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THE
SPIRITUALIST REGISTER,

MAY, 1858, MAY, 1859,

FACTS, PHILOSOPHY, STATISTICS,

OF

SPIRITUALISM.

U. CLARK, Editor and Proprietor

U CLARK,

Spiritual Clarion Office, Auburn, New York.

Bela Marsh, Boston.

S. T. Munson, New York.

M. Bly, Cincinnati.

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Rise, Progress and Importance of Spiritualism.

The most striking manifestations of Modern Spiritualism began in the winter of 1847 and 1848, in Hydesville, Wayne county, N. Y. Within ten years they have spread throughout the civilized world, and now number millions of believers. In all ages of the world, as indicated by Sacred and Profane history, man has had evidence of intercourse with the invisible world. But the present age opens an intercourse more broad and universal than ever before known. No century preceding this was so well prepared, and none more in need. Existing religions had grown cold, formal, fashionable, materialistic, affording man no new food to satisfy the wants of his famishing spiritual nature. Humanity was in need of a fresh dispensation of celestial light and influx, and the churches had all along been praying for something like Spiritualism with manifestations of invisible power and intelligence to arouse the slumbering millions from the torpor of materialism. Faiths, philosophies, sciences, theologies, theories existed, but this Spiritual Gospel came with its facts, and gives multitudes knowledge of the existence of God, the realities of an

eternal world, the immortality of man, his duty, destiny, relationships and responsibilities.

Whoever seriously considers Spiritualism as it is, will not treat its claims with levity or assume its profession with indifference. It proposes to open to men the portals of the immortal world and introduce them to communion with the beloved, the blest, the great, the good, the sainted host once living on earth but now ascended as the guardian angels of Heaven, ever ready to come back and manifest themselves in behalf of mortals. They come on no trivial mission, but for the loftiest purposes. Those who seek manifestations and communications, should seek with something more than idle curiosity; with aspirations for a higher, wiser, better life.

Sixty Questions for Skeptics.

1. Is there a first Great Infinite Cause of all things, called God?

2. If God is a spirit, how does He create, control and manifest himself in all forms of existence, in man and the material universe?

3. If the God-spirit has controlling manifestation over all the elements of the universe, and man is "made after the similitude of God," may not the spirit of man likewise have a similar control, in proportion to his development?

4. If mind or spirit is superior to matter, is it not immortal, and must it not retain an immortalized individuality after the material form is cast aside?

5. How can God, the Infinite, reveal to man the Finite, a knowledge of the Infinite and Eternal, unless through the intermediate agency of angels or spirits occupying a plane between the Infinite and finite?

6. Can man on the finite plane receive a perfect and complete revelation of God, the Infinite?

7. In communicating with man, would God select messengers from some foreign realm, or the spirits of departed human beings in sympathy with man, and best capable of interpreting between God and man?

8. Though some of the angels named in Sacred History may never have worn the human form, is it not evident that most of those communicating with mortals were once earthly inhabitants?

9. If it was lawful for Moses, Elias, Samuel, the Spirit who came to John on Patmos, and even for Jesus himself to come back from the spirit world, is it not lawful now for other spirits to come on similar missions?

10. Have the laws of God changed in relation to inspirations, visions, dreams, healings, and communications between earth and heaven?

11. On what ground are the necessity, the possibility, the probability, and the certainty of present spiritual intercourse denied?

12. Did not Christ's coming in human form on earth render him a more befitting Mediator or medium between God and humanity?

13. As Christ commanded his disciples to invoke his spirit, and as he came back manifesting himself, is it not lawful to invoke the spirit of his followers to follow his example in likewise returning to earth?

14. Did Christ and his apostles limit to their age, the signs, wonders, healings and spiritual manifestations which began with them?

15. Are there not as many reliable living witnesses to modern spiritual manifestations as there were to the facts recorded in Sacred History?

16. If the witnesses of to-day are repudiated, may not the scoffer repudiate the witnesses of ancient times?

17. If the Bible is believed on the testimony of dead men living centuries since, should not Spiritualism be believed on the evidence of men now living?

18. If psychology, illusion, collusion, electricity, odd force, odyle, magnetism, biology, ventriloquism, legerdemain, demonology, the devil, or anything else, can account for modern manifestations, may not the same account for everything of a similar character recorded in the Bible?

