

# SPIRITUAL CLARION.

SPIRITUALISM, ITS TESTS, HARMONY, PHILOSOPHY, AND RELIGION.

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

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

VOLUME I.]

AUBURN, N. Y., SATURDAY, MAY, 9, 1857.

[NUMBER 20.

## The Spiritual Clarion.

MR. & MRS. U. CLARK, EDITORS.

A Corps of Regular Contributors Engaged  
Throughout the Country.

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

AUBURN, SATURDAY, MAY 9TH, 1857.

### The Northern Independent Twists, Twaddles, Deals In Brazen-Faced Slanders, Revenges on Mrs. Coan, And Spiritualism still Lives.

At the present moment Spiritualism seems exciting the general attention of the Press throughout the world. Almost every paper we receive on exchange or meet in the news rooms, comes laden with some notice, comment or communication touching the great theme. From the most dignified monthly and weekly like Harper's, down to the trashiest flash paper, it is the topic uppermost to elicit either a cool gibe or a passing thought of seriousness. Even the dignified religious Journals are coming out from their theological Hecatombs, and with goggled eyes are gazing ominously, with stifled or explosive curses on this new babe of Bethlehem, which, though still in its infancy, has started millions with its phenomena and philosophy, and brought the wise men of the east, west, north and south at its feet, giving glory to God for light from the angel-world.

The *Northern Independent* is a new anti-slavery Methodist weekly, edited by Rev. Wm. Hosmer, published at Auburn, and has a circulation of between ten or twelve thousand through the northern states. It claims very liberal ground, and is loud for liberty; that kind of liberty which has reference to races, but damns individuals and slanders all classes not willing to be enslaved by evangelical, Methodist theology.—We shall see.

Mr. Hosmer was one of the members of the last committee selected to investigate the spiritual phenomena through Mrs. Coan, during her late public meetings in this city. At the time, he reported to the meeting, that some things seemed remarkable and unaccountable, though it was possible the raps were made by the medium or parties in collusion. On the whole, he was rather polite, but seemed somewhat

reserved. When Mrs. Coan suggested that if he and Mr. Mansfield believed she was possessed of demons or the devil, they should cast out the infernal power. Mr. Hosmer appeared to take this good humoredly, but it evidently made him feel a little sore, to be compelled, before a large audience, to allow a young, unsophisticated, unordained lady, administer a castigating rebuke to the stilted clergy for their impotence in exercising the gifts of Christ and the apostles. But whatever Mr. H's feelings or opinions on the subject may have been, it was his duty as a man, a citizen, a minister, an editor, and a member of the investigating committee selected by the audience, to rise up on that occasion and then and there express himself freely in the presence of Mrs. Coan and Mr. Coles, that they might have a fair opportunity to defend themselves, and the assembly enjoy the benefit of the reverend gentleman's illumination. But no; Mr. H. expresses himself rather politely, reservedly, and waits till Mrs. Coan has left town; then takes to his editorial sanctum, and devotes a column and a half of the *Independent*, to denounce Spiritualism in general and single out Mrs. Coan in particular as one of the high priestesses of a contemptible charlatanry!

Mr. H. heads his article, "Spirit Rapping," and begins by expressing his belief that the whole thing is a "sheer imposture," "so utterly void of ingenuity or probability" as to deceive none but the "criminally careless," the over "marvellous," the 'gullible' and 'extravagant,' who swallow every thing without evidence; while only "a few men of distinction" have been caught. Now if Mr. H. knows anything about Spiritualists as a body, he ought to know nearly all of them began their investigations as most inveterate skeptics, on the alert for illusion and imposture, and the very last persons to believe without positive evidence. They belonged to the materialistic classes who rejected all spiritual things, and were convinced only by demonstrations of an unmistakable character. When men like Robert Owen, Prof. Hare, Prof. Mapes, Judge Edmunds and hundreds of like character, began to look into the spirit-phenomena, they began as skeptics, confident of being able to expose what they supposed to be unreal. Mr. H. seems wholly ignor-

ant of this fact, or else purposely overlooks it, and would make his readers believe Spiritualists are all senseless gulls and flats.—We can inform him, however, that there are some of us who can "tell a hawk from a handsaw," and who are able to discriminate between a Christian gentleman and a clerical calumniator whose courage quails when he stands face to face before the slandered and whose cowardice sneaks off to dip its pen in the vemon of editorial phillipics. To bring Mr. H's charge to a practical test, we are willing to furnish a list of Spiritualists in Auburn and allow him to furnish a list of Methodists; then submit the two to a committee of three intelligent outside arbitrators, to decide, on a close examination, which of the two classes would be the most likely to be gulled.

