

# THE SPIRITUAL CLARION.

SPIRITUALISM, ITS TESTS, HARMONY, PHILOSOPHY AND RELIGION.

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

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VOL. II.]

AUBURN, N. Y., THURSDAY AUGUST 18, 1859.

[NO 43

## The Blossoming.

The half blown rose with beauties rare,  
Concealed within its cells,  
The sun-light waits, and Eden air,  
Then forth with perfume swells:  
And perfumed glory, richly laid,  
Fills all ambient spheres,  
And soul and sense, in sweet cascade,  
Blend soft like angel tears.  
And thus, thy spirit, half revealed  
Beneath the world's cold form,  
To all save angel eyes concealed,  
Though beating roseate warm,  
And budding rich with radiant love,  
Waits Eden wafted air,  
And love-light from the realms above  
To bloom in glory fair.  
O, sister pure, with bright blue eye,  
And heart like rosy dew,  
With gentle mein and form Houri,  
Would'st live and love anew?  
Forget the false, the outer sense;  
Thy soul's deep instincts take;  
Then, God-like, thou shalt rise,  
Though all the world forsake.  
Auburn, Aug, 1856. U. C.

For the Clarion

## The Soul's Rest.

BY SARAH A. MANN.

In the deep pulsing sea  
Of Divine harmony,  
Where thought blossoms bend  
With love tinted hues,  
And to buds of affection,  
Thy smiles are the dews,  
In a sacred pavilion,  
Divine and fraternal,  
Where life-rays resplendent,  
The darkness doth cleave;  
I flee, dearest Father, and feel  
My at-one-ment with Thee.  
My Mother—God!  
Name of all tenderness!  
Mystical union of essence and being,  
Serened by the great prescient gleams  
Thou sendest to my soul,  
Made whole through such divine recip-  
rocation,  
Unorphanized now,  
Since I have known the lyre tones,  
And the lyre were all thine own:  
I ask for nothing:  
So, all is mine,  
And I adore Thee, worship Thee,  
Because thou art,  
And thus art mine,  
My Mother-God!  
Thorndike, Mass.

## The Spiritual Clarion.

MR. and MRS. U. CLARK, Editors.  
MISS MARY JANE KING, Assistant.

AUBURN, N. Y., THURSDAY, AUG. 18.

### To Our Patrons.

All subscribers are notified when their time expires. Unless their subscription is immediately 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 CLARION is now issued only every other week but every patron will receive fifty-two numbers 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 Newspaper Law see last page.

### Spiritualists in Auburn.

Spiritualism began in this city during the first year, 1848, in which the manifestations appeared through the Fox family in Hydesville, some thirty miles from Auburn. The first regular circles known in this age were held here; and here the first pamphlet and the first periodical were published. From that time to the present, the cause has been gradually advancing not only in this city but in the vicinity and throughout the Globe.—Nearly all the original investigators are now steadfast believers, and large additions have been made to their ranks. There are between seventy and eighty families in the city the heads of which may be regarded settled in the faith and philosophy; and among those whose names we recall as most prominent, are, C Coventry, P Coventry, J H Allen, J Congdon, F Goodrich, A Babbitt, A B Bassett, Mrs C King, Wm King, A King, Miss E Prindle, Mrs Levi Lewis, H Collins, E R Gridley, L Bush, G W Hyat, S Hoppin, Mrs H G Fowler, Mrs Dr Choate, Mr Turnier, K Stevens, Wm Thornton, Mrs Hobbs, Mrs H McLallen, J Brown, H C Witherill, M Cronk, A Miller, C A Hutchins, H Jenkins, T Green, Miss H Killum, J Scantlebury, P Decker, A White, Mr Webster, Mrs Dr Van Epps, Mrs Beachum. We might name other active minds, but these are sufficient to indicate our numerical and moral strength. Most of these friends are well known as individuals of character and influence, and second to no other class of our citizens, though few abound in wealth. They are familiar with the phenomena and philosophy of Spiritualism, and ready in defence of their religion. All the

Spiritual publications are largely patronized among them, and we have over fifty names on our subscription list. The Spiritualists of Auburn send greetings to the fraternities abroad.

### Beecher and Chapin A gain.

In a former issue we protested against allowing the sermons of clerical geniuses like Beecher and Chapin, to monopolize foremost places in Spiritualist ranks to the virtual exclusion of mediums, lecturers and writers entitled to the encouragement due their pioneer position. These largely salaried clergymen affect to despise Spiritualism, and treat it with flippant contempt and calumny. We had intended, for the present issue, a long article on these clerical brethren, but we yield our place, for the time being, to our veteran friend, J S, of this city. Some time since, Mr S, in renewing his subscription for the *Telegraph and Preacher*, addressed the following letter to Bro Partridge. As the letter was not noticed in the *Telegraph*, it was handed us for publication in the *Clarion*. We publish it without the least design of reflecting on our cotemporary. Editors have a perfect right to reject or accept whatever they deem best. But we cannot avoid conjecturing that in this matter we have an illustration of the monopoly these clerical gentlemen enjoy in their own pulpits. If they are to roll out their pulpits on the Spiritual platform and monopolize our periodicals beyond the reach of comment or criticism, let us understand it. We are slow to believe, however, that either the *Banner of Light* or the *Telegraph*, the two able competitors in reporting Beecher's and Chapin's sermons, design to tolerate any such priestly monopoly; and we are confident Spiritualists will never tolerate any thing of that papal sort! But we present the communication of J S, as it was sent to Br Partridge, though we are not prepared to endorse one or two of his expressions:

AUBURN, July 11, 1859.

Friend:—I am not much surprised that some of your correspondents express sentiments adverse to the publication of the sermons of Beecher and Chapin. While few, I think, can find much fault with the matter they contain, hundreds may have honest doubts of the propriety of publishing them in a Spiritual paper. Beecher and Chapin, though far in advance of their sects, are still the representatives of the hierarchy of bigotry and intolerance, and the advocates of the efficacy of a richly endowed religion, for reforming the world. But as many sincere minds believe that money is to be a very important

agent in the business, let that pass, and I proceed to notice more objectionable features in the public lives of those men. Chapin, though a professed friend of vital godliness and universal saving grace, is yet dumb, as far as I know, on the subject of the "sum of all villainies" practiced by man on his fellow. Beecher is, or lately was, a bold advocate of war, and has repudiated the Spiritualism of Jesus Christ as well as that of to-day, by justifying the killing of men, our enemies, and in his church, defended fighting, and received subscriptions in money and deadly weapons to be sent to Kansas for that purpose. Neither christianity nor Spiritualism sanction any such doings. If we allow ourselves to kill our enemies we shall be very likely to turn about and kill our friends, if we think they get too far out of the right way. This killing I consider to be a virtual denying of the gospel of Christ, "crucifying him afresh and putting him to open shame."

