

SPIRITUAL CLARION.

THE FACTS, PHILOSOPHY, RELIGION, REFORM AND FREEDOM OF SPIRITUALISM.

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The Spiritual Clarion.

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AUBURN, N. Y., SATURDAY, JAN. 14.

Glad Omens of Spiritual Progress.

Human history affords nothing parallel with the progress of Modern Spiritualism. Only eleven years, and its Journals are numbered by scores, its volumes and public evangels by hundreds, its mediums by thousands, its believers by millions. Conservative to all good, and radically revolutionary to all evil, beneath its angel influences, the Church, State and Society of to-day, are rocking like stranded barks amid ocean waves. Adapting its manifestations to every phase of life, to the lawless wilderness, the field and the workshop, the highway and the fane of holiest worship; teaching man all his duties and relations, and expanding his being with great thoughts mounting beyond the mouldering vault of death; breaking down all barriers dividing the children of God; lighting the material universe as the temple of Deity vocal with anthems of harmony; opening communion between man and the myriads peopling the spiritual empires; flooding our hemisphere with glory-gleams of the Divine and Eternal; flashing the fires of celestial influx through the massive walls of materialism standing for ages between earth and heaven; why need we wonder that multitudes are startled into new-born gladness, shouting, "Glory to God in the highest!" Before the advent of Spiritualism, the masses of the people lay in spiritual night.—Zion was mournful and desolate, watching in vain for the Millennial morn to break. The multitudes plodded on with no certain light of the future. Children huddled in silent awe over the dead. Death was a blinding, frightful mystery. Homes sounded hollow with the wail and woe of bereaved hearts. Marys watched lonely at the sepulcher, but no resurrection morn dawned on their tear-dimmed eyes. Young men and maidens, aged and middle aged, mourners all, hung desolate over grave-yards and blasted hearth-stones, calling for the dear departed; and the dying lifted their wan hands and faces towards that dread unknown from whose bourne no traveller had supposed to return.

Hark! sounds were heard. They came again and again. From home to home they vibrate, till oceans and continents are crossed, till every

ear is startled, till the whole globe trembles as beneath shocks of some celestial battery touched by the fingers of Omnipotence, flashing the electric flames and rolling the thunders of Sinai over the angel-trod mountain tops of the century. Messages came, startling the world with overwhelming evidences of immortality. The weary, working masses lift up their eyes with joy and wonder, and new hopes gleam on their toiling way. The young crouch in terror no more, but talk of brothers and sisters only gone on before; and the orphan sees a dead mother transformed into a guardian angel, watching over the lone one by night and day, and singing songs of the everlasting home. Young men and maidens trip on their gladsome way, with new hopes and loves. The lost son of the lone widow comes back, and wipes away her tears with hands reached out from the spirit-land where the prodigal shall wander no more.—Fathers and mothers, and the long train of mourners who wept and wailed over the dead, now lift their faces heavenward; and, lo, the veil is parted by halcyon angel-loves forever sheltered beneath that Father's dome where no clouds lower or storms beat on the bared soul. Old men and women, tottering over the grave in despair, start up on their staves, bend low their eager ears; and, lo, the dear, departed of other years come back, and guide their trembling steps up the mount of God where age blooms in eternal youth, and the sainted dead are gathered to their fathers.

A gospel like this cannot be resisted! We welcome it as the richest legacy of life. When its evidences take hold of our minds and its inspirations warm our souls, we are prepared for whatever scorn, derision, wrath, persecution or suffering the world may pour on us. Throngs may follow us with curses, calling us dupes or knaves; poverty and proscription may haunt the pioneer who goes forth breasting the public storm; yet we can afford to go on enduring, laboring, waiting, assured of angel smiles, and glories fast unfolding for humanity. The time is coming when opposing priest and people shall file in with the gathering ranks of spiritual progress. Another Pentecost shall see thousands born in a day. This generation shall yet realize the light foretold by ancient seers and sages. "Blow ye the trumpet in Zion; sound the alarm!" "They shall come from the east and the west, the north and south!" Many shall come in the midst of private griefs and disasters, sorrows and deaths; or it may be in the midst of revolutions rocking thrones and empires, or dread calamities sweeping continents with consternation and alarm: yet the time hastens when God's celestial hosts shall gather in majesty to awake the slumbering millions to a solemn consciousness of the reality of things spiritual and eternal.

Readers of the CLARION! join ye with us in echoing the harmonic sounds of this everlasting gospel, and in preparing for the great "conflict of the ages."

New Campaign of the Clarion.

New Volume—New Writers—New Appeal—New Terms—Golden Opinions.

With this paper we commence Volume Third of the SPIRITUAL CLARION, under auspices appealing to all who would sustain a Journal distinctly devoted to the great phenomena, facts, science, philosophy, religion, reform and revelations of Spiritualism. This number is a specimen of the coming volume, though some of our best contributions are laid over. Observe our list of new writers at the Editorial head on the first page: all of whom are sterling workers and thinkers. The Editor and Assistants are laboring with the people as pioneers, sharing in the great conflicts of the age. Our itinerant labors through all the Northern States, afford a constant store of rich, original facts, and enable us and lecturers. Our correspondents report from every part of the land. Lecturers and mediums post us as to their whereabouts, and we take pains to post them and the people. See our Latest Notes and Notices; and who would dispense with such a budget of varieties? Our Youth's Corner is another feature, commending itself to those who regard the young. You find nothing dull, dry, cold, tedious or burdensome in our columns; such articles only as come pat to the point, and keep the reader wide awake.—We seek to make a live paper, whose tones shall ring with no uncertain sound. We take ground on the doctrine of INDIVIDUAL LIBERTY, DIVINE PATERNITY AND HUMAN BROTHERHOOD, recognizing one undivided family on earth and in the heavens. Pledged to seek and accept truth wherever found, we are bound to no sect, party clique or creed, and stand fearless in rebuking evil or error and in the untrammelled utterance of individual sentiments. We oppose all sins, shams, conceits and false pretences, whether among skeptics, priests, Spiritualists, reformers or sectarians. But our columns are free from personal controversy, vituperations and abuse. We aim to reach the heart and understanding, rather than arouse passions and prejudices.—We take the most harmonic ground on which angels come breathing messages of truth and love, and awaking the divinest affections.

Give this specimen copy a careful perusal.—We now begin anew, with new type, new heading, new border, new paper, and an array of new writers determined to make the CLARION more widely appreciated as a Journal of undiluted, uncompromising Spiritualism.—With our new condensed type, no business advertisements, and little standing matter, the

Clarion now contains about one third more reading than formerly. These improvements have so enlarged our expenses, hereafter we must limit a volume to twenty-six numbers; shall publish regularly every other Saturday; complete the volume within a year, at the same price, one dollar. Those who subscribed with another understanding and are dissatisfied with this new arrangement, if they will write us, shall be booked according to their wishes. We trust none who are kindly and liberally disposed, will complain. Though the Clarion comes only every other week, it will prove none the less welcome. We may desire a good friend to visit us oftener, but should not out his acquaintance because of his inability. There are larger papers than the Clarion, with a larger amount of reading at the same rate, but none with the same kind of reading; none with so many facts and thoughts covering a field so wide, embracing so much in a small compass; and none made up with so much labor, care, cost and itinerant experience. Judge of this paper by its *quality* and not its *quantity*. A little gold dollar is worth more than a large copper. Judge the Clarion by its *ring*. There is more virtue in a few gentle harmonic notes of music than in a thousand claps of thunder.