But we come to Mrs. Coan's manifestations. "An admittance fee was charged, the same as at other shows." The same as at Methodist meetings where contribution boxes are always requisite, and as at the *Independent* office, where its rapacious editor deals out gospel for two dollars a year, under the pretense that editors must live and printers be paid. "This was the first public and approachable meeting of the kind" Mr. H. "had ever known;" he "had never been present at any of the rappings;" he "could not go slying into the houses to witness these pretended manifestations of spirits." Well, who ever asked him to be guilty of "slying into houses," after the fashion of some Methodist preachers who go about whining from house to house seeking to lead captive "silly women" & frightened children. We suspect Mr. H. knows something about this "slying" around. If he wants to see manifestations in private houses, we advise him to be open and manly, and not go sneakingly, like Nicodemus as though fearful somebody would see him. Spiritualists don't believe in being shy on a subject of so much importance. Then, how profoundly prepared must our editor be to write on this subject while he makes the humiliating confession that he never before took the first step towards an investigation, and that too, in view of the fact that the manifestations have been in Auburn every day for "eight years" Here is a minister of the gospel whose mission is in spiritual things and an editor whose business is to enlighten the world, who has al-

lowed Spiritualism to be at his very door eight years, and to spread till it embraces more than a million souls whose hopes of immortality hang thereon, and yet he has never gone a step to gain a single ray of demonstrable light, enabling him to decide whether it was of God, man or the devil! O, Bro. Hosmer! what a reliable oracle art thou to be considered; and what an account wilt thou render at the bar of eternity!

But the manifestations "had ceased to attract the slightest attention beyond a small coterie of confirmed believers," and the "Spiritual Clarion" even failed to wake up the slumbering sensibilities of the Auburnians." Here Mr. H. labors again in the dark. We venture to assert that there has been a wider, deeper, more intelligent interest manifest on Spiritualism in Auburn during the last six months, than on any other one topic relating to man's moral and spiritual being; and that the *Spiritual Clarion* has more eager, interested readers than either the *Advocate* or the *Independent* had during a period no longer than that which has transpired since the commencement of the *Clarion*. And on our list are the names of persons whose character for moral worth and intelligence is altogether above the slur of Mr. H.

But Mr. H. goes to witness the "conceded humbuggery" through Mrs. Coan, and pronounces "the whole thing a piece of jugglery, of the lowest order!" He gives his reasons 1st *The raps were entirely local, and confined to near the person of the medium, so that Mrs. Coan or persons in collusion might have easily made them.* Concede this, and what then? No spiritualist is simple enough to assume that mere raps afford any evidence of spirit-intercourse. Mr. Coles stated this, and in reply to Mr. Hosmer insisted that it was the *intelligence* accompanying the raps, on which we replied for evidence of the presence of super-mundane beings. Mr. H. says, "It would be perfectly silly to impute the rapping in Mrs. Coan's case to spirits, while other rappings of precisely the same character are known to be produced by human agency." On the same ground, then Mr. H. might say it would be silly to believe that some of the marvels performed by Moses were under divine power, while those marvels were imitated by the Egyptians. But allow Mrs. Coan's mere raps can be imitated; can any person imitate the intelligence which attended them? Fifty or sixty ballots lie on the table, containing names folded out of sight. Mrs. Coan handles over the ballots, one after another, with the eyes of Mr. Hosmer and the committee on her. She at last comes to one, at which the spirit raps, and says its name is written thereon. Mrs. Coan takes up the ballot, still unopened, holds it out in the light, asks