I have said that little fault can be found with the matter of the sermons, but to my mind the good in them seems to be spun out, in many instances to very fine threads, so as scarcely to be visible; while the great part is plain, that they, in common with their brethren in the priestly office, are the advocates of a system, which, as history proves, has always sought to enslave the mind of man. Perhaps the publication of the sermons may make the paper far more acceptable to a large class of readers, and its subscription list may be increased; yet to me they are quite uninteresting. They smack too much of the church bell, and canonical robes, and ignore the great fact that "the tabernacle of God is with men," irrespective of priests and other self ordained officials. Therefore, I think, that to lionize and make so much of these men, is to endorse in some degree, the system to which they are pledged, and will not conduce to that purity of truth which alone can save the world, and which Spiritualism is trying, alas, too often in vain! to unfold to our understandings. Excuse, friend, my natural plainness of speech in the expression of my honest convictions on this subject.

Your friend, J. S.

### M. J. K's. Chat with Correspondents.

K E P greets us with warm and affectionate lines. She asks: "Shall we be satisfied with our attainments while they are less in purity than a heavenly divinity? I trust not. And if we are so aspiring now, what shall we be in the future? Joy, joy for us who begin to realize the great life before us! Are we conceited in feeling we are already above that plane of being which would permit a single soul to suffer eternal torture? If Christendom would look into its own heart it would find itself better than the theology it professes to worship." Every soul must answer for itself the question our sister asks. From the great sea of human hearts there comes a voice, crying, "Give me an eternity for the development of these ocean deep and mountain high thoughts and emotions I feel within." Our friend speaks nobly of purity and our sex. Woman is mighty in her strength, but she dare not trust herself, and often bemoans her weakness, when, in reality she is strong. She has been watched and put on watch; she has been advised, cautioned, warned by good old aunts and prudent cousins, till confidence has been weakened in herself and all others; and she is constrained to confess her fears and own herself the

"weaker vessel." She may be; she is, in physical strength, but not in moral. Let woman be pure and natural, and her very atmosphere will shield against evil and all harm. We know not our own strength till it is tested. We may not complain of our weakness till we know the God-like power slumbering within.—S A M writes us the sweetest, deepest notes of spiritual harmony, some of which the editor has transferred to another column. And such touching poetry!—so few write good poetry,—it is refreshing to receive true gushes of soul inspiration.—Dear Mrs S L, of Indiana! how our heart goes out in sympathy with her, over the treachery of one in whose pathway ruin has followed. No; he has not been in Auburn again, and may not venture. Let the innocent be warned of such.—Mrs P H, I shall endeavor to visit Fabius, Tully and Preble. It is pleasant to learn Spiritualism is prospering among you, as in many other places. A late New York Ledger says Spiritualism is "an incredible delusion and fast following the older one of fortune telling, to the shades of oblivion." Where is the Ledger published? It claims to hail from New York where there are nearly a hundred thousand Spiritualists, and increasing at that.—Mrs U C, bless her, for a dear, good letter! How the little ones dance in the sunshine and over the green fields! Yes, the spirits have brought us messages, and thanks to our sister for starting them; but we shall welcome her the more, and so will the readers of the Clarion.—Roy J W writes from California, an old soldier in the spiritual warfare, now laboring to poetize the Bible from Genesis to Revelations, making fifteen verses on each chapter. He has averaged one hymn a day for the last twenty years, or about 7,300 hymns in all. Work on brother, and while thou art seeking to bless others, blessings shall be thine. Already Heaven's portals are opened, and thou hast visions of its glory. Happy promise, all who seek shall find.—E M writes us with strivings for spiritual liberty in the "far west." Fight on, and each struggle shall make you better, nobler, stronger and greater. Know you are not alone; thousands of heroic workers send glad notes from the East.—B S L. All is well. Some people have no courage or capacity to make arrangements for public spiritual lectures; but none were at fault, certainly not you.—Mrs A. Thanks; shall seek to visit your place. We are no traveling lecturer or medium, except occasionally; and never like to take even the shortest trip alone. O, it is hard, this facing the world.—Shame on those who dared to whisper evil of a soul so pure as Mrs T.—J S, God bless thee, for kindly care over our fallen and unfortunate sisterhood in prison! M J K.

—A M Convis of Bridgewater, N Y, has been at home haying and harvesting for several weeks, but is now in the field again, at Oswego during the week ending August 20th. As a test and healing medium, Mr Convis is without his equal.

### Interesting from California.

STOCKTON, CAL., June, 1859.

Dear Clarion:—As evidence Spiritualism has vitality in this land of selfishness and gold, and spirits even here are ready and willing to exercise their powers for the benefit of skeptics, when conditions are right,—I give you the following test: On Saturday evening, June 25th, a circle was held at the residence of Doct Grattan; present, Doct G and wife, Mrs P, and myself and wife. Mrs Grattan soon went into a trance, and becoming excited, exclaimed that "a boy had fell and cut his head, see the blood! see the blood! run, Doct, run, they want you," with other exclamations of a like nature. We tried to quiet her, but the more we said the more excited she became. Finally we asked her where it was. She said the boy was at a saloon on the corner, near the bridge, the same street the Doct lived on, "Webber Avenue." We finally persuaded the Doct to go and see. He went and soon returned.—She again exclaimed, still in a trance, "it's Whitmore's boy, he fell out of the wagon and his head is all blood." But the Doctor said he had been down and there was nothing to be seen. Supposing there was no truth in it, we soon forgot it, and returned home. The next morning I took up one of our city papers and found the following account:

INJURED.—A lad about eleven years of age son of Daniel Whitmore, was severely injured by being cut on the head Saturday, by being run away with while sitting in his father's wagon on Hunter street. The horse attached became frightened, ran off, and while turning the corner of Webber Avenue and Hunter street, the wagon was badly broken, the boy thrown out and seriously bruised and cut.

On inquiry I found the boy had been thrown out of the wagon and carried into the saloon as stated by her, and if the Doct had followed the directions given by her he would have found the boy. It happened while we were sitting, just about dusk, so it was impossible for us to have known anything of the circumstances. In fact, no one of us had the least confidence in her ability as a medium to give us a test. It was with great reluctance the Dr went out at all; it was simply to pacify her. He made no inquiry as he states. Mrs G is but just being developed as a trance medium. She is an excellent lady, of high moral tone, and will undoubtedly become a useful medium.

Our cause is slowly progressing in this State. We need mediums. Test mediums of a high order, those whose character for integrity cannot be questioned. The friends in San Francisco, are moving in the cause.—At a meeting on the first of June, they passed the following resolutions which I am sure will meet your approbation:

WHEREAS, There is no natural and necessary connection of the investigation of the facts and theory of Spiritualism (or the doctrine of the immortality of the soul and communion with spirits) with the advocacy of the peculiar doctrines of Socialists and Free Love extremists, it is therefore

**Resolved,** That, as earnest inquirers after and believers in the truths of Spiritualism, we cannot consent to have engrafted upon our faith, or attributed to us as Spiritualists, the peculiarities of those of our number who advocate the impracticable schemes of Free Love, Fourierism, Communism, etc.