Though our paper is now on a basis insuring its regular issue, we are yet dependent on the efforts of old friends and new. We need not recount the labors and ordeals through which we have struggled amid prayers, tears and agonies to which heaven alone has borne witness. Let each of our readers sacrifice a hundredth part of what we have sacrificed with no worldly reward, and our enterprise will rise above all embarrassment and our circulation reach thousands of newly gladdened readers.—We can appeal to old friends and patrons, for they have tried us, and know our determination to make a sheet indispensable to all true Spiritualists. Our new readers will judge for themselves. Let all remember that the Clarion is the workers', the pioneers', the peoples' paper; and in subscribing for it, you are not only obtaining your money's worth in the paper itself, but you are sustaining Spiritual laborers in the great field of progress, aiding in the dissemination of light, and are not paying your money to build up the fortunes of individuals; for every dime we receive is needed to meet actual cash expenses. We regret the large space occupied by this article, but we could not say less. We ask every reader to consider how far our appeal is worthy of responsive encouragement. Act according to your best impressions. No matter how many other papers you are taking, ask yourselves whether you can do without the Clarion. Let us hope every old subscriber will immediately remit us anew, and add some new patrons. If you have never tried before, try now; and if you have tried and failed once, try again. New friends are cordially solicited to subscribe. A little effort on the part of each will greatly increase the mission of this paper in carrying glad tidings to thousands.

Adin Ballou is known as among the noblest reformers and philanthropists. He was an early receiver of Spiritualism. His book on "Spirit Manifestations" is one of the best ever written on this theme. We think much of the following notice of the CLARION, given by Mr. Ballou in his paper, the PRACTICAL CHRISTIAN: The

Clarion is handsomely conducted, both in respect to matter and manner, and is distinguished above all the Spiritualistic Journals for its statistics of the movement. It keeps its readers advised, in a laconic way, of almost every public person, matter and thing closely connected with Spiritualism throughout the country. Its religious and moral tone is very commendable.—We like the Clarion in its place much, and would gladly hear that the labors of its Editors and proprietors are better compensated with temporal returns than we fear they hitherto have been.

Cora Wilburn must forgive our freedom in extracting what follows from a letter she recently sent us: I detest all puffing and mutual complimenting, but I do love to speak the truth concerning our good disinterested workers.—Your little paper is bound to succeed. It has vitality and soul. It is out-spoken, fearless, practical, ideal, religious and in earnest; good in every sense, and must prove a welcome visitor, a true spiritual teacher. I shall never lack spirit-assistance to write for the CLARION. My love to your sister editorial aids at home; I am glad to join heart and hand with them, in the labors of a true Spiritualism, for moral reform, charity and universal love.

Those of our readers who are not familiar with this paper, and patrons who are hesitating, are requested to consider what follows from the pen of L. H. Warren, an intelligent friend in Augusta, N. Y.: It is your manifest mission to proclaim spiritual truth in Clarion tones, to a long, benighted but now awaking world; and it is quite as evidently the duty of those having means, to aid and sustain you and your fair Assistants in so doing. As often as a new number comes to hand, I am astonished that every friend of Spiritualism who has once seen and examined your paper, does not, at a glance, see its admirable adaptability to the wants of every true Spiritualist. If any do not appreciate your paper, it must be because they have not thoroughly examined and considered its claims, or because you do not make any loftier pretensions. You have a large amount of information condensed into a small compass; a collection of rich thoughts, facts, reports and ideas in a nutshell. Many an earnest Spiritualist has no time to wade through a mass of matter to search out what he craves. Some are poor; but who cannot raise one dollar a year for such a paper!—Some must work hard, and have but little leisure; some are oppressed with business; some are feeble and have poor sight; some are constitutionally repugnant to long-windedness in reading matter. The Clarion has a mission distinct from that of any other Journal in the interests of progressive Spiritualism; and that mission being for the benefit of a large class which would else go unsupplied, ought to be, first of all, liberally sustained, and must be!—My earnest prayer is that it may be more widely and *densely* appreciated, and receive an ever ready, generous and constant support.

J. S. Loveland, of Boston, one of the earliest, most efficient lecturing pioneers, and another new contributor to the Clarion, says: I think there are thousands of earnest, thorough going Spiritualists who have progressed beyond the necessity of reading or paying for the dry, musty fodder of the old church. If any need to drink at those "broken cisterns which can hold no water," let them do so; but I do think Spiritualists can better employ themselves than in raking up obsolete relics of the past. I wish you had subscribers enough to make the Clarion twice its present size. That day may come.—It surely will, if you keep it a live, spiritual and progressive sheet, as you are now doing.

Terms cash in advance, single subscribers \$1 a year; 5 copies \$4; 9 copies \$7, and one copy of the paper or 14 Spiritual Registers for 1860 free to the getter up of the club; 15 copies \$10, and one copy and 14 Registers, free, to the clubber; 40 copies \$20, and one copy and fifty Registers, free to the clubber. The poor and infirm, for whom some one can vouch, free, and free will offerings are gratefully accepted, thus to

supply the needy without "money or price."—Any responsible person can act as agent to obtain and remit subscriptions. Those who would begin with this volume, must report IMMEDIATELY. Send money in the form of bank bills current in New York, drafts on New York, gold or postage stamps. Don't register your letters. Put your money in well secured envelopes, in the presence of some witness; write your name, Post Office, County and State, in full, plain hand; address us simply thus,—URIAH CLARK, AUBURN, NEW YORK; pay your postage, then we will run the risk on all money thus mailed us, and you will forthwith receive the welcome visits of the Clarion as our grateful acknowledgement of your sympathy and cooperation in the cause of human progress.

Spiritualism and Socialism.

The Broad Church Reformer, Dr. Bellows, knows his place so little that he sneers at Spiritualism and Socialism, as vices entitled to no terms. One, an honest effort, however mistaken, to all men, wholly and really brothers, in life, property, and thought; and the other, that reaching into the land of spirit, which has stirred the heart, and roused the brain of the best men of all ages, and given to literature its soul. Does he give no heed to that profound maxim of Coleridge—"There are errors which no wise man will treat with rudeness, while there is a probability that they may be refraction of some great truth still below the horizon!"—Wendell Phillips.

For the Clarion.

Angel Anthem of the New Year.

BY E. S. WHEELER.

Hark! the deep toned note!

Time, the high recording angel, standing forever watchful,
Strikes strong, with exactest hand, the knell of still another year,
Loudly, upon the ringing clock-bell of the progressive world.

Still, still we onward live!

And the echoes time is flinging off his clanging hammer,
Sound melodious through the spheres, the bass of spirit song,

Tranced with the living music, the life-tide of the present
Pulses more harmonic with the concord of the Heavens
Spirits' hands have grasped the true Archimedes lever,
And earth is upward rising mid the antheams of the skies.
Men are met and jostled by the laborers bright supernal,
Building up among them lofty fulcrums for their purpose;
Poise points, true and steadfast, from which swings the world eternal!

Heaven bears her swelling bosom; we are fondled by her,
And drink from Inspiration's fountain the mother-tide of life.

As isles of beauty by the murmuring waves of ocean,
So close are we beleagued: In moments of the now,
Our thoughts forever are impregnate with the angel's breath.

All hand and hand we walk united with millions from above;
And as once the God-life brooded over the waste of waters,

Even thus it stirs and quickens the interiors of men.
Hark, the deep toned bell-note that tells the swiftly passing era,

Is the signal clear for duty in the harvest field of life.
Join us, brothers; join us, sisters; join us, spirits, pure, divine;

Laborers with us working ever in the harvest-home of time.