the committee if they know what name is on it. She asks them to examine it closely, and see if the name can be found out without unfolding it. They all examine, and, though they themselves wrote it, they declare it is impossible to tell the name.— They hold on to the ballot. The spirit then writes or raps out a name, and says that name is on the ballot. The committee open the ballot, and lo, there is the same name! Now, in this case, the intelligence is entirely beyond Mrs. Coan, the committee or any being in the body, whatever may be said about mere raps. Mr. H's objection founded on the fact that the raps were near Mrs. Coan, is about as weighty as to object to the electric telegraph because the operator went work without his machine nor communicate through his boots on the floor as well as through his battery. We see the editor of the *Independent* walking into an office and hear him demanding of the operator to dispense with that tricky little machine, altogether; and he wants him to communicate over a clothes-line, or use a distant lightning-rod or stack-pole! He don't believe in the necessity of using peculiar means to accomplish peculiar ends. If spirits rap, they ought to do it without mediums, and be just as able to rap on the Rocky Mountains while their mediums are in Auburn, as to rap on the platform where they sit! Mr. H. objects that Mrs. Coan gave no opportunity to make a minute examination in regard to the local and material origin of the sounds. What did he want? Would he have proposed such an examination as a lady committee in Rochester had of the Fox girls in private? Mrs. Coan proposed no such thing! She knows perfectly well that enough examinations of this character have already been had, and has too much respect for herself to be unsulted by that stubborn skepticism which is so far behind the age as to question the *fact* of some phenomena called spiritual.

2. We shall not follow Mr. H., through the details under his second head. The sum of all he says, is that Mrs. Coan is a *bungling impostor*. He says "she is probably a new beginner." This betrays the pitiable ignorance of Mr. H. for Mrs. Coan is well known throughout the world, and so published in all our Spiritual Journals, as one of the first mediums before the public, having been used by the spirits eight years or more, or ever since she was thirteen years old. We have known her in public and private life; have witnessed hundreds of tests through her; have conversed with hundreds of persons who have visited her public and private circles, yet we never saw the first thing or heard the first word indicating that she is the infamous impostor Mr. H. has the clerical audacity to denounce her, without a particle of evidence to sustain his charge. He

abuses her because the spirits cannot manifest themselves without any reference to conditions, and says, "the apostles and old prophets, cared not how hard the conditions were, because they knew that Omnipotence would bear them triumphantly through the trial." We have read the Bible some, but never before knew that either God, men or angels could act independent of means and conditions. Before the Lord could manifest himself to the children of Israel, the most elaborate preparations were indispensable. The description given for the preparation of the Ark, Tabernacle, etc. of Moses, takes up seven long chapters in Exodus; and before the Lord and his angels would appear in the peculiar manner promised, every little detail in the work must be executed exactly after the directions given. Why didn't Moses make water come from the rock, without using a magic rod and calling the people around in the form of a circle! Num. 20: Joshua was obliged to march the priests and people around the walls of Jerico seven days in succession, before the walls would tumble down, Josh. 6: Christ was very particular in regard to conditions, and never pretended to perform miracles for the purpose of giving tests to skeptics, nor to be able to afford any-striking manifestations of divine power, where he was surrounded by the opposing elements of unbelief. He required faith as an invariable necessity on the part of some of those who were around him or came to him; and when infidels bluffed up to him demanding some great or peculiar sign, he never gratified them. Mr. Hosmer needs posting up in regard to the Bible, and on reading the New Testament carefully, we fear he will find himself among the old Pharisees, Scribes & Saducees, who wanted some wonderful thing done in their own way; but who, in reality, would not believe, though one rose from the dead, so long as their creed and craft were in danger.

If fault is found with the spirits because they require certain conditions, suppose we test Methodists and other sects on this ground. They represent God the Father, Jesus Christ the Son, and the Holy Ghost, all united with omnipotent power, infinite wisdom and comprehensive benevolence, in seeking to impart the influence of the spirit, to save souls from eternal ruin.— This is the burden of all their preaching, praying, exhorting, church-building, money expending, and the professed end of the numerous agencies employed by every sect in Christendom. Yet in spite of all these, backed up by omnipotence, it is contended not a single soul can come under saving influences, without first complying with certain terms and conditions which Mr. H. and his orthodox brethren claim the right to prescribe, and the right to pronounce

**Weekly Spiritualist Journals.**

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

*Spiritual Telegraph*, S. B. Britten, editor; Partridge and Brittan, publishers and proprietors, 342 Broadway, N. Y. Two dollars.