**Resolved,** That "Socialistic Spiritualism," as understood and defined by the Free Love Socialists, ought rather to be considered as "Socialistic Sensualism;" that we do not recognize such doctrines as having any bearing upon the truths of Spiritualism; and that we will give no countenance whatever to those doctrines.

We are trying to get up a State Convention in July, to see how many are willing to identify themselves with us, and put their shoulders to the wheel, before crying to Hercules for help. We do not intend to be so extremely liberal as our Atlantic brethren are, by admitting every advocate, of worthless isms upon our platform. Should we do so, we should expect our cause would be looked upon as a compound of Abolitionism, Socialism and free loveism, all of which we wholly repudiate, as having nothing to do with Spiritualism. Each should stand or fall upon its own merit. Truly. R B HALL.

**REMARKS.**—Our readers will rejoice in this good news from the golden land. But our friend Hall must not come down too hard on us here in the Atlantic States. We have a vast reach of territory between the Atlantic coast and the Rocky Mountains, and therefore plenty of room for the airing and agitation of all sorts of isms. But the Atlantic Spiritualists in main will agree with their California brethren, in regard to the doctrine of individual responsibility, in rendering Spiritualism responsible only for the grand idea of spiritual intercourse, and in repudiating every abomination in the form of free lust. Yet we may tolerate free platform and freedom of speech on every topic worthy of human interest; nor should we denounce any class of agitators as outside the pale of humanity or beyond the reach of Spiritualism. We may not fellowship the ideas and practices of all, yet fellowship the great brotherhood of man, and seek to recognize and call out the good and true. Ours is the church universal. But let every theme have its own time and place; every hobby its own race course; and let all sorts of isms have their Conventions; yet when we come together, let us understand the objects of the call; and if Spiritualism attracts us, let that be the central idea without holding us responsible for half a thousand other themes.

### Life's Discipline.

[Nothing so truly reveals the depth of the soul as private letters written with no reference to the public eye; and with this moral in view we shall be pardoned for transcribing extracts from a sister correspondent of M J K.]

\* \* O, is not that life most instinct with divinity which expresses most of the interior? Its baptism pours a life-flood on other souls, and beneath the tide shall come the perfume of some added life. Truly, the earth is beautiful, and there is work for brave hearts

and willing hands. I feel more quiet now about all things, having passed the Martha sphere of much serving and aspiring to grow as naturally as tree and flower. \* \* How I wish I could set down by your side, take your hand in mine, gaze for a moment in your eyes, and then of what use would be all these words so enveloping the deep thoughts I find in my heart for you? I was glad to read in a late Spiritual paper, a suggestion in regard to silent meetings. What deeper, richer lives we might live, if we floated away at the delightful abandon of the interior!—How serenely would the pulsations of the Father-heart vibrate through the remotest fibres of our entire being, until we should no longer droop palsied, but clothed in immortal youth and health, feel the God-life flow through our souls and bodies, giving harmony, beauty and power, now unknown.

I give myself up, as is my wont, to the inner, and I feel the clustering tendrils of my heart fasten around thine, with a sheltering, protecting, blessing power. It asks you to lean on me, if aweary; to rest there, if sorrowing, to speak thy thought and I will respond; not to take the cup of sorrow from thee, but when thou drinkest, say, O, blessed ministers of the Divine, intensify her vision to everleap all finite possibilities and see a Father's hand; give her strength to bow when the storm sweeps by; to breathe sweet perfume when she lies like some crushed flower; yea, in all to accept as necessary discipline alike the joy and the sorrow, the prosperous and the adverse. Then, dear Mary, all will be gloriously beautiful, and we shall give back, lyre-like, the sweet harmonies of existence as the melody giving touches of the great Father and Mother hearts vibrate the cords of our being.

I cannot tell you how fondly I cherish the spirits of those young persons who like yourself have stepped out from the old and espoused the new. Such shall be strengthened to do valiantly. \* \* How my spirit welcomes the all of life, this morning! I accept the sorrowful with the joyful. All is joy when seen through the veil of sorrow, and when wisdom, love and truth send their melodies through our being, and not one refraction to change the deep, blissful diapason. O, can we not drink such a cup, held by such a hand? Can we not with Aurora Leigh, say

"Let drag thy fiery fringes, Heaven,  
And burn us up to quiet."

On other mornings the sun shines just as beautifully, the birds carol as sweetly, the same glorious and ever changing panorama of sky welcomes and woos us up and on, and still we gaze on the sad. Why, O, why is it? in our impatience we ask, and we see how we need the quiet, silent growth of the flower, and it will come till the soul-petals unfold one by one, and bathe in the golden harmonies of the better life.

SARAH A M—

The virtue which is not supported with seriousness, gains no reputation among men.

### The Editress Ruralizing.

The Editress, with our juvenile trio, is enjoying large liberty at her parents' rural home in Eagle Harbor, Orleans county, N Y. Lilla, the nine year old young woman becomes a romping belle on a small scale among rustics, performing marvelous feats on colts and over fences. Our five year old Chubb delights in his grand-daddy Chubb's horses, and glories in angling for pin fish and early pippins; and that three and a half year old Minnie is perpetually transforming herself into a bounding, jocund India rubber ball, vocally and individually omnipresent wherever there is the slightest chance for mischief or juvenile music; all three rolling, tumbling, romping in the richest sort of clover. Snatching a moment between varied scenes of ruralization, the editress writes a line on the prevailing topic: "Mr Sickles' letter is heroic in spirit. I have erased all the black marks I had put down in memory against him, and now begin anew with him as a noble man. I am glad his love was great enough to shelter under its wing a grieving, repentant woman. Women forgive great wrongs, why should men be unwilling to do the same? Let the world help him in doing that which he has attempted. How the God-image stands out in such a man!—His letter is one of the most manly I ever read, yet every person takes the privilege of venting some stinging spleen. I would that Key could come back to life! He was a fascinating fellow; not a man whose influence inspired. Never woman lived who felt not something like this witching influence, whether she sinned or not. \* \* I have some fine talks with old friends. The essence of Spiritualism is being drank in at every pore, but many dread the name because associated with some real or reported folly of persons passing themselves as mediums. It is an old adage, that truth often suffers more from the heat and folly of some of its would-be defenders, than from the arguments of its enemies.