The Spiritual Dispensation.

This new dispensation comes to supply the want to the countless thousands who are now slumbering in indifference or toiling in infidelity; to convict man of his immortality, and instruct him how to make it happy; to open to his view the great doctrine of progression, involving an eternity of action, and the supremacy of his reason over the besetting propensities of his material nature, and to impress upon him forever to love God and his neighbor.—Judge Edmonds.

Experience of a Physician.

Dr. L. Hamilton, the eminent Water-cure physician of Rochester, N. Y., related his spiritual experience at the late Penn Yan Convention. For years he had been a strong materialist, with no faith in immortality. He was in Rochester at the time the modern manifestations began, and the whole city was intensely agitated. At first he regarded the phenomena with little or no faith, but was at last compelled to yield. Manifestations occurred in his own house which rendered it impossible for him to find any other satisfactory theory aside from the spiritual. Sounds were heard, communications were given and ponderable bodies were moved without any human contact. On one occasion, a stand was moved around the entire circuit of a large room, and frequently raised entirely free from the floor. Dr. Hamilton's testimony, coming from a mind so well balanced and intelligent, left a deep impression among those who heard him narrate his experience.

Living Inspirations.

If the story of Prometheus was once a fable, we are sure that in an important sense it is fabulous no longer. Invisible hands have rekindled immortal fires on our own altars, to warm the great heart and to light up the face of Humanity. The relations of great thoughts and noble deeds to the realms of Spiritual causation are daily becoming more perceptible. Through all the inherent forces and essential laws of the celestial, spiritual and natural worlds, a Divine energy is infused, and Powers unseen speak in the inspired thoughts of living men, who sit like stars at the celestial gates.—S. B. Brittan.

For the Clarion.

Apparitionalism.

Mr. Abraham P. developing and speaking medium, was in the habit of making visits in an apparitional way to his family, who while he travelled, were at home with Mr. William Peckham of Paradise Farm, near Newport, R. I. He would be seen by members of the family, as a spirit form, and after such visits would in his letters detail the condition in which he saw them while in the spiritual state, as seen by them. This is witnessed by Br. Peckham's family as well as by Mrs. P. herself. Is not this the next thing to Hume's new power of bringing about communication between friends at a distance while yet in the body, and that spiritually? I had thought but little of these facts, until seeing the same published of Br. Randolph, for they were only, "parts of a stupendous whole." Perhaps this publication will elicit others of the same interesting nature.

E. S. WHEELER.

Oneida, N. Y.

Re-Union of Friends.

Shall we know our friends again? For my own part, I cannot doubt it; least of all, when I drop a tear over their recent dust. Death does not separate them from us here. Can life in Heaven do it? They live in our remembrance. Memory rakes in the ashes of the dead, and the virtues of the departed flame up anew, enlightening the dim cold walls of our consciousness. Much of our joy is social here. Must it not be so there, that we are with our real friends?—Man loves to think it; yet to trust is wiser than to prophesy. But the girl who went from us, a little one, may be as parent to her father when he comes, and the man who left us have far outgrown our dream of an angel when we meet again.—Theodore Parker.

From Hon. C. W. Cathcart—Spirit Room, Lapotre, Ind.

Ed. Clarion. For three or four years I have kept open a "Spirit-room" on my own premises, at my own expense; the mediums being Mrs. McKellips and Mrs. Parton, both of whom have been mediums almost as long as the Fox family. Besides the astonishing musical manifestations, we now have the beautiful pictures of the spirit land, painted by the late E. Rodgers, and exhibited through the Magic Lantern, and which prove particularly attractive. There are forty-five scenes. I have spent a good deal in giving this evidence to the world, but have never received and will never receive any pecuniary return. I am grateful that I can afford to do so. The mediums will accept a fair consideration from those who can afford it; and if those who witness the exhibition of Rodgers' wonderful paintings, see proper to give any thing for the benefit of his widow and orphans it will be faithfully handed to them and gratefully received. The Spiritual Press will confer a favor on investigators, and oblige the undersigned by copying this letter.

Respectfully yours,

CHAS. W. CATHCART.

Individual Freedom.

No one need fear the sovereignty of individualism; the right of each to act in accordance with his highest intuitions. For, should one man transcend his boundaries, another will let him know it. We need to practice the gospel of self-government. The conservative may cry aloud for the safety and sanctity of institutions. But heed him not! His cries proceedeth from the wilderness of crime and the marshes of despotism which are ten-fold more dangerous than the everglades of Florida.—A. J. Davis.

[The subjoined private letter sent us by Judge Edmonds, will be perused by our readers with so much interest, we trust he will pardon the liberty we take in publishing it.—Ed.]

New York, Dec. 7th, 1859.

Dear Clark: In an early period of my connection with Spiritualism, it became evident to me that if I was to be useful, I must not be dependent on the friends for material support. I, therefore, engaged again in my profession, and in order to earn my living in this city I have to work very hard. I can, therefore, spare but little time to other pursuits, and am not able to do near as much for the cause as I wish.— Besides, my correspondence is so very extensive and consumes much time. And, then, for the last four or five years I have devoted my evenings to see people who call on me from all parts of the world.

I have now concluded to alter my course of life, and by denying myself to the crowds who come to see me, be able to devote more time to writing. I think I can thus be more useful.— But I am a little uncertain how I shall be able to succeed in this, for it is difficult to deny to so many, some of whom come from great distances for that very purpose, the privilege of talking on this most interesting topic. I shall try it, however, and if I succeed I shall be happy to avail myself of your offer and use your columns.

I have observed with much interest, the progress of the SPIRITUAL CLARION, and have been glad of your success. It will afford me pleasure to aid in its continuance.

Truly yours,

J. W. EDMONDS.

Angel Thoughts.

BY T. L. HARRIS.

O joy! the mighty armies of the spheres
In sun-embattled rank advance, and charge,
And all the ghastly hosts of Frauds and Fears
Turn, cower and flee and strew Death's ocean
marge.
Old superstition, once a shadow large,
Eclipsing earth and darkening out the sun,
Trembles, recedes, and on the narrow verge
Of farthest space, light-driven, expires un-
known.
Death, Slavery and Hate, all feed oblivion.

Spirit seen in New Haven, Ct.

At the Editor's public meeting in New Haven, Ct., Dec. 1st, Wm. Jumper was selected by the audience as the subject of our test examination. In addition to delineating all his leading traits and tendencies, we described in detail a spirit whom we represented as the guardian of Mr. Jumper. We spoke of an injury the person received in the back at about the age of twenty-five. Mr. Jumper informed the audience that our description of the spirit and the injury, corresponded with his father, and said he could account for the manifestation only on the hypothesis that his father was actually present, as he was sure no one could have been in collusion with us, and he was equally sure his mind had nothing to do with the communication we gave.

—Grumbling reformers are a very uncomfortable class of beings. Eri Coleman of Michigan, writes us a sensible letter, commending our efforts to present a harmonic Spiritualism, without continually harping and criticising, in a discordant manner, the faults and imperfections of others. He alludes to certain denunciations. Reference is made to a Liberty Reform meeting in that State, in which some of the speakers were so severe, wholesale and unfraternal in their denunciations, that more injury than good was accomplished. We commend the kindly spirit of Br. Coleman, and hope the time is hastening when at least all Spiritual reformers will learn to speak and to practice in accordance with the genial, harmonizing and loving principles of angel life. "Be not overcome of evil, but overcome evil with good."