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

*Christian Spiritualist*, by the society for the diffusion of Spiritual knowledge, 553 Broadway, N. Y. Two dollars.

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

*Spiritual Universe*, L. S. Everett, Editor, Cleaveland, Ohio. Two Dollars.

*Spiritual Messenger*, Dr. E. Mead, Editor, Cincinnati, Ohio. Two dollars.

*Truth Seeker*, Bowman and Loudon, Angola Ind. One dollar fifty cents.

*The Mediator*, Barnes and Hulbert, Comeaut, O. One dollar fifty cents.

*The Crisis*, J. S and W Weller, La Porte, Ind.—Semi-monthly. Two dollars. New Church Spiritualism.

*Yorkshire Spiritual Telegraph*, London, Eng.

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

**MONTHLIES.**

*Tiffany's Monthly*, Joel Tiffany, Editor, Rev. Wm. Fishbough aid, Partridge and Brittan, Publishers, N. Y. Three dollars.

*Sacred Circle*, Judge Edmunds and O. G. Warren, Editors, S., A and H Hoyt, aids and publishers, 132 Nassau st., N. Y. Two dollars.

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

**Publications on Spiritualism.**

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

Spiritualism Explained, Joel Tiffany,	\$1.00
Healing of the Nations, Tallmadge, Linton,	1.50.
Modern Spiritualism, E. W. Capron,	1.
Ministry of Angels, A. E. Newton,	15.
Answer to charges,	10.
Compend of Swedenborg, Fernald,	2.00.
Macrocosm, Fishbough,	50.
Discussion, S. B. Brittan, and Dr. Richmond,	1.00.
Tables Turned, "Reply to Butler,	25.
Review of Beecher, "	25
Reply to Mahan, "	25.
Telegraph Papers, 4 vol.	75.
The Shekinah, 3 vol.	2.50.
Spiritualism, 2 vol. Edmunds & Dexter,	1.25.
Epic of Starry Heaven, T. L. Harris,	75.
Lyric of Morning Land, "	75.
Lyric of Golden Age, "	1.50.
Spiritual Flowers, Mrs. J. S. Adams, Dr. Child,	85.
Litly Wreath, "	85.
Rivulet from ocean of Truth, "	25.
Progressive Spirit-Life, "	15.
Natty, a Spirit, Allen Putnam,	63.
Spirit Works, "	25.
A Letter to the Church, J. S. Adams,	15.
Objections Answered, "	25.
Spirit-Manifestations, Adin Ballou,	75.
Seeress of Provost, Mrs. Crowe,	38.
Night side of Nature, "	1.20.
Spirit Intercourse, Rev. H. Snow,	65.
Astounding Facts, J. A. Gridly,	63.
Spirit Discourses, Rev. R. P. Wilson,	63.
Spirit Messages, " J. M. Spear,	50.
Philosophy of Creation, H. G. Wood,	33.
Testament and Mod. Miracles, J. H. Fowler,	30.
Spirit Scenes, H. Tuttle,	50.
Hare's Large Work,	1.75.
W. Chase's Three Lectures,	20.
Religion of Manhood J. H. Robinson	50.
Spirit Intercourse, A. Cridge,	38
Courtney's Reply to Dods,	25

Ministry of Angels, Rev. J. B. Ferguson	15
Record of Facts,	50
Mrs. Metler, F. H. Green,	38
Philosophy of Spirit World, Rev. C. Hammond,	63
Pilgrimage of Paine, "	50
Voices from Spirit World, I. Post,	50
Spiritual Reasoner, E. W. Lewis,	75
Birth of Universe, Rev. R. P. Ambler,	50
Spiritual Teacher, "	50
Evangel of Spheres, Rev. D. J. Mandell	30
Spirit-Voices Odes, E. C. Henk,	38
Spirit-Minstrel, Packard and Loveland	"
Voices from Spirit-land, N. F. White,	75
Great Harmonia 4 Vol. A. J. Davis,	1,
Nature's Divine Revelations	" 2,
Penetrália, "	1,
Spiritual Intercourse, "	50
Present Age, "	1.00

POSTAGE on works costing from 10 to 15 cts. about 3 cts; from \$1 to \$1.50 6 to 9 cts; \$1.50 to \$2.00 9 to 15c \$2 to \$1.50 15 to 25 cts. and up in proportion.