19. Is there any middle ground between utter Atheism and modern Spiritualism?

20. If these modern manifestations are the work of the so-called devil, demons and damned spirits, is not the character of hell

and its inhabitants changed ; satan no longer chained ; the impassable gulf passed ; spirits doomed to incessant fire and torture released in the cool air of our earth and allowed better company than that of tormenting fiends ?

21. Is it consistent with the character of God to suppose he would allow the infernal world to let loose all its demons to allure and destroy his own children, and close the gates of heaven against angels coming on errands of mercy and salvation ?

22. Would not this be a virtual abandonment of His government over humanity, and a consignment to the kingdom of diabolical darkness and damnation ?

23. If there be an eternal world we are all destined to inherit, why may not those who have already entered come back and aid us by their experience in living this life and preparing for that which shall never end ?

24. If Spiritualism is rejected because its teachings are not understood alike by all, must not the Bible, and all scientific and philosophical systems, be rejected on the same ground, since there are hundreds of conflicting sects and systems ?

25. If Spiritualism is rejected because some alledged Spiritualists are not perfect, must not all religions and systems be rejected for like reasons, for many priests, religionists and skeptics have fallen far short of perfection ?

26. If Spiritualism is to be known by its fruits, what judgment must be pronounced in view of the fact that it has converted thou-

sands to a belief and knowledge of God and immortal life, comforted the mournful, quieted the disconsolate, saved the doubtful and despairing, reclaimed the wandering, healed the sick, blessed the afflicted, strengthened the weak, given to the lonely the angel companionship of celestial guardians, and cheered the dying with opened visions of glory beyond the tomb?

27. If religionists insist that God, nor the Holy Ghost, nor the Lord Jesus Christ, nor the Triune Almighty, himself, can impart the saving influences of the Divine Spirit without man first complies with certain conditions, why complain that modern spiritual manifestations cannot be induced regardless of conditions?

28. If no scientific experiments can be made without the observance of certain laws and conditions, why should spiritual phenomena be expected to occur independent of all laws and conditions?

29. If persons of peculiar organism and culture are requisite to make orators, teachers, poets, artists, why object that spirits cannot communicate except through mediums who possess peculiar organisms adapted to the manifestations?

30. If all are not mediums for like manifestations, why are not all persons orators, etc.?

31. Do not history and tradition afford evidence that some phenomena like modern Spiritualism have occurred in all the past ages?

32. If these manifestations did not become more general till the present age, why were not railroads, telegraphs, reforms, inventions and all the advanced ideas of the day, in more general vogue before?

33. Can imperfect mortals expect perfect communications from God, angels or departed spirits, while imperfect mediums are of necessity used as the agents?

34. If all Spiritual communications are rejected because some prove fallible, must not all communications between man and man on earth be alike rejected, since no man is infallible?

35. If we can judge as to the reliability of men on earth, may not the same reason and intelligence enable us to judge as to what purports to come from the spirit world?

36. If we are to receive any thing as absolute, infallible authority, laying aside all reason, are we not made blind slaves!

37. Can any man be well as satisfied with historical faith in things spiritual and eternal, as though he had faith and knowledge based on demonstrations given to-day?

38. Are not the multitudes spiritually dying and dead for the want of living manifestations from God and the eternal world?

39. What save Spiritualism can reach the masses who are living "without hope and without God in the world?"

40. Has not all christendom been praying for celestial manifestations to usher in a Millennial morning of communion between earth and heaven?

41. Do not christians as well as infidels need something like Spiritualism?

42. Can any man become a christian without first coming under the "spirit of Christ" or some kind of spiritual influence?

43. If the early apostles were not qualified to preach until they became developed and "endowed with power from on high," can men become truly qualified at the present day without coming under similar influences?

44. What proofs can anti-spiritual ministers give the world, that they are commissioned "from on high?"

45. If objection is raised against Spiritualism on account of the alledged reputation of some of its mediums, does not the same objection apply to christianity for Christ's selecting as his mediums, fishermen, tax gatherers, publicans, sinners, Judas, Mary Magdalen, the woman of Samaria, and others?