—A venerable patriarchal medium is reported us by Dr. James Cooper, of Bellefontaine, O.— He writes: "Jonathan Huddleston of Dublin, Ind., is the most remarkable healing medium of whom I have ever heard. He is now 81 years old. Cancers dry up and disappear at his touch. Fever and ague, chills and fever flee from his presence. He is poor, but makes no charges only for expenses while traveling abroad. Old as he is, he travels hundreds of miles on foot to lighten the expenses in behalf of those whom he visits. I have seen some of the persons who have been cured under his healing powers, and they cannot speak too highly of the old man. If he has a little more money given him than his simple wants require, he bestows it on poor speakers who visit his section of the country. I have known this venerable patriarch for more than a year, and have been benefited several times by his magnetic or spiritual influences."

—Mr. and Mrs. Timby of Erie county, Penn., are reported us as healing mediums.

Editorial Itinerant Etchings.

Foot-falls of Evangels—Pioneer Experience—The Sick—Juvenile Auditors—Church and State—Mount Mansfield Snow-capped—The "Old Man of the Mountain" Personifying Humanity.

The footfalls of spiritual evangels are among the most significant signals of our century, sounding over the land amid voices like the angel of the Apocalypse flying through the heavens to proclaim the "everlasting gospel." These itinerant footfalls are but echoes of the wide circling sounds beginning on old walls and wainscots in Western New York, eleven years ago. Who could have believed, within that period, the scoffed "rappings," or "Rochester knockings," would send forth more than five hundred lecturers and inspired mediums, through all the States and Territories of the Continent; going without scrip or purse, without the sanction of sect, creed or college, bearing the glad-some messages of the celestial host to thousands and millions now rallying, with radiant eyes and redeemed souls, around the standard of Spiritualism.

As this number of the Clarion falls into the hands of many new readers, the Editor may allude to the fact that he commenced in the itinerant lecturing field five years ago last May. Then, hardly a score of laborers were found.—We then began a series of letters in the Telegraph, headed "Itinerant Etchings of U. Clark." We have continued the same in our own paper, until our travels have taken us through all the Northern States. We have just concluded a tour in New England, occupying over three months, during most of which time we lectured six evenings out of seven and closed each evening with a test Spiritual examination of some stranger selected by the audience.

The last number of our Etchings left us in Bethel, Vt., Oct. 3d. On to the North, Tuesday evening, the 4th, met a band of strong friends in West Randolph. Some good mediums in the place and vicinity. Mrs. O. F. Hyzer had just closed a series of lectures. We were called on to visit a woman who was regarded in a dying condition. She had made all arrangements for departure. The invisibles enabled us to see her ease, to prescribe and impart such healing influences as to awaken hopes of her recovery; and we left her with marked signs of convalescence. Northfield, Oct. 5th.—A large school house was crowded to hear and give earnest heed to our message, notwithstanding the presence of some auditors who ought to have been kept at home in the nursery. But we always pity mothers and fathers who are unable to attend meetings, without taking their young children. We were all children once, though it is hoped that our good mother never set up our juvenile lungs in competition with adult speakers before public audiences. This, however, may have been the case; and if so, it accounts for our nervous dread of all similar discomforts, and for our present proneness to babble in public, to the serious annoyance of the "old mother church," whose swaddlings we long since ignored with kickings less prickling than those Saul of Tarsus encountered.

Montpelier, Oct. 5th and 7th. We ought to have taken off our hat on entering the Capitol of Vermont, but we fear our reverence is none too large for either the existing State or Church. We are seeking the inauguration of a spiritual

"Kingdom not of this world;" the unfolding of the individual soul whose domain and divinity rise above all imperfect creeds and enactments; though we are wise enough to recognize the temporary need of governments and institutions, and are not wanting in respect to all true men who seek to represent these, in the discharge of their duties. We gave two lectures in Montpelier. The audiences seemed highly appreciating. The believers here form a solid, an influential band, giving character to Spiritualism in the Capitol and throughout the State. Stowe, Sunday, Oct. 9th. Two interesting meetings in the Universalist church, which is now used by the society only one half of the time. This is the condition of hundreds of churches in every part of the country. Scarcely half of the rural churches in the Northern States, are now occupied all the time, and the other half are fast opening their doors to the ministry of angels.—The people are famishing beneath the mumbings of old dogmas and traditions, and are seeking the fresh inspirations of opened heavens. We awoke on Sunday morning in Stowe, and found ourself near the foot of old Mount Mansfield, the loftiest summit in Vermont. Its brow was whitened with snow falling during the night. The summit of the mountain, embracing more than a mile, represents the outlines of the human face, and is known as the "old man of the mountain." The "old man" is fancied lying prostrate on his back, with his face heavenward. As the morning sun rose on his cold, snow-white locks, we imagined the old man a befitting symbol of humanity, prostrate on the earth, poor and powerless, with its face up, turned to heaven, its locks grizzly with ages of woe, and its eyes glassy cold watching the stars for signs of the long foretold millennial morn of light and hope. And then we fancied the old man's teeth chattering in the wind whistling over the mountain brow, symbolical of humanity chilling beneath the blasts of error and hate. The symbol changed, and the old man seemed spitting volcanic fires towards heaven; as though humanity, long fed by the infernal fires of a fabled hell, had grown demonic in agony and despair, belching forth flames of defiance in bombardment of the brazen gates of the priestcraft Gods usurping the throne of the universe!

(To be continued to Huntington, Hinesburg, Ferrisburg, Vt.; Whately, Florence, Northampton, Wilbraham, Brimfield, Warren, Ware, Barre, North Brookfield, Boston, Lynn, Marblehead, Newburyport, Lawrence, Quincy, Abington, Plymouth, Fall River, Foxboro, Milford, South Adams, Cheshire, Mass.; Providence, R. I.; Portsmouth, Exeter, N. H.; Putnam, Daysville, Danielsonville, Norwich, Willimantic, Manchester, Hartford, New Haven, Bridgeport, Newtown, Ct.)

The Inner Life.

The deepest sorrows lie unseen within the silent chambers of the soul. The darkest, subtlest sins shrink away from the light of the world. The divinest aspirations and affectionate beat within the sacred sanctuary of the heart, away from the glare of the multitude. And who shall judge save they whose eyes are unsealed in the light of God and angel hosts?—When we come to see and know ourselves and others as Heaven sees and knows, we shall grow silent within the temple of our own being, and judge none save with that mantle which enfolds all souls in the embrace of divine charity.

H. B. Storer on Harper's Ferry Excitement.

H. B. Storer, of New Haven, Ct., is known as among our soundest trance lecturers and mediums. During our last interview with him, Newtown, Ct., Dec. 4th, while reading the Clarion's brief article on the John Brown agitation, Mr. Storer was suddenly influenced to seize a pencil and paper, and the spirit hurriedly wrote as follows. We commend the message of the spirit as taking the pacific position we have long since taken as an editor and lecturer, though we assume no responsibility to commit our readers and correspondents:

If the spirit of Christ prevailed, there would be more charity among those who now live for the good of themselves alone. Scenes of strife are not those for which we now pray nor for which our influence is given. Let brotherly love continue without separation or dissension. I write not because these thoughts are especially new to you, but because the article you were reading will be extensively commented on by the Spiritual press and by lecturers throughout the country. Those who are now most cautious in the expression of their sentiments, will soon become mouth-pieces for the utterance of sentiments most radical and revolutionary. This will be caused by the nature of the influences which are now acting in the earth, and which attract like influences from the spirit world. The minds of men are agitated. There is a conflict between principle and policy; between sentiment and what is deemed prudence. If the martyrdom of one true disciple of the right and the just could forever settle the one single question in that idea to which he became a martyr, yet the principle involved in human progress will never be settled by the martyrdom of its advocates, but by the gradual overcoming and interpenetrating power of higher influences on the soul itself. Remember what we say. Be wise in your generation as the children of light, as the children of this material world are wise in their generation. Antagonism, opposition will be the order of progress for a long time to come, but all true progress will consist in the establishment of permanent, harmonic relations in each individual soul and the conformation of the life to the principle of Love.