**BOYS AND GIRLS CORNER.**

EDITED BY SANTA CLAUS.

**Beautiful Story of a Little Boy Going to Heaven.**

Not long ago there lived in the city of Roxbury, near Boston, a little boy, nine years old, whose name was William King. Willie was a very bright boy, and learned every thing very readily.

He was so quick to learn, and so active in mind, his parents did not think it best to send him to school, lest his brain should become taxed too much and his health be injured. He was always asking questions, and wanted to know about every thing.— He was curious to know about things in regard to which children are hard to understand. His father and mother dare not speak about a great many subjects, fearing he would become too eager to know all about them. They had never said any thing to him about death or the spirit-world.

At last little Willie was taken very sick with the scarlet fever. In a few days his body grew quite thin, but his mind only grew the more bright and active. Though his body was weak, his spirit was strong, and his spirit-eyes began to open so that he could see things which nobody but spirits and spirit-mediums can see. You know, children, that all persons have a body and a spirit. You see the body with the natural eye, but the spirit can be seen only with the Spiritual eye or the inner sight. Well, Willie's inner-sight began to be opened, and he saw the spirits of his friends around him. At first, he did not know what to think of it. As his mother came near him, he said he saw two mothers.— He put his hand on her face, and said it seemed as though his hand went right through the outside face into another spirit-face. When the nurse came around him, he said he saw a man which none other in the house could see. He told how the man looked. Then, the nurse said it was her husband, who was in the spirit-world. He

called his mother to his side, and asked her, "Who are those beautiful people over there"? She wanted to know where.— "Why, over in that beautiful country, you see across that river," said he. "Do you not see them? O, they are so bright and happy, and that is such a beautiful place, I do wish I could go there. Why, who can they be, mother"? "Perhaps they are fairies," said his mother. "No, mother," said he "they are spirits. This man beside me, says so. And that is the spirit-land I see. How I would like to go there, and have you go with me, mother, if we could only cross that river." After a short time, he said, "O, mother I think we can go now. They are coming over with a boat! They want me to go, and I want you to go with me; they say you can." The mother knew not what to say or do, but at length told Willie she would go with him. And then he seemed to go away in spirit, and for a long time went on telling what beautiful things and beings he beheld. He came at last, he said, to a staircase, and he saw a fine lady who gave him a pair of green slippers. Then he went on again, and came to a great gate which opened to him, and a lovely angel there met him, took him by the hand and clothed him in a bright robe. He said the angel was Jesus, and, "O, mother, Christ was a good man." Then he told his mother she could go no farther; he would go with the angel, and she must return, but the angel would come back and bless her. Then came a chariot of flowers borne by an angel band; and Willie was lifted into the chariot, he said, and was about to bid his parents good bye and launch away, when he wanted all in the room to join him in giving three cheers.— It was a strange thing, they thought; but little Willie would have them hurrah, and calling off, *one, two, three* they all joined their voices with him in giving three loud cheers. Then, Willie seemed to sink away. It was long after midnight. All was still and dark. And while they were all silent they heard the sound of distant bells.— Soon the sound grew louder and came nearer. Then they heard the sound of bells with the music of harps and organs. The music was in the room and all heard it.— It was angel-music given for the dying Willie. And now the little boy was going. He spoke only once more, and then said some loving words to his father and mother. He seemed to sleep, and slept on, breathing soft and low; and before the morning sun arose, the little body of Willie lay there on the couch of death, and his spirit went home to the angel-band who bore him away in the chariot of flowers with songs of triumph over death. O, it is glorious to die thus, and happy are they whose vision is like Willie's!

There is a vast deal of vital air in loving words.

as he never before seen, heard of or conceived. After breakfast he was strongly impressed by some unknown intelligence, to call at the house of a neighbor, where he was on no very familiar terms. Heeding the impression, on entering the parlor, the first object arresting his attention, was a painting in exact resemblance with the one seen in his vision.