46. If it was lawful for Christ to grant Thomas some conclusive test, is it not lawful for the doubting Thomases of to-day to receive some convincing demonstrations?

47. Is not humanity now as sacred in the sight of God as it was ages since!

48. Have the revelations of the past saved the world to-day, or guided all men in the way of unerring truth and righteousness?

49. Can the letter of past revelations be understood without living inspirations?

50. Can man as a spiritual being, live on the experiences of other ages, any better than

he can sustain bodily health and strength on believing and reading of what men ate and drank ages since?

51. If manifestations of spiritual influence and power were necessary to convert men ages ago, as on the day of Pentecost, are they not necessary now?

52. If men to-day can rest on the manifestations of the past, may they not likewise rest on the conversions ensuing, and live entirely on the experiences of the past, without experiencing any thing for themselves?

53. Outside of Spiritualism is there any school of science, philosophy, or religion able to give man to-day a single particle of tangible knowledge or demonstration of things spiritual, divine and eternal, since all the schools are hostile to Spiritualism on the ground of its claiming to give such knowledge and demonstration?

54. If men are now unable to receive any tangible light or influence from the invisible world, why do christians command them to seek and call on God, Christ and the Holy Ghost?

55. If blasphemy against the Holy Ghost consisted in attributing the spiritual powers of Christ to false and infernal influences, what kind of sin is committed by those who deny the manifestation of all such powers to-day?

56. If spirits manifest themselves with teachings constantly enjoining harmony, wisdom, truth, purity, and love, how can evil or error result?

57. If mortals desire the companionship of the loved, the great the good, why repel those who come back laden with messages from the spirit home?

58. Why should Spiritualists be called infidels, while they believe not only in past revelation, but in present inspiration and spiritual intercourse?

59. Is it not more essential to live the commandment of love to God and man, than believe in mere forms and creeds?

60. Will the readers of these questions answer them according to their own right, reason, and intuition?

How to form Circles, Develop Mediums, Induce Manifestations.

Those who investigate Spiritualism should begin endeavoring to realize its importance. It is a solemn, yet joyous thing to communicate with spirit friends. In forming circles, urge none to join who regard the subject with levity, or whose minds are filled with opposing influences. Those who would "find" must "seek" with sincere and earnest desires. Let your circles be composed of congenial minds seriously seeking to know the truth for themselves. It will avail nothing to importune those who are rigidly opposed. Such persons invariably repel spiritual influences and counteract manifestations, unless you have medi-

ums of a remarkably positive nature already developed. If your circles are for the development of mediums, they need to be free from the embarrassing effects of the presence of scoffers. It is not necessary persons should believe that they may be admitted, but they should have their minds free from antagonistic influences. This is just as necessary as for one to have his eyes unbandaged if he would see the light of the sun.

No arbitrary number of persons is requisite to form a circle. The number may be according to convenience. An equal number of males and females is usually preferable, though not indispensable. Each person should join the circle not merely to witness what may come through others present, but to test his or her own mediumship, and look for nothing save that which may come through himself or herself. It is the first business of each to test himself, and not rely on others alone. All have the elements of some kind of mediumship. If persons are continually depending on what comes through others, their own development is neglected, they make little or no progress, and learn to feel just as dependent as though they were under the guidance of an arbitrary priesthood. Each one should come to a consciousness of his or her own spiritual nature, its powers and capacities, and remember the spirit world is open for all to commune directly without the agency of other mediums; though most persons, at first, may need the aid of others

that they may become initiated into a knowledge of the reality of Spiritualism.

If the circle, on opening, is agreed in uniting in some kind of religious or musical exercises, a condition of harmony is induced favorable to manifestations, though no rigid form should be prescribed. Let the company take that course which is most likely to induce a oneness of thought and feeling. Each mind should seek a lofty plane conscious of the presence of angel friends, and always invoke the Wisdom, Love and Truth of the Highest Ideals, whether in the name of God or CHRIST or the Sainted dead coming in nearest sympathy with the soul's needs. If physical manifestations, like rappings, tippings, movings, writings, etc., are sought, form your circle around a table of suitable size, place the hands thereon, and wait from twenty to thirty minutes. Be sure no one can manufacture manifestations. Let each person be willing to be questioned and tested, if any thing is doubted. If no physical demonstrations come, then wait for other forms of manifestation, like speakings, visions, impressions, entrancements, vibrations of the physical system, etc. Let no person resist whatever impulse or influence may come, unless the conditions are very bad and something palpably injurious is likely to ensue. Persons are frequently controlled at first in an unpleasant and apprehensive manner, but no evils may be feared in the end. The greatest danger almost invariably ensues, not from yielding to the influ-