### Hell for the Clergy.

The Rev. Dr Nehemiah Adams of Boston, in preaching a funeral sermon on the death of Hon Rufus Choate, intimated that the eminent man had gone to eternal woe. Such clerical audacity is refreshing. Rev Dr Johnathan Edwards once told a good deacon that he was willing to go to hell if it would promote the glory of God. The deacon told the doctor he ought to go, then, and thereby add to God's glory. Let Dr Adams apply the same doctrine to himself, if he pleases. It is horribly heathenish. The Boston correspondent of the New York Tribune, in alluding to this case, drubs Dr Adams and the orthodox clergy, after the following fashion:

Speculations, at public funerals, as to what has become of the soul of the deceased, seem to be in very bad taste, and in this case considering the relative claims of Mr Choate and Mr Adams to the Divine clemency, they seem almost ludicrous. The Doctor seems not to entertain the slightest doubt that he shall enter heaven; but it is difficult to see how he is to get there, except under the Uni-

versalist "scheme," which admits everybody. If anybody may be said to have a "smart chance" of eternal torments, it certainly is the man who has exerted all his efforts to prolong the slavery of four millions of men in this life, and, as the sailor said when he saw the slave drivers with their coffle of slaves, "If the devil don't get such fellows, we might as well not have any devil." One cause of the prevalent distrust and disbelief in a future state of retribution probably is the acquiescence of so many persons in the claim which is set up by well known and notorious hypocrites, that they shall not only go to heaven themselves, but shall have considerable to say in relation to the way in which heaven shall be peopled. The complacency and ease of these pharisaical rogues is a great cause of skepticism. The hard common sense of the world recognizes at once the fact that they are worthy of hell if any body is, and the fact that they do not fear it, goes a great way to persuade people that there is no such place.

### The Editor Psychometrized.

Sometime since we wrote a business letter to a prominent friend in Watertown, N Y, and he took the liberty to hand it, unopened, to a psychometrist. Desiring to test the matter and know something of ourself, we requested a brief report of the result; and here we give it, reserving some room below for comments:

The first sensation was that of an ardent glow through the whole system, giving me an idea of artificial activity as well as great depth of natural feeling, intermingled with lofty, holy, magnanimous desires and aspirations. There was a huge horn of plenty inverted over my head, showering a profusion of bright somethings scattering off in every direction. Next, a large turtle was passing at my feet. I looked inquiringly, but he deliberately took himself into his shell, as much as to say, "It is only my business; you need not trouble yourself; I will come out as I see fit." Then, suddenly there sprang up on a mountain side, an "antlered monarch," who stood at bay for a little, and then bounded away over the hill tops; showing a scorn for fetters and proscriptions. I need not continue the delineation. My spirit has often taken cognizance of your interior struggles, and of a gentle, beseeching angel which attends you, trembling lest you even dare look upon desecration; for she loves manhood; and never vestal watched more faithfully than this gentle one. I know the magnanimity of your nature, and I know, too, its faults. I see, too, how little you are understood by some, and how far externals are from revealing the true condition of your interior; and how, at times, you are driven almost to desperation, in trying to live for yourself and the world also.

Adopting the "turtle" metaphor as eminently adapted to some departments of our nature, in view of the combination of compliments and criticisms embodied in the above delineation, we shall beg the privilege of retiring within our wonted "shell," until we can venture to peep out again and become assured there are no boys near us armed with fire brands mischievously designed for application on our back to test our capacity in the crawling line. We believe, however, our orthodox education and experience have rendered us somewhat impervious to fire, not only from the world and the flesh, but the fabulous "devil" himself, backed by the combined forces of all clerical Christendom and Pandemonium added. The "turtle" fig-

ure was doubtless designed to illustrate our juvenile condition. Some people think we are not as modest and retiring as we might be, nor as sensitive either. We have faced so many brazen mouthed cannon, we suspect our face may have grown somewhat brassy; and with a brass face and tortoise shell retreat, we manage to escape utter annihilation. But seriously, in all probability we have more human feelings than we are wont to reveal amid the elements of this external world out into which we are thrown for fierce battle. And how often, like other human beings, do we long for a sympathy which few ever think we need; and how often suffer as others suffer, for the want of being understood; how often is philanthropy with its great weight of cares and woes, misjudged for misanthropy itself. We all have "meat to eat" of which the world knows nothing. We are alone as Jesus was; and yet not alone, for all Heaven is opened in communion with every seeking soul. If in our humble efforts and aspirations, any can discover an inverted "horn of plenty" in behalf of humanity; let God and ministering angels receive the praise. Heaven grant us strength to give, however little we are receiving for ourself. We lay no claim to any sort of superiority intimated in the delineation of our friend; yet if we have any enemies disposed to judge us too severely, we would plead with them to consider the psychometrisation in question. If any are inclined to fire at us while we represent the "turtle," let them also remember the figure of the "antlered monarch," an animal good on the feet; and if we are unable, with our tortoise shell and brass face, to withstand their fire, we can demonstrate that "discretion is the better part of valor," and take our heels to some hill top, out of sight!

### Fear of Scandal.

"What will people think?—What will they say?—are the continual inquiries of certain modest, timid souls? They are questions uppermost among many persons who are half inclined to accept Spiritualism. And some who are called Spiritualists, ask the same questions in reference to many things. The only inquiry of first importance is, what is true, right, just and pure? We may not pass utterly heedless of the world's voice, but our only safeguard is on the rock of eternal PRINCIPLE, despite all policy, all time serving, all truckling to corrupt popular opinion, all current scandal and suspicion.—Thousands are irrevocably wrecked and ruined on other ground. In alluding to the death of a young woman who was driven to desperation by the scandal of the world, the Vanguard says:

Scandal may be a great evil, but there is one far greater, without which scandal would lose its sting. If there is one evil that peculiarly curses this age and country, it is a DISEASED SENSITIVENESS to praise and censure—this cowering before the opinions of cliques and coteries. If any one remedy is more efficacious than another to secure a free earnest expression of thought, and corresponding upright action, it is self-reliance.—

The first lesson in true progress is to be thick-skinned. As long as we are so sensitive to the opinions of others, we cannot be true to our own highest conceptions of right; or, if we are, it is a fearful cost—a sundering, as it were, of soul and body.

Had the "high-minded young lady" above mentioned not been so trained up in the fear of Gundy and Co as to value her reputation more than her character, all the scandal imaginable would have been comparatively harmless. Any amount of "high-mindedness" is a poor compensation for a deficiency in sense, which latter usually accompanies a redundancy of sensitiveness, diseased or excessive approbateness, or speaking after the manner of high-falutin', "high-mindedness."

### A Methodist Goliath in Vermont.

The Rev S W Clemens writes the Christian Messenger of his valiant doings "on Danby and Dorset Circuit" in Vermont. He considers that "entire territory a moral waste and the whipping post of Troy Conference." Whether he was sent there to get his deserts or not, he fails to inform us; but judging from our late personal visit in that region, in all probability our clerical friend has suffered some. He regards that Circuit a sort of altar on which some young clerical lambs have been the same as sacrificed, but as he was considered old and tough, it was thought he might weather the onslaught of all the sons of Belial roaming around among those mountain fortresses. "I found," writes Mr Clemens, "the people of this community very religious, but Spiritualism and infidelity were the prevailing religions, this being the scene of the apostacy and labors, for many years, of Jason F Walker, formerly a member of our Conference, but who is now following in the footsteps of his illustrious predecessor, Tom Paine, and not far behind. Under these circumstances, thus far the year has been one of warfare, and thank God, to some extent, of victory!" The amount of slurring, slander and braggardism embodied in this brief passage, is positively Manchesenish. We never visited towns where Spiritualism was more widely, deeply, sacredly cherished by such a large class of the best people. If that region is an old "whipping post" of Methodism, no marvel infidelity was so prevalent. Mr Walker preaches as a Christian Spiritualist Minister in several localities in Danby and Dorset, and draws a hundred pounds of brains where Mr Clemens gets one to hear him. Victorious Goliath of Methodism! How like the giant Philistine he strides over the Green Mountains, blowing his blasts of triumph in the Christian Messenger.