Grandeur of Destiny.

Progress is the wand of Divinity. Man at the present time is tossed on the fiery sea of agitating thought, whose burning billows, restless, ever, still lift him higher and higher. He shall at length attain that lofty altitude of being, the zenith of character, in which he is self-poised. The fiery tongue-flames of agitation shall not destroy Man; they shall only lick the poison slime of error and ignorance, leaving him pure and free. In the Chariot of destiny, he shall roll over heaven's highway, paved with starry worlds; he shall learn the lore of the Universe-list to the rolling music of rounded spheres, and walk the stars as Christ walked the water.

Mrs. C'k.

Striking Test.

Josiah Brigham, a prominent citizen of Quincy, Mass., informs us, a spirit came and wrote through J. D. Styles, giving his name as Silas Howe; said he was an old friend of Mr. Brigham; recalled some incidents known only to himself and Mr. B.; said he had just died in South Carolina. Mr. B. had not heard from Howe for many years, and knew nothing of his whereabouts. To test the matter, he wrote to the brother of Howe, residing in Roxbury, Mass., and received the details confirming what the spirit had written as to the time and place of his death.

Harmonic Activity.

We have a dual being, an outer and inner, the material and spiritual. We inhabit two worlds; one of mental and the other of external activity. Both should be called into exercise, to promote harmonic growth and prepare us for use. Like spoiled children, too often we complain of labor. But the ease we sometimes seek, would result in indolent disorders worse than the severest toils and conflicts. Every fibre of our being needs activity. Otherwise a morbid condition ensues, tending to melancholly and despair. Action is a law of our nature, rounding out our existence here and preparing us for the harmonies of the spheres. Wisdom, as well as love, is needed to equipose us for use. Agitation, stirring the great deeps of our souls, is often essential, as storms are essential to shake and purify the stagnant elements. Great labors, sorrows and sufferings even, are often productive of more good than ease, pleasure or sunshine. With wisdom guiding and love inspiring, we should each go on our mission without murmuring at our lot, or at God or man. MISS M. J. K.

Can Spiritualism Stand Alone?

In our humble opinion, it can. We would assume no sectarian importance, no arbitrary authority, no narrow-minded intolerance, no personal pride or conceit, no unfraternal spirit, and yet we would insist on asserting Spiritualism as adequate to cover the broad ground of all human needs, embracing all that is good and true in the past, present and future; the life of all progress, reform, philosophy, religion and revelation. Its foundation is laid in the great heart of humanity and on the Biblical facts of all ages and nations; while its dome rises over the loftiest empyrean of heaven, forming the boundless cathedral at whose altar God and the countless myriads of the eternal world are evermore ministering in behalf of man. With this view, we have no idea of compromising Spiritualism, or seeking to popularize it in the esteem of the opposing world or the fashionable church and clergy. We would cordially accept every sentiment dropped in harmony with it, but we are not disposed to count every man a Spiritualist who now and then drops a sentence in accordance with our philosophy. Take some of our so-called star preachers who are on fat salaries of thousands of dollars. Why fidget ourselves about whether they are Spiritualists or not?—They are not, and they take every favorable opportunity to thrust at us. Spiritualism can live without these men or their church oligarchies. There is no such thing as putting and keeping new wine in old bottles. If we are not able to sustain our cause, our periodicals, our circles, our public lecture meetings, without calling in Beecher, Chapin and company to help draw a crowd and make the thing "taking," then let us go down in infamy. We repudiate all such temporizing policies. Spiritualism can and will stand on its own merits.

Cora Wilburn.

This brilliant writer has furnished the Clarion, a series of sparkling articles, for future numbers.

A trusty American woman is wanted to do house work and help take care of children, in the family of the Editor, 6 Hoffman-st.

Cora Scott Hatch

We had in type a personal sketch of this eminent young trance speaking evangelist; crowded out. We have in preparation, sketches of all the leading speakers and mediums.

Radicalisms, Reforms.

What is the relation between Spiritualism and the so-called radicalisms and reforms agitating the age? We are continually answering this inquiry in one way and another. Without setting up any sort of authority over others, to abridge their liberty, to silence their convictions of the right and true, or to suspend their reason, we regard Spiritualism as unfolding those laws of human progress which underlie all true reform, and aim at a radical revolution of all that is false in the existing condition of church, state and society. But we advocate no violence, no ruthless aggression, no carnal weapons of warfare, no pulling down of the old until the foundations of the new are laid, no up-building of new sects, parties or societies to compromise the soul, but the unfolding of the divinity of the individual man and woman as more sacred than all false, external institutions. While we grant to all equal rights, we insist that individuals alone shall be held responsible for the use and application they make of Spiritualism. As far as our columns are concerned, they are free to all brief, well written articles coming to the point without compromising the spiritual harmony of wisdom, truth and love. We mean to be conservative enough to retain every thing of the good and true in the past and present, and radical enough to keep up with the most progressive ideas and agitations of the age, while we seek to exercise all possible wisdom and discretion as to what conscience and humanity

Auburn and Central New York.

Auburn is near the centre of the State of New York, on the N. Y. Central Railroad. The city has 12,000 inhabitants, and is known as sending out more publications and periodicals than any other town in America, considering its size.—Several large, widely circulating, religious papers are published here. At the commencement of our paper, we moved from New York city to Auburn, owing to its facilities and central location. From this point we are able to communicate freely with all the States and Territories. Circles were formed and Spiritualism was established in this city, in advance of any other place on the Continent. Most of the early veterans are still living and many converts added. Regular Conferences and occasional lectures are well sustained. The believers in Auburn and Central New York, now number many thousands of faithful souls who send cordial greeting to the fraternity abroad. Through all this region of the Empire State, the cause is advancing towards ultimate triumph.

Spiritualism and the Bible.

The spiritual theory and spiritual communications maintain all the great and leading doctrines of Christianity. In regard to the Bible, I cannot better express my views than in the language of the Rev. Adin Ballou: "Whatever of divine fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established churches, will stand. It cannot be done away. On the contrary, it will be corroborated and fulfilled by spirit manifestations."—Hon. N. P. Tallmage.

Spiritual Register, 1860, Just Out.

This Fourth Annual SPIRITUAL REGISTER, for 1860, a neat pocket companion of 36 pages, with Facts, Philosophy, Statistics, Teachings, etc., of Spiritualism; lecturers, mediums, etc., by the Editor of the Clarion, will be ready for mailing immediately after this issue. Mailed free of postage, 100 for \$5; 14 for \$1. Club together, and send your orders the same as for this paper. See other terms at the close of the article headed, "New Campaign of the Clarion."

NOTES AND NOTICES.

—Beecher says that the Items department of a paper is the choicest part, and is like a well basted Thanksgiving turkey. We hereby serve our readers with a sample, over which we hope they may feel like saying grace, in their hearts, and then rise refreshed in spirit, the better prepared for those item duties of life which go to make up the great sum of man's mission amid the teeming realities of the universe. Our "Notes and Notices" are not scissorings, but pen and ink pickings, pointed with no little care or labor.