ence but from resisting it. No hesitation or timidity may be felt when persons yield freely with pure and earnest desires for the highest and holiest influences. Guardian angels are evermore watchful over their medium friends, and if they, at first, permit any thing of a seemingly violent nature, it is for the purpose of developing a mediumship at last resulting in good.

As soon as circles or individuals begin to receive any manifestations or communications, if they need further directions, they can ask the spirits whatever questions they please, and receive the answers needed. But everything received should be tested by reason, intuition and common sense, and nothing be taken as absolute authority unless it be proved. The highest spirits seldom, if ever, seek to lead men blindly, or to give particular directions in regard to every step in life, but rather to impart influxes to enlighten and expand the individual mind and heart, that mortals may receive reliable impressions for their own guidance in all things. Sometimes, however, when spirits communicate through reliable and well tried mediums, their counsels and teachings must be heeded in spite of what would seem to be the best judgement and reason of mortals in the form. Directions and instructions often come from the Spheres which are based on Wisdom higher than mortals know, and old opinions, prejudices, convictions and relationships may be shocked and startled in opposition. Ordina-

ry reasons and feelings arising from a false foundation or education must frequently yield to those inspirations which come from the Congregated Generations of the Spirit world, sanctioned by Superior Intelligence. Admonitions may come, hard to heed; as hard as to forsake all that was once loved, take up a Christ cross and follow on in the face of a frowning world. But O, what compensating glory shall crown the heroic soul, and convoys of gladsome angels shall bend over the highway of spiritual progress, beaming with the Love of the Everlasting and bearing palms of triumph plucked from the plains of Immortal Life!

Bible Manifestations.

An angel communicates to Hagar; Gen. xvi. 21. Jacob wrestles with an angel, Gen. 32. Physical manifestations are made on Mount Sinai, Ex. 19. Moses talks with a spirit, Num. vii. 89. Balaam's ass speaks, Num. 32. Invisible powers throw down the walls of Jerico, Josh. 6. Cakes and meat cooked by an angel for Gideon, Judges, vi. 21. Samuel clairvoyantly finds Saul's asses, 1 Sam. 9. The spirit of Samuel communicates to Saul, 1 Sam. 28. Elisha makes an axe swim, 2 Kings, 6. Eliphaz sees a spirit, Job. 4. Ezekiel hears noises in the heavens, Ez. iii, 12. The three Hebrews saved from fire by an angel, Dan. 4. Spirit hand writing on the wall, Dan. 5. Dan-

iel entranced, touched and lifted by invisibles, Daniel, 9. Prophecy of universal spiritual influences, Joel, 2.

Angels over Bethlehem, Luke, 3. Angels minister to Jesus, Matt. 4. Moses and Elias come back, Matt. 17. Christ stills the tempest, Matt. 14. Spirit voice heard, John 12. Departed spirits return, Matt, xxvii. 52. Rock moved by spiritual power, Matt. 28. Spiritual gifts and signs the true tests of all believers, Mark 16. Wonderful manifestations, speaking in unknown tongues, etc., at Jerusalem, Acts 2. John the Baptist a speaking medium under the influence of the spirit of Elias, Luke 1, Matt. 15. Peter liberated by an angel, Acts 12. The spirit Christ manifests himself to Saul, Acts 9. Spiritualism among the Corinthians, 1 Cor. 12-13-14. Paul's translation into the spheres, 2 Cor. 12. The spiritual intercourse and communion of the early christians, Heb. 12.

Late Spirit Manifestations.

Dr. Fellows cures a case of cholera in Hulberton, N. Y. Spirits seen at the house of Hicks Halstead, West Walworth. Spirits telegraph to California. Miss C. M. Beebe's life saved by spirits. H. P. Fairfield indentifies spirits in Auburn. A stand moved without human contact. A clergyman stopped by spirits from preaching. A child saved by spirits from cruel treatment. Insanity cured.