### Cupid Swallowed.

A PARAPHRASE FROM THE ANTHOLOGY.

T'other day as I was twining  
Roses, for a crown to dine in,  
What, of all things, 'midst the heap  
Should I light on, fast asleep,  
But the little desperate elf,  
The tiny traitor, Love himself!  
By the wings I pinch'd him up  
Like a bee, and in a cup  
Of my wine I plung'd and sank him,  
And what d'ye think I did?—I drank him.  
'Faith, I thought him dead. Not he!  
There he lives with tenfold glee;  
And now this moment with his wings  
I feel him tickling my heart-strings.

**Hints to Speakers and Writers.**

Some of our Spiritual mediums, lecturers and writers are continually firing over and above the heads of nine-tenths of the people. Whatever their ideas may be, their language invariably becomes stilted with strides towards the stars, often terminating with a tumble into the muddiest phraseology. The masses of their hearers and readers may start and stare as long as they can keep awake, yet in the end they wonder what it all means, and find nothing pointed or practical adapted to their minds and hearts.— This straining after the grandeloquent, the metaphysical, the scientific, the philosophical is like straining at camels and swallowing knats; like mole-hills laboring and bringing forth mosquitoes. An unsophisticated old gentleman hearing one of our lecturers speak of the "ubiquity of God," wanted to know if "ubiquity" was something good to eat? Exactly so; when the people read and hear, they want something to eat; something practical, pointed, plain, comprehensible, digestible, nutritive to the commonest mind and heart. When we write or speak we mean to be understood. Now and then we may enjoy a plunge into the profound arena of subterranean supermundane spheres, or a flight into the cerulean heights of the empyrean univerecolium; but we find the multitude are on a matter of fact, common sense plane, and they need language which can be understood without a constant reference to the dictionary. The shortest words and sentences, the fewest adjectives, the simplest phrases, are always the most eloquent and effective. One of the most sublime sentences ever falling from human pen or tongue, contains but two short words,—*Jesus wept!*

**Spirit-Hieroglyphics.**

R Cook, who writes us from some place in Illinois, sends us a sheet covered with innumerable pen and ink lines, resembling a brush heap. He requires "the true interpretation" of this mystical scripture, which we shall give according to the measure of our ability.

First—The Spirit (we speak hypothetically on this point,) probably meant to amuse the medium. Secondly—He doubtless intended to exercise the nerves and muscles of voluntary motion in our correspondent's right arm. Thirdly—For aught we know to the contrary he may have been interested in promoting the sale of stationary!—Sp. Age.

Our sober, amiable Bro Newton is rather unusually facetious on this Illinois writing pupil of some spirit pedagogue. Many persons are influenced for a long time to make nothing but quail tracks and pot hooks, who at last become developed as superior writing or drawing mediums; and seriously, we dislike the Age's mode of poking fun at them. We advise our Boston brother to be on his guard, or the Illinois pedagogue will be after him with something sharper than a pot hook, and pitch him into a place worse than a "brush heap."

—Spiritualist pic nics are being held all over the country. Our Oswego friends recently enjoyed an excursion to Little Sodus, the Northern part of Cayuga county.

**New York State Convention of Spiritualists.**

A call is being extensively circulated for a State Convention of the Spiritualists of New York, to be held sometime within three months. The place is not yet finally designated. Many have named Auburn as most centrally located. We hope to have the call for publication in our next issue. In the meantime we shall be happy to hear from our friends throughout the State, and receive such suggestions as each may feel moved to offer.

**Be in Earnest.**

Spiritualism teaches us we have each a spiritual nature to cultivate in harmony with the laws of a higher life, and a responsibility enjoining a remembrance of those who are in need of the light we have received.— Are we earnestly seeking first the interior harmony we need, and then striving to impart its influences on others? Freely ye have received, freely give. If we close our souls in selfishness, and conceal the light angels are revealing, that light will soon become darkness. The act of giving to others, opens our own souls in spiritual exercise; and we become receptive only in proportion to our willingness to impart.

**Spirit Flowers.**

Mrs Miriam M Thomas of Manchester, Vt, favors us with a specimen of most beautiful flowers drawn by spirits. While we were in Vermont at the residence of Mr and Mrs Thomas, we enjoyed the opportunity of investigating the manner in which this lady is artistically influenced. Mrs Thomas had never devoted herself to the art of drawing or painting, until her hand was controlled in a mechanical manner, to take an ordinary pen and ink, and made to produce wreaths of flowers which, in all their details, equal, if not exceed, any artistic productions. Those who know the lady, her position in social life, her character, honesty and intelligence, cannot question the genuineness of her mediumship.

**Very Encouraging.**

We know all our true friends will pardon this quotation from a letter sent us by L H Warren of Oneida county, N Y: "Neither my better half nor myself are at all willing to part company with the Clarion! We have gone on with it harmoniously in every particular since its first soul cheering notes rang out into space; and now it has become to us familiar as a congenial friend and monitor, its absence would create a void in the household, and entail on us a continuous and ever palpable want. Its 'LATEST NOTES AND NOTICES,' and 'ITINERANT ETCHINGS,' are of inestimable value to all Spiritualists who would be intelligent on what is transpiring in different sections of the great field. No other journal with which we are acquainted makes any noticeable approximation to the CLARION in this respect. The gems of the Editress are always acceptable, and the rich sentiments of the fair Assistant are ever welcome."

**LATEST NOTES AND NOTICES.**

—Mrs Sarah A Horton, the trance speaking medium of Brandon, Vt, about the first of September will pass through Central New York, on her way to labor a season in Albion Mich. Places in need of a visit from this superior sister, will address her at Brandon, before the 25th of August. She will be accompanied by the lady of Judge Thomas, the drawing medium, spoken of in another column.

—The Philanthropic or General Reform Convention which was adjourned from Utica last fall, will be held in St James Hall, Buffalo, N Y, the 16th, 17th and 18th of September. The call is signed by many responsible residents of Buffalo, inviting reformers of every school; and arrangements are made for a meeting of general interest and the discussion of all topics relating to humanity, or "the cause and cure of evil." The public will understand that this meeting is not called as a Spiritualist Convention, though Spiritualists, in common with all other classes, are invited, and many will doubtless participate.

