compelled to do a wrong act or utter a falsehood.

—Miss Mary Jane King lectures in the trance state at Northville or King's Ferry, on Sunday, June 26th; in the Hall at Five Corners on Monday evening, the 27th, and in the Universalist church at Genoa Village on Tuesday evening the 28th. She lectured in the Junius meeting house on Sunday, the 10th. Miss King will always accept voluntary subscriptions or renewals for the Clarion.

—What significance was encompassed in the dying words of Sir Walter Scott, as he exclaimed: "I feel as if I were myself again!"

—We like the tone of a letter coming from a devoted lady in Mishawaka, Ind.: "We have no speaking mediums here, but test and rapping ones are quite numerous. I am enabled to see spirits and describe them, delineate characters, and have symbolized visions; yet above all else, give me that sweet communion which removes all doubts and fears, filling my soul with joy and aspiration, causing me to see more clearly the errors within myself and less within my brothers and sisters."

—Stephen, King of Poland, said to those who persuaded him to constrain some of his subjects who were of a different religion, to embrace his, "I am king of men not of consciences. The dominion of the conscience belongs exclusively to God."

Not many Sunday mornings since, while we were taking breakfast with a friend at a fashionable hotel, we were vastly edified with

a conversation passing between a lady and gentleman sitting at an opposite table. The lady was a zealous church-goer, and grew eloquent on the eloquence of her minister.—The gentleman, however, frankly conceded that his piety and veneration for the Sabbath, seldom took him to church; he had no interest either in church going or any other matter in that direction. But the lady was intent on rallying him; and as an incentive to his sluggard religious nature, brightening up with a new thought, she exclaimed, "Oh, you would take an interest in our church, I know, if you would only attend; for we have got up a discussion, and have two parties, and the competition is becoming so intense, every body takes an interest either on one side or the other, and we are having brisk times!" The gentleman succumbed at once, and pledged himself ready to go in for the fight and the fun!

## YOUTH'S CORNER.

### The Blind Boy.

BY ELIZA COOK.

The blind boy's been at play, mother,  
And merry games we had!  
We led him on his way, mother,  
And every step was glad;  
But when we found a starry flower,  
And praised its varied hue,  
A tear came trembling down his cheek,  
Just like a drop of dew.

We took him to the mill, mother,  
Where falling waters made  
A rainbow o'er the rills, mother,  
As golden sun rays played;  
But when we shouted at the scene,  
And hailed the clear, blue sky,  
He stood quite still upon the bank,  
And breathed a long, long sigh.

We asked him why he wept, mother,  
When e're we found the spots  
Where periwinkles crept mother,  
O'er wild forget-me-nots.  
"Ah me!" he said, while tears ran down  
As fast as summer showers—  
"It is because I cannot see  
The sunshine and the flowers."

O, that poor sightless boy, mother,  
He taught me that I'm blest;  
For I can look with joy, mother,  
On all I love the best;  
And when I see the dancing stream,  
And daisies red and white,  
I kneel upon the meadow-sod  
And thank my God for sight.

### Head an Hour a Day.

There was once a lad who, at fourteen, was apprenticed to a soap-boiler. One of his resolutions was to read one hour a day, or at least at that rate, and he had an old silver watch, left him by his uncle, which he timed his reading by. He stayed seven years with his master, and his master said when he was twenty-one that he knew as much as the young squire did. Now let us see how much time he had to read in seven years, at the rate of an hour a day. It would be twenty-five hundred and fifty-five hours, which, at the rate of eight reading hours a day, would be three hundred and nineteen days; equal to forty-five weeks, equal to eleven months; nearly a year's reading. That time spent in treasuring up useful knowledge, would pile up a very large store. I am sure it is worth trying for. Try what you can do. Begin now.

### Naughty Thoughts.

"Mamma," said Kitty, "papa calls me a good little girl, and aunty does, and 'most everybody; but I am not, mamma, good at all."

"I am very sorry," said mamma.

"So am I," said Kitty, "but I have very naughty thoughts. When I dressed to go to ride yesterday, and the carriage came, and there was no room for me, I went into the house, and aunt told me I behaved very good about it. She said I didn't cry nor anything; but mamma, I thought wicked things, and I ran up stairs and lay down and kicked, and kicked, and kicked, I was so—so mad," said Kitty. "I wished the carriage would upset, the old horse run away; that's what I mean. It was a naughty thought in me."

"Well, nobody knew it," said John.  
 "Somebody did know it," said Kitty.  
 "Who?" asked John.  
 "God," answered Kitty. "He cannot call me good, as aunt and papa do. Mamma, how can I be good inside?"

Kitty is not alone in asking that question. Many and many a one is asking it very sorrowfully. How can I be good inside? King David felt like little Kitty, and he fell down on his knees, and prayed this little prayer: "Cleanse Thou me from secret faults."

Secret faults are in some sense the worst sort of faults, because, first, they deceive others, for they are inside and nobody sees them; and then they deceive ourselves, for we are apt to think nobody will find them out, and if they are not found out, it is no matter.