The lame walk. Poison neutralized. Public tests of spiritual sight given in Elkhart and Laporte, Indiana, Grafton, Cardington, Columbus, etc., Ohio. Spirit seen and described by a little girl. Melodeon played on by spirits. Spirit lights produced. Palsey cured. Railroad conductor saved. Boy and table lifted in Rochester. Spirits identified in Madrid, N. Y. Pictures painted by spirits through Rodgers and others. A lost boy found. Man lifted by spirits. Death foretold. Rev. John Pierpont converted, a communication from Rev. Dr. Channing. Cure in Ann Arbor, Michigan. Public tests given through Mrs. Ada L. Coan. Tests to Dr. Kimball, Sacketts Harbor, N. Y. Spirits in the house of death. Public tests in Deerfield and Jonesville, Michigan.—Spiritual Clarion, Vol. 1. See Spiritual Telegraph, Spiritual Age, Banner of Light, etc., for other manifestations.

Statistics of the Globe.

Population	1,000,000,000
Nominal Christians	200,000,000
Hopefully converted	50,000,000
Hopelessly lost, according to orthodoxy	950,000,000
Population of the United States	25,000,000
Hopefully converted,	5,000,000
Hopeless	20,000,000
Outside of the churches	15,000,000

Spiritualists in America.

Maine	12,000	Ohio	120,000
New Hampshire	7,000	Indiana	120,000
Massachusetts	90,000	Mississippi	6,000
Rhode Island.	3,000	Dist. Columbia	1,500
Connecticut . .	15,000	Illinois	80,000
Vermont	20,000	Michigan	60,000
New York	300,000	Missouri	20,000
New Jersey . . .	4,000	Alabama	5,000
Pennsylvania . .	70,000	Arkansas	1,000
Delaware	1,000	Florida	1,000
Maryland	6,000	Wisconsin	60,000
Virginia	2,000	Iowa	20,000
North Carolina	2,000	Texas	15,000
South Carolina	2,500	California	20,000
Georgia	2,500	Minnesota	2,000
Kentucky	6,000	New Mexico	2,000
Tennessee	15,000	Oregon	1,000
British Prov'c's	30,000	Cuba	1,000
South America	10,000		
Total			1,037,500

Eastern Continent 500,000

Number now living, inclined 5,000,000

What do Spiritualists Believe?

1. Spiritualists believe in the doctrine of Spiritual intercourse.

2. That there is a First Great Cause, denominated God.

3. Man is the immortal offspring of God, and destined to endless life and progress.

4. Death is the throwing off of the material body and the birth of man into the spirit world.

5. The spirit of man, whether in the form or out, in proportion to its developement, under certain conditions, becomes superior to matter, can control the elements, can communicate and manifest itself regardless of time and place.

6. In the spirit world man gravitates to the plane indicated by his character and not by his profession.

7. Practical love is the bond of all true fellowship, and love to God and man the sum of all duty.

8. All histories, religions, revolutions and revelations, when seen in their right relations, are in harmony with the designs and the eternal laws of God.

9. The primative Christianity of Christ embodies an unparalleled compend of moral and spiritual principles, and of practical divinity.

10. The Spiritualism of to-day is but another demonstration of the invisible powers manifested in the primitive Christian age.

11. Spirits are now able to give mortals numerous evidences of a tangible intercourse between the earth and the Spheres.

12. All mortals have more or less of the elements of mediumship, and should seek to covet earnestly the best spiritual gifts, wheth-

er they are able to afford manifestations of supermundane power and intelligence, or to practice the crowning grace of "charity."

•••

Testimony of those not Called Spiritualists.

But ah, we say, if there were only some manifestations; if there were only a glimpse of that blessed land; if there were indeed some message bird, such as is supposed in some countries to come from the spirit land, how eagerly should we question it.—Rev. Dr. Dewey.

Immortality is not now commonly believed in as it ought to be. It wants familiarizing to our feeling. We want such corroborations of the great truth as are latent in science, history, philosophy, and the fresh experiences we are always passing through.—Rev. Wm. Mountford.