**FITS CURED.**—A young man residing in Orleans Co. N. Y. had been subject to violent fits for a number of years. He sent for Dr. A. G. Fellows, the eccentric and remarkable healing medium of Albion.—After a brief interview, the Dr. making appropriate manipulations, and the spirits communicating certain directions, the young man was entirely relieved; and from that day to the last we heard, had no more attacks.

**SICK-CHAMBER MANIFESTATIONS.**—An unbelieving young lady in Boston, confined to an invalid's room, was startled on hearing loud raps on her table. The table was rocked, the lamp sailed around the room, the nurse lifted bodily from the floor and otherwise handled in such a manner as to throw her into a fit, and at last frightened her from the house;—so says the Atlas.

**A SPIRIT SAWING.**—Ashley Clark of Ellbridge, has spirit vibrations on a saw.—Out in Barber's Run, O., the people are greatly excited, on hearing, night after night, in a "sunless glen whose shrunken shrubs must weep."—the sound of a man sharpening a saw is heard. When mortals approach the spot the sounds cease but commence again on their retiring. The story goes that some years back a sawmill owner was mysteriously shot in that vicinity, and his spirit returns to the scene of his "taking off."

**A GUARDIAN SPIRIT.**—The wife of a citizen, named Arnold, at Hielbronn, held constant intercourse with the spirit of her husband, who not only warned her of dangers but some times approached visitors.—He was only once visible to her, and then in the form of an old man; but his presence was felt by others as well as herself, and they were sensible the air was stirred, as by a breath.

### The Spiritual Press.

—The *Spiritual Telegraph*, the first number of the 6th volume, conducted by Charles Partridge and an able editorial corps whose names are not given, makes its appearance in new dress, with other efforts at improvement which commend this veteran journal to the patronage of the spiritual public.

—*Brittan's Spiritual Age*, the first number comes out with a taking appearance, and its contents exhibit the superior test and culture of its Editor in catering to advanced spiritual minds.

—The *Spiritual Public* will seriously regret any seeming necessity on the part of any of the Spiritual Press to give publicity to matters purely private and personal, any farther than such publicity were demanded of the stewardship of the public's servants.

—Tiffany's Monthly for May, among other papers of the first importance, has a practical article on "Verbal Prayer in Public."

—Among what may be regarded the most harmonic spiritual Journals and Magazines which are seeking for concordant key notes vibrating through all time, back through the past and down through the coming ages, may be ranked in one solid phalanx whose tones are fast telling on the pulses of humanity's great heart.—the *Spiritual Clarion*, *Tiffany's Monthly*, *N. E. Spiritualist*, *Herald of Light*, *Banner of Light*, *Brittan's Spiritual Age*, *Spiritual Telegraph*, *Practical Christian*, *N. W. Excelsior*, and others which will anon file in till the Press shall become the lever in angel hands for the regeneration of the world.

—The *Christian Spiritualist* has just closed its 3rd year, and its publication ceases. Horace H. Day, its principal supporter, with unequalled magnanimity, during that period, has expended the munificent sum of *Twenty five Thousand Dollars* in behalf of Spiritualism, circulating publications, getting up circles, and aiding mediums and lecturers. O Brother Day!—please allow our mutual guardian friends to impress you to send us only *one thousand*, and we will make it tell for the Spiritual regeneration of our immense parish. Mr. Day offers to return all overpaid money, and requests all those who owe for the *Spiritualist* to pay the amount to any poor deserving medium known to them, or to him, and he will make good use of it.

### Latest Spiritual Items.

Joel Tiffany has been written an invitation to visit Auburn, and deliver a course of his profound and philosophical lectures.

Mrs. Cora Scott Hatch spoke in Troy last Sunday and is now on her way to Buffalo, designing to return to New York on or before the 21st. We regret as Dr. Hatch informs us by letter, that Mrs. Hatch will not be able to speak in Auburn on her present tour, but will do so at the earliest convenience.

Warren Chase lectures at Battle Creek, Mich. next Sunday.

Mrs. R. M. Henderson the very eloquent trance speaking medium, of Newton, Conn. is laboring to high acceptance at the Melodeon, Boston.