—HINTS TOWARDS PHYSICAL PERFECTION; or the Philosophy of Human Beauty; showing how to acquire and retain bodily symmetry, health and vigor, secure long life and avoid the infirmities and deformities of age. By D H Jacques. Extensively illustrated.— Dedicated to the wives and maidens of America. This work should be owned by everybody. It is published in a superb style by Fowler & Wells, 308 Broadway, N Y.

—Mrs S M Bliss of Springfield, Mass, is a newly named speaking and healing medium.

—We hope none of our rich philanthropic Spiritual friends will hurry out of the form, in order that they may leave large legacies behind for distribution among us wretchedly poor laborers; but if any of them are inclined to leave, we hope they will remember the will of the late Charles F Hovey, of Boston. Mr Hovey willed William Lloyd Garrison, Henry C Wright, Parker Pillsbury and Stephen S Foster, \$2,000 each, besides several thousand dollars to various reform movements.

—E S Tyler, we learn from a late San Francisco, Cal, paper, is located in that city as Clairvoyant and Hydropathic physician.— Dr J B Dods is professionally engaged in the same city.

—Rev J A Bartlett, a Universalist minister in Maine, in a late number of the Christian Ambassador, complains that an ecclesiastical Association, "down East," tried and suspended him from the ministry, without his having been notified of any trial until after his suspension was published. Is this the justice of Universalist sectarianism? We trust but few will tolerate it.

—With filial gratitude we make another record in remembrance of the good, dear "old folks at home," who, every now and then will persist in sending us a dollar to keep up their subscription for the Clarion, though we already owe them a thousand copies for life. But were we to undertake to

pay all the debts of gratitude we owe, alas, we should require a longer life than this.—Thank God, "there is another world," and in its house of many mansions shall be gathered the loved of other years, joining anthems of endless life. Benedictions from that "land of hereafter" rest over the heads of our venerable parents!

—The Friends of Progress in Indiana, hold their annual meeting the coming autumn in Richmond.

—Br Williams, of Madison, O, in renewing his subscription, says our paper is read in that place with great interest.

—LWoodward of Madison county reports in a manner indicating some interest in his vicinity.

—Friend Reynolds of Pultneyville, in reporting for A W Pratt, says the good cause is prospering in this place.

—Wm Howe, an intelligent inquirer in Allegany county in remitting us, says: "I like your paper, and shall take it as long as I can, regardless of the scarcity of cash." We like the tone of such letters; there is an indication of Spiritual as well as temporal needs.

—Mrs Dr Walker of Rome, N Y, publishes a long appeal in the Sibyl, the Dress Reform paper, proposing the establishment of a Foundling Hospital in behalf of women and children who are denied the rights of society. But Mrs Walker in her appeal, makes an egregious mistake, in assuming that all these so called unfortunates, should be regarded as criminals.

—We hope none of our subscribers who can possibly raise their dollar or part of it, will ask us to place their names among the poor and oppressed; but if any who cannot raise the means as soon as their subscription expires, will write, giving us their honest pledge to pay as soon as possible, we will wait on them with all cheerfulness, though we are honestly in constant need of every cent in advance, and often feel ourselves in such embarrassment, we can find no way of relief except in relying on the celestial promise that "all things shall be added, if we seek first the kingdom of heaven," and keep on faithful in the discharge of our duties. We have almost daily evidence that this is the truest philosophy applicable to every phase of human life.

—The philosophy and religion of Spiritualism are eminently adapted to the family and home, and especially to the needs of the young. Keeping this in mind, we devote a CORNER of our paper to YOUTH. Parents and children are appreciating our humble efforts in this department. Friend Bishop of Albion, Mich, writes, "we like the Clarion very much as a family paper."

—Mrs Eliza Brown encourages us with new patronage from the golden land, of California.

—We are happy to announce that Rev Dr John Hobart has been induced to consider the feasibility of opening a Spiritual Healing Institute in Auburn. He is an efficient reform physician and fully competent to such an important undertaking. If he decides in regard to the enterprise, he will engage as assistants some first class clairvoyant and spirit healing mediums.

—The False and True Marriage; the Reason and Results. By Mrs H F M Brown. Price six cents. A radical pamphlet, with some startling statements, but the aim of the author is not clearly enough defined to satisfy those who are most deeply interested in the social questions of the age. We fear Mrs Brown too often renders herself liable to the charge of dodging certain issues which may prove offensive to conservatives; nevertheless, she is ingenious and breathes a tender spirit of humanity. Cleveland, O.

—Henry Ward Beecher is represented in a ludicrous position by J H B, writing us from North Brookfield, Mass. He says, "I hope you will review Beecher, and the public will make him take his proper place and not leave him on the fence. To me he appears very much like a weather vane; head, shoulders and body on one side of the fence today, and to-morrow he is the same on the other side. I send you the last dollar I have, in renewing my subscription for the Clarion.—Though I am short just now, I do not feel able to do without your paper. It breathes the right spirit."

—P G Holly, Mrs E Graham, C W Cathcart, S R Smith, Mrs C B Tompson, Darling Tompson, Prentis Clark, Wm G Williams, Fountain Watkins and others, will accept our special gratitude.

—Our lecturing friend, P J Boody of Alton, N H, has moved to Laconia, the same State.

—J O Ransom is reported as doing efficient service in the spiritual field of Chenango county, and the work is advancing.

—Mrs A P Tompson, the trance speaking medium, formerly of Lowell, Mass, but now laboring in the vicinity of Cambridge, Vt, writes us a letter of interesting experience referring to her past trials and rejoicing in the triumphs of the gospel to which she is now faithfully devoted.

—I D Seeley of Otsego county writes us that there are about one hundred more believers in that county, than could be numbered a year ago.

—Rev A Hutchings in his late occasional discourse before the Universalist Convention of Maine, took positive ground in recognition of Spiritual intercourse.

—Alfred Green of Southern Michigan, communicates a good sign of interest.

—Who will go and do likewise? Sister Agnes Cook of Indiana, in her large hearted zeal to do something towards extending the harmonic sounds of the CLARION, went out among her friends and neighbors, and succeeded in raising a small club in spite of all difficulties. Hundreds of our subscribers might do the same thing with but little effort on their part, and the good results would be incalculable. If you cannot get persons to subscribe for a whole volume, try them for half a volume, and if they are not prepared for a half, try them for one quarter; find four persons who will pay 25 cents each, and send us one dollar, and they shall each have thirteen copies of the Clarion. See our terms on page eight.

—Most of the fashionable churches in New York and Boston are closed during the present month, the poor people remaining in town having no need of preaching.

—Theodore Parker's health is reported rapidly improving in the climate of England.

—Prof Felton of Harvard College, long known as a violent opponent of Spiritualism, is reported by the Boston Transcript as converted to the faith. Denied.