I am as confident of immortality, from the incontestible evidence of the Spirit of God, as ever I was of any mathematical truth from all the demonstrations of Euclid.—Philip de Morney.

I am going from weeping friends to congratulate angels and rejoicing saints.—Dar-racott.

I feel as though I were all intellect. This room seems all around to be full of Spiritual-

ity; soon there will be nothing else; God will be all in all. Glory to God, glory, glory, glory.—Rev. T. F. King.

The battle is fought, the victory is won. The celestial city is full in view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its music strikes on my ear, and its spirit breathes into my soul. Nothing separates me from it but the river of death, now dwindling to a narrow rill crossed at a single step. The sun of righteousness now fills the whole hemisphere, pouring forth a flood of glory in which I seem to float like an insect in the beams of the sun; exulting yet almost trembling while I gaze on its brightness, and wondering with unutterable wonder why God should deign me this glorious light.—Rev. Dr. Payson.

Spirits of peace, where are ye? Are ye all gone?

A blessed troop invited me to a banquet, whose bright faces

Cast thousand beams upon me like the sun.

They promised me eternal happiness,

And brought me garlands.—

Shakspeare's Queen Catharine.

Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we
sleep;

All these with ceaseless praise his works be-
hold

Both day and night. How often from the
steep

Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator. Oft in bands
While they keep watch or nightly rounding
walk

With heavenly touch of instrumental sounds
In full harmonic number joined, their songs
Divide the night, and lift our thoughts to
Heaven.—Milton.

Spirit Message to Mortals.

The threatening ills which lower over th
life, are but the result of eternal laws, by
which the spirit is disciplined for a higher
sphere of action. The doubts, trials, sorrows
with which thy heart is burdened, are means
to sanctify thy bosom, and enrich thy soul
with a clearer radiance of heaven; and on
thy whole being they exert an elevating in-
fluence to draw thee onward and upward
to higher ends, ever revealing to thee the
transitory nature of all material things,
baptising thy soul in the waters of spiritual
life, opening thy interiors to the reality of
that inner world of spiritual existence where
you may hold communion with the Spirit
Father, and listen to the breathings of bright
immortals. O, seek no more the phantoms
of earth, nor linger longer in error and su-
perstition, but arise, armed with truth, with

nobler influences; purer, higher, holier aims. Fix thine eye on the Heaven of purity, and thou shalt rise above the polluted air of earth to that world of radiance and harmony towards which the divine emotions of the heart ever flow forth in a joyous flood of light and love.

General Register.

NOTES.—The names of Speakers, Mediums, etc., are given without criticism or endorsement. The public must judge, and individuals be responsible. 2. Titles are given only to designate former professions. 3. This Register does not claim to be complete, though the editor has used all possible efforts to make it such. Doubtless hundreds of names are not reported. We have those of nearly a thousand private mediums and speakers, found inexpedient to publish, because it is not known how far they are reliable and willing to become subject to calls outside the circle of their own personal friends. 4. The term, Normal, applies to speakers who seem to speak in the natural state, but most of whom speak under inspiration. 5. Trance, applies to those who are sensibly influenced or controlled by spirits. 6. Healing, etc., applies to mediums who examine, prescribe and treat disease by spirit aid.

PUBLIC SPEAKERS.

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

NEW YORK.—Normal Speakers, New York City, Revs. Wm. Fishbough, S. B. Brittan, Thomas L. Harris, T. C.

Benning; Drs. R. T. Hallock, Gould, Gray, J. R. Orton, O. H. Wellington, J. B. Dods, H. A. Benton; Charles Partridge, John F. Coles, Judge J. W. Edmonds, Joel Tiffany, W. V. Noe, H. Smith, "Phoenix," Mr. and Mrs. A. J. Davis, Mrs. Eliza W. Farnham, Miss Emma Hardinge, Miss C. M. Beebe Wilbour, R. P. Wilson, Ira B. Davis.

Trance, New York City—Mrs. Cora Scott Hatch, Mrs. E. J. French, Mrs. John F. Coles, Mrs. Beck.