The *Spiritualists in Boston* are estimated to No. 25,000. Only about 10,000 however, are avowed believers. Three places for public meetings are open every Sunday; the Melodeon, Horticultural Hall, and Chapman Hall, the audiences in the Melodeon, vary from 400 to 1500.

Mrs. Emma Francis Jay Bullene has resumed her public labors and is lecturing in New England

Louis Napoleon Emperor of France has had several sittings in Palace of the Tuilleries, with the medium, D. D. Hume, and has become so far interest-

ed in trying the spirits as to recommend the *Savans* to institute a thorough investigation.

Old *Harvard College, Mass.* has become so far shaken from its ancient dignity as to expel one of its divinity students, Mr. Wilis, for allowing himself to be used as a medium for some extraordinary spirit-manifestations. Prof. Brittan, in his *Spiritual Age* testifies to having witnessed, through Mr. W. in a well lighted room, the lifting of a grand piano weighing a 1000 pounds, with 3 gentlemen on top, whose united weight was over 500 pounds.

R. P. Ambler is supplying the desk at Dodworth's Academy, N. Y., Sunday morning and evenings.

Mr. & Mrs. A. J. Davis are at present tarrying in New York, preparing a forthcoming Biography of Mr. Davis.

Dr. Gould lectured in Lamartine Hall N. Y. last Sunday.

Ex. Gov. Tallmadge, we are sorry to learn for some time has been severely indisposed.

Rev. T. L. Harris, continues, by his surpassing eloquence to attract large audiences at the Academy Hall, N. Y.

E. S. Tyler lectured at Syracuse last Sunday morning and evening.

Mrs. & Mrs. Coan, & John F. Coles, are still giving very successful circles every night in Central New York, and at last report were on the road to Binghamton.

Mr. & Mrs. U. Clark speak at Colosse and Hastings on Sunday the 17th.

The latest accounts from Italy represent the Catholic Church as having commenced persecutions against spiritual manifestations.

Late reports from England say Spiritualism is rapidly spreading throughout the Empire, numerous mediums being developed and circles forming with some extraordinary results.

As an illustration of the progress of Christian liberality, Rev. Dr. Hutton of the Dutch Reform Church, N. Y., recently took part in funeral Services with Rev. T. L. Harris, the spiritualist.

Miss Sprague is laboring with marked success in Maine.

In Columbus, O. Spiritualists have recently commenced regular meetings in Mechanics Hall.

D. D. Hume, the medium of foreign notoriety, is now in this Country, preparing to return to Paris to resume his circles.

S. L. Manson has opened a depot for Spiritual publications, at No. 5 Great Jones Street, N. Y., where our City friends can be supplied with the *Clarion*.—Mr. M. was late principal Editor of the *Christian Spiritualist*. He is a gentleman—a genuine Spiritualist.

H. P. Fairfield lectures at Glens Falls next Sunday, and then comes west.

The *Rochester Spiritualist Convention*, which was appointed to meet on the 6th and 7th of June, on account of the regular yearly meeting of the Progressive Friends to be held at Waterloo on the same days, and which some Rochester and other Spiritual friends desire to attend,—is postponed one week, to meet in Gould's Hall, Rochester, N. Y. Saturday morning, June 13th, and to continue over Sunday, June 14th; if necessary holding its meetings in Corinthian Hall, on Sunday. Per order of the Cor. Sec. as instructed by the Rochester Spiritualists.

E. S. Tyler speaks in Oswego next Sunday.

## THE SPIRITUAL CLARION

Is published every Saturday,

MR. & MRS. U. CLARK, EDITORS,

Printed by P. J. Becker,

AUBURN, CAY. Co. N. Y.

Office directly opposite the American Hotel,  
No. 144 GENESEE St.

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

TERMS.—One copy, one year, in advance, \$1.00  
Six Copies " " " 5.00  
Ten Copies, " " " 8.00  
Twenty Copies, " " " 15.00

POSTAGE, 3 1/4 cents a quarter, in advance, to any part of the State; 6 1/2 cents to any part of the United States.

All money duly mailed at our risk.

Address, U. CLARK, Auburn, N. Y.