—A late number of the Scalpel indulges in criticisms on orthodox religious papers, representing them as a combination of leaden stupidity and heathenish divinity.

—J H W Toohey is addressed at New York during August, and expects to labor in New Jersey in September. He spoke again in this city a short time since, and won so largely on the interests of his increasing audiences as to receive a cordial invitation to return at his earliest convenience.

—Friend Tyson of Kensington, Philadelphia, greets us with encouraging intelligence.

—Dr Morrison, the healing medium, is accomplishing good work in Mansfield, O.

—The Davenport mediums have been released from the Oswego jail, it is said through the interposition of spirits.

—Sunday Schools are becoming quite prevalent among Spiritualists. The Spiritual Age reports one recently commenced in Millford, Mass.

—Cora Scott lectures in Boston on each Sunday during August.

—Mrs J W Currier speaks in Chicopee, Mass, on Sundays the 21st and 28th.

—Loring Moody lectures in Newburyport, Mass, on the 21st.

—A Prison Reform Convention will be held in Philadelphia the 7th of September.

—R P Ambler lectures in Providence, R I, on Sunday the 21st.

—Mrs Amanda Britt Spence may be addressed at 534 Broadway, New York.

—F L Wadsworth lectures in Syracuse on the 28th, and in Oswego during the coming month.

—Mrs Amelia Jenny Dods, daughter of Dr Dods, takes the Spiritual lecturing field as a successful debutante, and is addressed at 62 Lawrence street, Brooklyn, N Y.

—Mrs C D Wilson, formerly of Elbridge, N Y, now of College Hill, O, has published a very able pamphlet reviewing Rev J S Backus in his groundless positions against Spiritualism. Mrs Wilson's pen is guided by a clear head and a warm heart for our holy religion.

—H P Fairfield speaks in Lowell, Mass, on Sunday the 21st and Dover, Vt, the 28th.

—Mrs Fannie Burbank Felton speaks in Portland, Me, during Sept.

—Miss A W Sprague continues her labors in Oswego, N Y, through the month.

—J S Loveland speaks in Williamatic, Ct, on Sundays the 21st and 28th.

—The Spiritualists of Adrian, Mich, and vicinity, will hold a Convention September 2d, 3d and 4th.

—Dr James Cooper speaks at Deep Cut, O, the 20th and 21st of Aug.

—Our Brooklyn Br Beecher seems in receipt of hot shot from every quarter. In a late number of the Banner, B A Richards, one of our patrons in Springfield, O, pours a broad side charge into Henry Ward, and pronounces his sermons behind the majority of our Spiritual lectures.

—The New York Mercury is decidedly the spiciest literary weekly on our exchange list. We know its scholarly editors, well.—Two dollars a year. Address Caldwell, Southworth and Whitney, 22 Spruce street, New York.

—Leo Miller is laboring with great success in the groves, school houses and halls of Oneida county.

—Wm Denton the geological and reform lecturer, spends September in Buffalo.

—Miss Hardinge lectures in Cleveland the third Sunday in next month.

—We are happy to learn that E V Wilson of Boston, in addition to lecturing, has lately commenced giving public test examinations somewhat like those the Editor has been giving for about two years. These "signs" are what the people need, and we hail every new laborer with joy.

**YOUTH'S CORNER.**

**Deeds of Kindness.**

Suppose the little cowslip  
Should hang its golden cup,  
And say, "I'm such a tiny flower,  
I'd better not grow up;  
How many a weary traveller  
Would miss its fragrant smell;  
How many a little child would grieve  
To lose it from the cell!

Suppose the glistening dew drop  
Upon the grass should say,  
"What can a little dew drop do!  
I'd better roll away;  
The blade on which it rested,  
Before the day was done,  
Without a drop to moisten it,  
Would wither in the sun.

Suppose the little breezes,  
Upon a summer's day,  
Should think themselves too small to cool  
The traveller on his way;  
Who would not miss the smallest  
And softest ones that blow,  
And think they made a great mistake  
If they were talking so.

How many deeds of kindness  
A little child may do,  
Although it has so little strength,  
And little wisdom too.  
It wants a loving spirit  
Much more than strength, to prove  
How many things a child may do  
For others by his love.

**Little Allie.**

Draw aside the curtain of yon silent room,  
and gaze upon that pale, young sleeper—little Alice. Her hands are thrown carelessly by her side, while ever and anon she starts from a deep sleep, calling "mamma, mamma!"

"What my darling," exclaims the anxious mother, who, as she bends over the little patient sufferer, feels that ere long the idol of her bosom will be laid far from her in the cold and silent tomb.

"Mamma," murmured the darling child, "I am going home—going to the good home you have often told me about. Sing to me that pretty hymn you taught me at your knee, for I want to hear it once more before I join the angel band." With trembling voice the mother sang,

"I want to be an angel  
And with the angels stand—  
A crown upon my forehead,  
And a harp within my hand."

As she ceased, a calm smile rested upon Allie's face, and the little hands were clasped as if in prayer.

"Don't you see the angels, mamma? They bid me come home. Don't weep for little Allie—there are no tears in heaven where Jesus reigns. Good-bye mamma, Allie's going—home."

A calm, sacred stillness rested in that room as the death angel bore her pure spirit to the world on high. They laid her to rest beneath the wide spreading branches of the weeping willow, and a plain marble stone, with the inscription, "little Allie," often reminds us of

One of earth's fairest flowers  
That bloom anew in Eden's bowers.

**Home.**

"This is my home!" cried a little one, a treasured boy of four summers, as fresh and rosy, he came in from school, at the close of a short winter's afternoon.

"Indeed, little Willie," said his mother, "how is it? Suppose you go out on the sidewalk, and try at the next door; suppose you step into the entry, throw of your little sack as you have here, and proceed to the parlor, would not that be your home?"

"No indeed," said Willie, "that would not be it."

"But tell me why not?"  
Willie had never thought of this. He paused a moment, then directing his eyes to where his mother quietly sat sewing, he replied, with an earnest gesture, "She lives here."

**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.]

**DR. DUNBAR, CLAIRVOYANT PHYSICIAN.**  
Is performing some wonderful cures; is visited by scores every week, who find entire satisfaction; his cures are positive. Examination, \$1; for prescription, \$1 extra.—Persons sending for an examination by letter, must send a lock of hair, full name, age, residence and \$1, with a postage stamp to pre-pay the answer, otherwise the Doctor cannot labor.  
H M DUNBAR,  
Penn Yan, N. Y.

**CLAIRVOYANT PHYSICIANS.**  
**P. CURTIS & J. BENTLEY** will answer calls from Utica and vicinity, and receive patients at their residence, where they offer all necessary treatment, kind attention, wholesome board, &c., on reasonable terms. Address,  
**CURTIS & BENTLEY,**  
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A true diagnosis of the disease of the person is guaranteed, or no fee will be taken. Chronic diseases scientifically treated. Strict attention given to diseases of the Eye and Ear. Cancers removed, and cure warranted. The Electro Chemical Baths will be applied when necessary, for the removal of poisonous minerals from the system. Persons from a distance can be accommodated with good board at a reasonable rate, near the Doctor's Office. Office hours from 8 o'clock, A. M. to 6 P. M. No patients received Sundays.