Normal—Mr. and Mrs. U. Clark, Auburn; Ira Hitchcock, Oneida; H. K. Parks, Baldwinsville; G. Weeden, Morris; A. E. Holbrook, Watertown; Rev. B. H. Davis, Poughkeepsie; Rev. A. G. Abbott, Hopkinton; Dr. A. M. Potter, Elmira; H. M. Stewart, Penn Yan; Rev. H. Slade, Saratoga; G. W. Taylor, North Collins; George Prior, Waterloo; C. Hammond, Rochester; Rev. J. S. Foster, Homer; Rev. H. W. Fish, Cortland; John Page, Elba.

Trance—J. O. Ransom, Smyrna; Mrs. J. Crowley, Victory; Mrs. F. M. Gay, Dr. Brown, Dr. Brodkie, Buffalo; Mrs. W. Palmer, Big Flats; J. W. Seaver, Byron; Mrs. Edgeworth, Rochester; S. Cooper, Mrs. L. L. Griffen, Warsaw; G. M. Jackson, H. A. Johnson, Prattsburg; L. R. Lombard, Phebe J. Howland, Mrs. Clark, West Walworth; Mrs. F. O. Hyzer, Mrs. C. A. Hazen, Waterford; H. Stodard, Watertown; Mrs. L. A. Bulfinch, Spafford; Mr. Barbour, Scott; Rev. B. S. Hobbs, Auburn; S. P. Hamlin, O. Curtis, Solsville; Mrs. Tewksbury, Mt. Morris; Mary Jane King, Auburn.

MASSACHUSETTS—Normal—Boston—A. E. Newton, L. B. Monroe, Revs. John Pierpont, John Hobart; F. L. H. Willis, Dr. H. F. Gardner, Rev. D. F. Godard, Chelsea, Allen Putnam, Dr. A. B. Child, Roxbury; R. Elmer, Springfield; Rev. T. W. Higginson, Worcester; J. J. Locke, South Reading; J. H. W. Toohey, Salem; Geo. Stearns, West Acton; J. D. Mandell, Athol; H. Barber, Warwick; E. M. Wheelock, A. B. Newcomb, C. C. Williams, ———

Trance, Boston—T. G. Foster, Mr. Squires, Misses R. F. Amedy, E. Smith, L. K. Coonley, L. Moody; Mrs. M. E. Sawyer.

Miss L. A. Jewett, S. Morse, Springfield; Miss S. Magoun, East Cambridge; C. H. Crowell, Cambridgeport; J. H. Currier, Lawrence; Miss Vesta J. Burrell, Randolph; H. P. Fairfield, Wm. Hume, Wilbraham; N. S. Greenleaf, Haverhill; Mrs. J. Puffer, North Hanson; C. Goward, Stoughton; J. H. Randall, Barre; Almira Pease, South Wilbraham; Miss Whipple, Mrs. Nickenson, Worcester;

Geo. Atkins, Webster; C. H. Potter, South Adams; Rev. Wm. H. Porter, ———; O. H. Williams, ———; S Upham, Randolph.

VERMONT.—Normal—Rev Gibson Smith, South Shaftsbury; Rev. H. Elkins, ———; T. Middleton, Woodstock.

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ILLINOIS.—Normal—R. O. Old, Mr. Trusdell, Elgin; J. C. Smith, Judge Boardman, Ira Porter, Waukegan; H. H. Tator, Chicago; Rev. H. Snow, Rockford; J. D. Gage, ———; B Todd, Naperville.

Trance—Mrs. A. M. Britt, J. P. Greenleaf, LaSalle; Mrs. H. E. Clifton, Dundee; S. Parks, S. Clark, Bonus; Miss Isabella Seongall, Miss L. Hulett, Rockford; Miss Oliver, St. Charles; Mrs. Abbey Warner Smith, ———.

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Trance—A. J. Clarke, Milwaukee; Miss Laura Force, Lacrosse; N F White, Beloit.

INDIANA.—W. A. Peffer, Rev. J. Merrifield, Mishawaka; Elder Fish, Goshen; M. F. Shuey, Elkhart; Anna Denton Cridge, A. Cridge, Wm. Denton, Richmond; A. G. Parker, ———; Dr. L. Anderson, ———; E B Loudon, A P Bowman, Angola.

MARYLAND—Normal—W. N. Laning, Baltimore.