Her mother told her of David's prayer. She prayed that little prayer for herself and she prays it every day.

"Cleanse Thou me from secret faults." As she offers it, she watches over her own heart, and when a naughty thought comes, she fights against it. Kitty's way may help other children.

**The Dying Boy and the Violets.**

A little sufferer lay in a high, dreary garret, and the beams above his head and on every side were black and foul. His cheeks were scarlet with the flush of fever, and something told the child that death was busy with his heart. It might have been an angel, for angels gather in bands around the despised couch of poverty.

"Mother," he whispered, and a pale, bent woman knelt beside him; "is there one blown now? Look, look!"

For the twentieth time the sickly woman lifted the tinny box of violets, and the blood rushed to her face as she beheld one little bud drooping, just beginning to unfold. She carried it to the child, almost an infant, and a sweet smile lighted up his innocent features.

"Put it down, mother, where I can look at it until I die."

With a wild sob the poor widow placed it upon his pillow, and watched his glassy eyes eagerly as they watched the flower. Hours passed by, the brow grew whiter, the fingers that she clasped were now clammy, the round lips that had so often called her mother, were purple, fading into a bluish white, and tremulous, as though the failing voice struggled for utterance. She placed her ear close to his little face, and heard him utter distinctly:

"Good bye, mother, take good care of my violets."

After the rough pine coffin was, carried away and covered with the mould while her young fingers were nervously sticking on the ill paid for garment, that mother could see a vision of her buried child, in the pure ether robes of heaven bending over the box of violets.

**No Scolding.**

If you wish to make your own neighbors and family happy; if you would see calmness and evenness of temper developed in your children; if you would lighten the cares, and smooth the path of the companion of your bosom, do not irritate or scold, or be in a

passion when your humor is crossed, but remember that others have hearts as soft as yours, and let the sunshine of christian meekness and gentleness always beam from your eyes. How happy will be a circle in such a case! Ah, this christian temper is about the only requisite to make firesides happy—places which husbands and children will regret to leave and be glad to return to. Let the husband be indulgent to the annoyance of his sensitive, and often over-working wife; let the wife always meet him with smiles when he comes home perplexed with the cares of business; and let both be forbearing under their mutual imperfections, and home will be more as God intended it.

If the sun is going down, look up to the stars, if the earth is dark, keep your eyes on heaven. With God's presence and God's promises, a man or child may be cheerful.

"Never despair when fog's in the air, A sunshiny morning will come without warning!"

**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 or one insertion, five cents one, two or three subsequent insertions, and two and a half cents for a quarter year or more.]

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**GENERAL REGISTER.**

[Revised for 1859.]

The names of Speakers, Mediums, Journals and Books are given without criticism or endorsement. The public must judge, and individuals be held responsible. Spiritualism has no sectarian organization; all persons stand individually accountable. This Register does not claim to be complete, though all possible efforts have been made by its Editor after an itineracy through most of the Northern States, and a correspondence embracing the whole Union. Hundreds of speakers, and thousands of private mediums are not reported. NORMAL, applies to speakers in the natural state, most of whom, however, speak under inspiration. TRANCE, those who are sensibly influenced or controlled by spirits. HEALING, etc., includes healing and clairvoyant mediums.

**PUBLIC SPEAKERS.**

I send you forth as sheep in the midst of wolves; be wise as serpents and harmless as doves.—JESUS.

**NEW YORK, New York City.**—Normal, W. Fishbough, T. L. Harris, T. C. Benning, R. T. Hallock, J. R. Orton, J. B. Dods, C. Partridge, J. F. Coles, J. W. Edmonds, J. Tiffany, Mr. and Mrs. A. J. Davis, Mrs. Eliza W. Farnham, Emma Hardinge, Mrs. Beebe Wilbour, R. P. Wilson, Ira B. Davis, R. K. Browne, A. C. Robinson.

**TRANCE, New York City.**—Cora Scott, Mrs. E. J. French, Mrs. J. F. Coles.

**NORMAL.**—Ira Hitchcock, Oneida; Mr. and Mrs. U. Clark, Auburn; H. K. Park, Baldwinsville; G. Weeden Morris; A. E. Holbrook, Watertown; B. H. Davis, Poughkeepsie; A. G. Abbott, Hopkinton; A. M. Potter, Elmira; J. V. Mapes, Webb's Mills; H. M. Stewart, Penn Yan; H. Slade, Saratoga; G. W. Taylor, North Collins; C. Hammond, G. B. Stebbins, Rochester; Mr. Plumb, Holly; H. W. Fish, Cortland; John Page, Elba; D. Lester, Mexico; Mrs. Frances Bond, Lockport; O. Abbott, Buffalo; J. Francis, Stockholm; Miss Amelia J. Dods, Brooklyn; O. B. Scott, Woodville; C. H. Baldwin, Napoli; A. Hogeboom, Mr. Hazard, Erieville; M. Wright, Victor; John Ganswyk, Syracuse; M. Sheldon, Delhi.

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