**A BOOK FOR EVERY BODY.**  
**THE Indian Doctor's Receipt Book:** by a Physician in successful practice of the root and herb system for fourteen years; one hundred valuable medical receipts with one hundred and sixty miscellaneous ones, useful in office, store, workshop and family, in town or country. Sent free of postage for thirty cents, or four copies for one dollar. Postoffice stamps taken in payment. Address,  
**Dr. JAMES COOPER,**  
January 27.  
Bellefontaine, Ohio.

**J. V. MANSFIELD.**  
3 Winter-street, near Washington-street, Boston.—Mr. Mansfield's special characteristic as a Medium is the facility with which sealed envelopes, though passing through the hands of never so many intermediate persons are answered by the Spirit-friends to whom they are addressed.—This is mechanically, through the Medium's hand. Many and unsought tests characterize most answers. Fee \$1.—Also 4 postage stamps to prepay return package.

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

**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 itinerancy 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. TRACE, 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. Stade, 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, Napoleon; A. Hogeboom, Mr. Hazard, Erieville; M. Wright, Victor; John Ganswyk, Syracuse; M. Sheldon, Delhi.  
TRANCE.—J. O. Ransom, Smyrna; Mrs. J. Crowley, Victory; Mrs. Palmer, Big Flats; J. W. Seaver, Mr. Walker, Byron Centre; Mrs. Edgeworth, Rochester; S. Cooper, Mrs. L. L. Griffen, Warsaw; G. M. Jackson, H. A. Johnson, Prattsburg; L. R. Lombard, Phebe J. Howland, Mrs. Clark, West Walworth; Mrs. F. O. Hyzer, Mrs. C. A. Hazen, Waterford; H. Stodard, Watertown; Mrs. L. A. Bulfinch, Mrs. H. Leiber, Spaford; A. Barbor, Scott; S. P. Hamlin, O. Curtis, Solville; Mrs. Tucksbury, Mount Morris; Mary Jane King, Auburn; L. B. Hyatt, Mrs. H. Goodrich, Ithaca; Dwight Broadrick, Little Falls; Mrs. E. Woolson, North Scriba; R. C. Livingston, Genoa; Miss E. Lowe, Leon; Mrs. H. M. Miller, Dunkirk; Mrs. P. Chappel, Phoenix; H. Northrop, Georgetown.  
MASSACHUSETTS.—Normal.—A. E. Newton, L. B. Monroe, John Pierpont, John Hobart, H. F. Gardner, Boston; D. F. Godard, Chelsea; Allen Putnam, A. B. Child, Roxbury; R. Elmer, Springfield; T. W. Higginson, Worcester; J. J. Locke, South Reading; Geo. Stearns, West Acton; J. D. Mandell, Athol; H. Barber, Warwick; L. C. Welch, Stoughton; E. S. Wheeler, E. M. Wheelock, A. B. Newcomb, C. C. Williams, address unknown.  
TRANCE.—T. G. Foster, Mr. Squires, Miss R. T. Amedy, Miss E. Smith, L. K. Coonley, L. Moody, Mrs. Sawyer, Miss Emma Houston, Mrs. Foster, Mrs. Young, Miss M. Munson, Miss M. E. Brown, Miss Sarah A. Magoun, Boston; Miss L. A. Jewett, Springfield; C. H. Crowell, Cambridgeport; Mrs. J. W. Currier, Lowell; Miss Vesta J. Burrell, Randolph; H. P. Fairfield, Wm. A. Hume, Wilbraham; N. S. Greenleaf, Flaverhill; Mrs. J. Puffer, North Hanson; G. Goward, Stoughton; Almira Pease, South Wilbraham; Miss Whipple, Mrs. Nickerson, Worcester; Geo. Atkins, Webster; C. H. Potter, South Adams; Miss S. M. Johnson, Medford; W. W. Perry, North Bridgewater; Mrs. F. B. Felton, Northampton; Mrs. L. Johnson, Mrs. Barber, Mrs. J. Baker, Dudley; Geo. Hitchcock, Geo. Upham, Brimfield; Mrs. C. F. Works, C. C. York, W. H. Porter, O. H. Williams, S. Upham, J. H. Harris, H. A. Tucker, George W. Keene, J. H. Currier, addresses not reported; E. V. Wilson, Miss Doten, Boston; H. A. Tucker, Foxboro.  
VERMONT.—Normal.—T. Middleton, A. E. Simons, Mrs. Hull, Woodstock; H. Elkins, unknown.  
TRANCE.—Miss A. W. Sprague, Plymouth; Mrs. M. S. Townsend, H. N. Ballard, Burlington; Mrs. S. A. Horton, Sudbury; Miss Laird, Leicester; Mrs. A. B. Manchester, West Randolph; Mrs. M. F. Brown, Mrs. Cook, Rutland; Mrs. M. H. Brown, South Royalton; J. Rodgers, Pittsfield; Mrs. Electa B. Bemis, Dummerston; Miss S. Bradley, Dover; Mrs. E. Pratt, West Braintree; Mrs. Wilber, Williston; Helen Temple, Bennington Centre; Mrs. A. P. Tompson, West Poughkeepsie.

**NEW HAMPSHIRE**—Normal—Mr. Elliot, Franklin; J Boody, Alton.  
 Trance—W Brown, Drewsville; Mrs. Danforth, Misses Hollis, White, Houstin, Mrs J B Smith, Manchester; J H Randall, Winchester; J L D Otis.  
**MAINE**—Normal—Jabez C Woodman, Portland; Gibson Smith, unknown.  
 Trance—H. G. Cole, Portland; Miss E. E. Gibson, unknown; H. Cutler, Belfast; G B Hopkins, Elsworth; Mary Moran, Hallowell.  
**RHODE ISLAND**—Trance—Mrs Mary A Macomber, Olneyville.  
**CONNECTICUT**—Normal—H. B. Storer, New Haven.  
 Trance—Mrs. A. M. Henderson, Newtown; G. M. Rice, Williamsville; S. Miller, Levi Kinney, Tompson; Mrs H Fuller, Hartford; Miss Howe, Windsor; Mrs J S Miller, New Haven; J Pettis, Putnam; Mrs Wood, Daysville; Mrs H M Tuttle, Williamatic.  
**NEW JERSEY**—Normal—S B Britton, G. C. Stewart, Wm. Miller, Newark.  
**PENNSYLVANIA**—Normal—Mr. Rhen, Dr. Harvey, and others not reported, Philadelphia. A. M. Townshend, New Brighton; B. Davis, Rockton; Harvey De Wolf, Northeast; Gerome Fuller, Cornelia Kinney, Spartansburg.  
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