—Not long ago we met a fanatical opponent to Spiritualism, who raved against us without stint, loudly vindicating the popular idea of a personal devil and unnumbered demons let loose for infernal service. As a proof of his theory, he asserted, at that very moment, there were about a dozen of the ugliest sort of devils lodged in his back bone, trying to give him the most tormenting fits. We collapsed in argument!—Let frightened opponents exorcise the demons lodged in their own diseased organisms, and they will find none left on which to saddle the first time, ran off in a fright, reporting that he had seen the devil. Some people would do well to look into soul-mirrors, before judging others.

—Jason F. Walker, the ex-Rev. Spiritual lecturer of Glens Falls, N. Y., has been on a mission to Minnesota, and writes us, he shall visit Auburn on his return. The friends in this city will cordially greet him.

—A French brother in New Orleans, La., sends us an interesting letter on Spiritualism, a translation of which will appear in our next.

—J. S. Loveland, the efficient pioneer, is about visiting Central New York, and his services should be secured by places in need of the most stirring lectures. He may be addressed at Ithaca, N. Y., till the 25th.

—The Spiritualists in New Orleans, La., hold regular circles and public meetings in the hall, 137 Chartes street. The cause of Spiritual progress is reported as a highly flourishing in Chicago. The Sansom street Hall meetings in Philadelphia, we are informed, number about a thousand attendants. Sunday lectures in Providence, R. I., are often attended by over a thousand persons. In St. Louis, Mo., and Portland, Me., the audiences frequently number over a thousand. The regular attendance in Oswego, N. Y., is over five hundred. We might name more than a hundred places where the audiences are from three to five hundred.—It is "running down"—in the right direction.

—The Legislature of Alabama has imposed a fine of five hundred dollars a day, on all medi-

ums giving manifestations in that State. We shall see whether Alabama can prevail against the gates of Heaven! While some of our Southern brethren are talking so unwisely about dissolving the Union of these United States, we hope they will not become so ultra in their fire-eating sentiments, as to get up an insurrection against the government of God, and propose to dissolve the Union of Heaven and Earth.

—E. S. Wheeler, the favorite lecturer and poet-medium, remains in Utica, N. Y., a short time, and friends in that vicinity should be sure and engage his services.

—The *Christian Spiritualist*, L. F. W. Andrews, Macon, Ga. The terms, &c., are not given in the last number we have before us.

—Publishers who wish their works noticed, will please put us among their exchanges.

—The *New York Mercury*, with Bayard Taylor and a host of other ablest writers, ranks first as a Journal of American Literature. Its editorials are exceedingly racy. Two dollars, weekly, Caldwell, Southworth & Co., 22 Spruce street, New York.

—Franklin Thorpe, Springfield, Ill., says there are large meetings, and many mediums and believers in that town.

—Mrs. N. A. Keith, of Tolland, Ct., is newly named as a trance speaker, and W. Keith, a healer. Large circles are held in that place.

—*Harper's Monthly* still holds out as the largest, cheapest, choicest compend of American and Foreign Literature. Three dollars, Harpers, New York.

—Lovel Bebee of North Bridgeville, O., is doing good service as a trance lecturer. Among other mediums in that region, he reports Mrs. Sarah A. Shaw as a remarkable healer.

—All responsible persons; lecturers, mediums and others, are requested and authorized to act as volunteers to obtain and remit subscriptions for the *Clarion*, and the *Register* also.

—Br. Mott of Rutland, Vt., says the people are reading and thinking on Spiritualism throughout the Green Mountain State.

—S. T. Munson, 143 Fulton street, N. Y., can fill out all orders for spiritual and progressive literature.

—The *Century* takes a first place as a solid Journal of Politics, Commerce, Finance, Economy, Literature, Art and Science. Weekly, two dollars, T. L. McElrath, 37 Park Row, New York.

—Thomas W. Cook, a newly named lecturer and healer, is addressed, Indianapolis, Ind.

—"I wish some great white spirit would come and cradle me into a peaceful slumber," recently exclaimed a weary sister in our hearing.

—Gov. Wm. H. Seward returned to his home in this city, a few days ago, and was greeted by an immense concourse of his fellow citizens.

—While the winds moan in the outer world, there are some souls able to rise above the storm of these material elements, and live in the calm and sunshine of the Divine.

—J. O. Ransom, our earnest lecturing friend at Smyrna, N. Y., reports an advancing sentiment in that village.

—Hon. Joshua R. Giddings of Ohio, recently lectured in this city on Congressional Life.

—Br. S. Chambertain of Le Roy, N. Y., has two fine, large Halls, open free to efficient Spiritual laborers.

—Speaking in "unknown tongues" was a common gift among the early Christians. Mr. Peck and others in Pheonix, N. Y., state that a medium in that town has frequently been influenced to speak in the use of the Indian language wholly unknown to the medium while in the normal state. An old Indian resides in the neighborhood whose name is Sundown, and who is familiar with several Indian tongues. On one occasion the medium was influenced in the presence of Sundown, and after having spoken a short time, the old man began to weep, and in joy and wonder recognized some old departed friends of his tribe, and exclaimed, "Dead folks are talking!"

—Several patrons who are in conditions of poverty and misfortune, write us, asking if we are willing to wait and give them some little time to renew their subscription. Certainly!—Let all such honest friends write us; and as poor as we are, we shall treat them with consideration, and trust those who are able to make up for the delay.

—Br. Wait, of Stowe, Vt., reports about twenty believers in that town. He says: "I like the position of your paper in relying on the great idea of Spiritualism independent of popular sermons, stories, &c."

—John M. Spear and some of his friends are now at Cincinnati. They purchased a boat at Warren, Pa., and went down the Allegany River and Ohio. Part of the company expect to go as far as New Orleans. Their faith is as strong as ever in regard to commencing an organization on their domain at Kiantone.

—Our remarkable friend, P. B. Randolph, seems passing through some strange experiences while in New England. One night at a certain hour, it is said his spirit was seen and heard in one place, while it is certain he was sound asleep in another place at the same time. We should like to have some of our distant friends appear to us, through the mail. Unless they do, we fear our apparition will "appear" to them!

—A friend writing us from Cheshire, Mass., says: "We are gratified with the result of your lecture and tests in our place. Many who were present honestly believe there was some previous understanding as to the individual you was to examine, or you could not have given the facts so accurately! Much anxiety is now manifest to examine the great phenomena. Some who never seemed to believe or care anything about the immortality of man, now, for the first time, begin to think and feel there is something for which to live, and have a strong desire to see and hear more."

—Miss Elmira Pease of Willbraham, Mass., is now laboring in New York.

—John M. Reed, of Wheeling, Va., reports us over a dozen good mediums in that city.—This is truly encouraging for the "Old Dominion."

—I. D. Seeley of Milford, N. Y., names Mrs. A. Mapels as a good trance speaking medium, and says there are over fifty believers in that vicinity. Mr. Seely is an occasional lecturer.

—N. Merritt of De Ruyter, N. Y., reports about sixty believers in that vicinity, and says the work of Spiritual revolution is onward.

—Dr. John Mayhew, the efficient pioneer lecturer, may be addressed, Pontiac, Mich., till the 24th, and during February he visits Indiana; March, Illinois; April, Wisconsin.

—The *Banner of Light*, continues to prove a first class weekly journal of Romance, Literature, General Intelligence, with reports of Beecher's and Chapin's sermons, popular lecturers, etc. It covers a broad, eclectic ground, and is one of the most successful papers of the day. Two dollars, Berry, Colby & Co., 3 1-2 Brattle street, Boston, Mass.

—Jared D. Gage, formerly of Wisconsin, has removed to Oneida, N. Y., and is prepared for calls in the lecturing field.

—Dr. R. Holland's Water Cure, New Grafenberg, Oneida county, N. Y., is one of the finest homes in the country.

—Harrison Angie of Westfield, Iowa, reports good signs, and is earnestly engaged in lecturing.

—Geo. S. Hicks of Peterboro, N. Y., holds himself ready for occasional lecturing on Spiritualism.

—C. C. York of Boston, Mass., one of the earliest healing and speaking mediums, is now itinerating.

—Our sterling friend, John Phipps of Albion, Mich., writes us with some very plain yet fraternal criticism on John Brown and Abolitionism. The *Clarion* has frequently endeavored to define its position as the organ of no political party, sect, fanatical faction, but an advocate of spiritual intercourse and of radical individual reform, assuming no responsibility to settle for others those matters which belong to the individual conscience. It is our aim to treat the whole family of man, white or black, bond or free, master or slave, Southern fire-eaters or Northern Abolitionists, radical and conservative,—all, as though they belonged to our common humanity, the children of God, overwatched by angels.

—L. S. Coon, of Staunton, Ill., reports a number of believers and mediums in that place.

—J. Matlock of Canada West, says Spiritualism is silently working its way there among the people.

—Daniel Brown of Cattaraugus county, N. Y., writes us that he and his wife and daughter have sat an hour a day, for four years, seeking spiritual development, and been abundantly blessed for their perseverance.

—The *Agitator*, is a semi-monthly, earnestly devoted to a radical social and spiritual reform. One dollar, Mrs. H. F. M. Brown, Cleveland, Ohio.

—Mrs. P. Chappell, the trance speaker of Pheonix, N. Y., lectures in Hastings, on Sunday the 15th. Glad news comes from Hastings and vicinity. E. Woolson of North Scriba, is working faithfully in that county.

—A friend in Oswego county inquires: "Do you not find the *Clarion* in the greatest demand, in those places where Spiritualism is most alive? We cannot do without it. It is full of meat." We think something of such an opinion, for it comes from one of our noble pioneer brothers, who knows all about spiritual literature, and whose initials are Albert Bethooven Prescott.

—The *Atlantic Monthly* still furnishes the cream of eclectic, original and progressive literature, from the most startling thinkers of the age. Three dollars, Phillips, Sampson & Co., 13 Winter street, Boston.

—We are happy to hear that our noble, philanthropic friend, Dr. Wm. L. Johnson of Exeter, N. H., is still successfully laboring in behalf of the imprisoned and unfortunate.

—Hudson Tuttle, of Berlin Heights, O., informs us that he and Mrs. Tuttle have another book preparing for the press.

—Mount Vesuvius is in a state of eruption.—So are things in general.

—Gerrit Smith has so far improved as to return home to his family in Peterboro, N. Y.

—Our friends Addison Smith and Miss Hannah Jones of Ferrysburg, O., were recently married under protest.

—Mrs. Eliza W. Farnham is lecturing on Spiritualism, with great success, in California.

—The *Sunbeam*, formerly published at Buffalo, is now in Batavia, N. Y.; edited by Dr. C. D. Griswold, one of our earliest, ablest writers; a man of large culture and experience. The *Sunbeam* is a sound Spiritual Journal; one dollar a volume. Though it comes into the same field previously taken by the *Clarion*, we extend it a cordial welcome, hoping its beams will aid in lighting up the pathway for many pioneers to go forth sounding the *Clarion*.

—At a recent orthodox Fair in New York, among other pious nix on sale, were punch and lager beer. In the absence of other spirits, these good religionists rap around the tap. Instead of seeking inspirations from above, they partake of libations from the cellar below.

—The last words of the dying Goethe were: "Let the light enter."

—The *Spiritual Telegraph* and *Fireside Preacher*, as the able veteran of Spiritualism still holds on its way with wonted stringency, weekly, two dollars, Charles Partridge, 428 Broadway, New York.

—When a man has no design but to speak the truth, he may say a great deal in a very narrow compass.

—The *Radical Spiritualist* is a fiery, wide-awake little monthly, fifty cents, Butts & Green, Hopedale, Mass.

—Miss Martha Beckwith, New Haven, Ct., is reported us as a promising trance speaker.

—Those who are in need of Spiritual and Reform works, can be faithfully supplied by Bela Marsh, 14 Bromfield street, Boston, Mass. He is our New England agent for the *CLARION* and *REGISTER*.

—Prof. J. L. D. Otis, the devoted founder and agent of the New England Union University, who has already raised about \$9,000, is about taking the field again as a lecturer. His residence is Norwich, Ct.

—It is a singular fact, notwithstanding the excitement on slavery in the Southern States, several of our best mediums are now laboring in the South, and others are tending in that direction; and that, too, with a distinct understanding of the radical tendency of Spiritualism.

—Dr. W. D. Holbrook of Wisconsin reports progress in that part of the West, and says the *Clarion* is "deeply appreciated."

—A patron in Drewsville, N. H. wants to know if we advocate "insurrection," because we inserted M. J. K's article on John Brown. No, bless our soul! We are seeking to edit this paper and advocate the doctrine of peace and love. Those who know Miss King, will never suspect her of any warlike intentions.

The *Spirit Guardian* is an earnest spiritual journal, one dollar and fifty cents, G. W. Brown, Bangor, Me.

—Spiritualism is finding its way into every department of literature. George Beckwith, the eminent mathematician of New Haven, Ct., has introduced a long and able article on this subject, in his *Almanac* for 1860.

—It is gratifying to learn that Ira Hitchcock, the noble, eloquent Spiritual champion, Oneida, N. Y., is still occasionally called out into the field.

—We regret to hear of the decease of W. W. Simonton, a devoted Spiritualist in Brooklyn, N. Y.

—The *Spiritual Age*, one of our oldest contemporaries, is putting forth earnest efforts in the cause of progress. Weekly, two dollars, W. H. Chaney, 14 Bromfield street, Boston.

—W. F. Van Vleck has again taken the field as a medium and lecturer, and his labors are highly commended.

—The *Practical Christian*, semi-monthly, one dollar, Adin Ballou, Hopedale, Mass., is absolutely the best liberal, practical Christian paper now published. We regret the prospect of its final discontinuance.

—We scatter our notices of books, pamphlets and periodicals, somewhat at random in this department, as our readers will thereby become much more likely to stumble on them, than as though we adopted the custom of other editors.

—Thomas Jefferson, being asked about his religion, replied: "It is known to God and myself alone. Its evidence before the world is to had credit to society, the religion when has regulated it cannot be a bad one."

—*Life Illustrated*, is a first class weekly journal of Entertainment, Improvement and Progress which ought to be found in every family. It is designed to encourage Hope, Manliness, Self-reliance and activity, and to illustrate life in all its phases. Two dollars. Fowler and Wells, 308 Broadway, New York.

—Latimer said to his fellow martyr, Ridley, while both were bound to the stake, ready for the fagot fires: "Be of good cheer; we shall this day light such a candle in England, as I hope by God's grace shall never be put out."

—H. B. Smith, one of the best citizens in Avon, N. Y., desires a reliable, first class young medium, to visit his family and find a home for a season. In renewing his subscription, Mr. Smith says though he is taking three other liberal papers, he cannot dispense with the *Clarion*.

—Dr. H. M. Dunbar, the successful clairvoyant physician, of Penn Yan, is about to make a professional visit West.

—H. M. Miller and lady, our co-laborers in Ashtabula, O., report some very encouraging words for the cause.

—P. B. Randolph recently lectured to large audiences in Bangor, Me. He is now "recanting" "very much the wrong way," for opponents.

—Will our Editorial fraternity please favor us with just such a notice as they think this paper deserves.

—Where is our next Central New York Spiritual Convention to be held? Will some place report?

—J. V. Mansfield, on his way South, is now giving tests in St. Louis.

—We trust every reader will give this number a careful perusal. Read the article headed "New Campaign of the *Clarion*," and we shall hope for favorable results. Let us have new evidences of the fact that a purely Spiritual paper can be sustained.

—Valuable articles from Leo Miller, Sarah A. Mann, E. S. Wheeler, Cora Wilburn, P. B. Randolph, and others, are gratefully accepted, and will appear soon.

—Will believers, lecturers and mediums throughout the country, send us a list of the names and full addresses of all the reliable Spiritualists of whom they have knowledge.—We wish to send them free sample numbers of this paper.

—Our Auburn patrons can hand in their subscriptions at the printers' office, Stone & Hawes, over the Post Office, or drop a line in the Post office.

—A complete list of all the known public speakers on Spiritualism, will appear in our next. We shall also commence a series of articles, entitled A PLAIN GUIDE TO SPIRITUALISM, which alone will be worth the subscription price for the *Clarion*.

—E. B. Wheelock, the earnest pioneer, Madison, Wis., sends an animating account of labors in that region. He says: "I find some believers in almost every district I visit. Most of them have been convinced by personal observation of the phenomena. There is but little reading matter on the subject here. The sober, second thought is following. All open, boisterous opposition has ceased, and a secret, silent, say-nothing policy is practiced. But why should we lament? Light is on the wing. The tide of truth is flowing, and can never ebb. The foundation of the spirit world rests on the human and reaches far upward to the highest heavens. Wherever in the realm of space I live, our God is there to manifest himself through all things, men and angel's seraphim and cherubim."

—J. S. Loveland lectures, Ithaca, N. Y., Sun, Jan. 22d, 29th.

Leo Miller, Springfield, Mass., 15th

Miss Laura De Force, Willimantic, Ct., 15th, Northampton, Mass., 22d.

Miss A. W. Sprague, Cincinnati, O., 15th, Terre Haute, Ind., 22d, 29th.

Mrs. U. Clark, Junius Meeting House, Waterloo, N. Y., 15th.

Miss Emma Hardinge, Jan., Cincinnati.

Mrs. Spence, Foxboro, Mass., 15th, 22d, 29th.

Miss Rosa T. Amedey, Oswego, N. Y., Jan.

Mrs. J. W. Currier, Chicopee, Massachusetts, 15th, 22d, 29th.

H. P. Fairfield, Willimantic, Ct., 22d, 29th

Mrs. A. M. Middlebrook, Providence, R. I., 8th, Warren Chase, Dodsworth Hall, New York, 15th, 22d.

F. L. Wadsworth, Sturgis, Mich., 15th, Adrian, 22d

J. H. Currier, Concord, N. H., 15th

N. Frank White, Marblehead, Massachusetts, 15th, 22d, 29th.

Mrs. H. M. Miller, Geneva, O., 15th, Conneaut, 21st, 23d.

Jason F. Walker, Auburn, N. Y., Feb. 5th
 J. S. Loveland, Auburn, N. Y., Jan. 31st,
 Feb. 1st, 2d, 3d.
 Mrs. Mary J. Macomber, Foxboro, Massachu-
 setts, Feb. 5th, 26th.

YOUTH'S CORNER.

Lillie Holling.

[Lillie Holling was a little girl, nine years old, living in Pultneyville, N. Y. She left the earthly form not long ago, and Mrs. Clark, the Editress of the Clarion, delivered the address at her funeral. The following verses were written by one of Lillie's good friends:]

O how lovely, little Lillie,
 Is thy lowly earthly form!
 Angels now are hovering o'er thee,
 And will guide thee safe from harm.
 While I stand and look upon thee,
 Look upon that placid brow,
 Every feature bears me witness
 That thou art an angel now.
 Thou art freed from all thy sufferings,
 Now thy little spirit rests;
 Parents, grieve not for thy daughter,
 She is happy with the blest.
 Friends to-day have gathered round thee,
 Sympathizing with thy friends,
 Heavenly angels, too, surround thee,
 And their holy influence lend.
 We shall miss thee in our circle,
 Mourn that thou art gone so soon;
 Thou hast joined a higher circle
 Where angelic flowers bloom.
 There bright angels will caress thee,
 Fold thee in their loving arms;
 There no sickness can distress thee,
 There unfold in all thy charms.
 Lillie, thou wilt soon be learning
 Sweeter music in the spheres
 Than thy sisters could have taught thee
 Hadst thou dwelt here many years.
 Farewell, Lillie, now we leave thee,
 In thy guardian spirit's care,
 Never doubting for a moment
 That we all shall meet thee there.
 Pultneyville, N. Y.

About the Spirits.

Young folks, all of you have some friend or friends who are dead, as it is called. You once had a dear little brother or sister, or good father or mother, a grandfather or grandmother, or perhaps a cousin or playmate. They sickened and died, and the dead bodies were buried; and where are those dear friends now? Some folks would tell you perhaps they have gone off to a far off world where you may never more see them; and some may tell you they are dead and gone forever. How dark and dreadful! But the Clarion tells you those dear friends still live. They have only thrown off the body, while the unseen spirit still lives and loves and dwells in that spirit land which is open to all who will seek with pure minds and hearts. Do you not sometimes seem to see the bright spirits?—When you lay down at night and close your eyes and dream, they always come to you.—You often remember them. If you are mediums, they will give you some strange signs of their presence. Some young folks are very

good mediums, and the spirits can make sounds and write and speak and do many other things through them. If our young people want to know whether they are mediums or not, let them form a quiet circle around a stand or table, and then wait with their thoughts fixed on those spirit friends whom they would have come and communicate. It is not a subject to make sport of, for if we had died and left the form and become spirits, we should not like to have our friends make sport of us because we tried to come back. Let us think of these things, and remember that God permits our angel friends to come and guard over us for our good.

To Our Young Folks.

This paper will greet many of our young friends who never before saw the Clarion. We ask them to read it. Of course they will not fail to read this Youth's Corner, and we hope they will like the paper well enough to send for it. We want young people to know something about their spirit-friends, and the spirit-home whose angels come in the Father's name, watching over us and bringing messages of joy and love. Will you ask your parents to subscribe? Or perhaps you have enough money laid aside. Awhile ago a poor family wanted the Clarion, but had no money. A little orphan girl lived with them. She had saved up a dollar; and when she learned no other money was at hand, she insisted on their taking her dollar; because she wanted a paper telling about the spirit-land where her father and mother had gone, more than she wanted any thing else.

Don't Fear.

Our six year old boy, George Chubb Clark, got frightened a few nights ago, and tried to tell how he felt: "I feel all over just as though there was a great lot of bears going to eat me up." Whenever you fear any thing at night in a dark place, just go and look, and you will seldom find any thing more than a shadow.

SPECIAL NOTICES

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

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 H. M. DUNBAR,
 Penn Yan, N. Y.

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 January 27.

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5. The courts have decided that refusing to take a paper from the office, or removing and leaving it uncalled for, is prima facie evidence of intentional fraud.

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