DISTRICT OF COLUMBIA—Normal—Dr. Cragin, Georgetown.

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IOWA—Dr. N. Adams.

SOUTH CAROLINA—Normal—Joel M. Clayton, Clayton's Mills.

CANADA WEST—E. V. Wilson, Mr, and Mrs. Dr. Swain, Mrs. D. C. French, Toronto.

TRAVELLING—R. P. Ambler, L. J. Pardee, Dr. John Mayhew, Mrs. Emma Jay Bullene, J. S. Loveland, Mrs. Van Dusen, Mr. and Mrs. Morell.

MEDIUMS—TEST, HEALING, ETC.

There are diversities of gifts and operations.—PAUL.

NEW YORK—New York City.—Raps, etc.—Mrs Ada L Coan, Mrs Ann L Brown, Miss Katy Fox, Miss H A Smith Mrs Seabring Banker, Mrs Beck.

Test by Writing, etc—Mrs J. E. Kellogg, G A Redman, J B Conklin, Miss Mildred Cole.

Healing, Clairvoyant, etc—Mrs E J French, Miss A P Ferguson, Mrs M B. Gourlay, Mrs Bradley, W E Hussey, Mr Reed, Dr John Scott, Mrs Lines. N Wheeler, Mrs M H Chapin, Mrs S E Rodgers, Mrs Mitchell, R P Wilson, Dr J B Dods.

Healing, etc—I G Atwood, N W Bruce, Lockport; A G Fellows, Albion; A B Smith, Rondout; Mrs W Gay, Canastota; Mrs H Goodrich, Ithaca; Dr Swan, Richville; H M Dunbar, Penn Yan; Mrs Susan Corwin, Dr Price, Syracuse; I D Seeley, Morris; J B Hartwell, (healing room) Smyrna; Mrs H K Norton, C S Johnson, Mrs B White, A B Graves, Nelson; Dr Kenyon, Utica; J B Beagle, Niles; Dr Wm Levingston, A Stodard, Poughkeepsie; John Bently, Oriskany Falls; O Sisson, ———.

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Physical Tests—Miss S Brooks, Davenport, Buffalo.

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Trance, etc—Boston—Miss F Burbank, Mrs A W Snow, Mrs R H Burt, Mrs Knight.

Healing, Clairvoyant—Boston—Charles Main, C C York, W T Osburn, Mrs C L Newton, W E Rice, H C Gordon, Mrs L W Kembo, J W Greenwood, Mrs Dickenson, Mrs L B Smith, N C Lewis, A B Newcomb, J T G Pike.

Painting—Boston—Mrs D C Kendall, Mr Wolcott.

Answering Sealed Letters—Boston—J V Mansfield.

Healing, Clairvoyant, etc—J A Bassett, Wm Holland

Salem; Mrs E C Young, Charlestown; Mrs A Dexter, Ware; Mrs E W Sidney, Fitchburg; Mrs B Nightengale, West Randolph; Mrs G W Walker, Lowell; Geo Atkins, D R Stockwell, Webster; S W Gleason, East Boston; Mrs L L Amsden, J S Randall, Barre; Mrs Barber, Dudley; J Jamison, Oxford.

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Trance—G Upham, G Hitchcock, Brimfield; Mrs Chee-ney, Athol.

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Trance—L Kinney, S Miller, Mrs A Guile, Thompson; I Pettis, Putnam.

Healing—Mrs Wm Wood, Daysville.

Rapping—Miss F Jordan, New Boston.

Writing—Miss Sarah Dearth, Tompson; Mrs J Pettis, Putnam.

MAINE—Mrs Slite, test and healing, Portland.

NEW HAMPSHIRE—Healing, etc—Dr Burt, Walpole; C Ramsdell, Nashua; Mr Bond, Lebanon; Mrs Danforth H C Coburn, Manchester.

VERMONT—Healing, etc—Mrs L Cook, Montpelier; Mrs Holt, Bridgwater.

Arm-imprints — Miss E E Cogswell, East Middle-bury.

Writing—Miss M Leavens, Berkshire.

Tongues—Mr Davis, Barnard.

NEW JERSEY—Healing, etc—Mrs Tufts, Jersey City; Mrs L L Pratt, New Brunswick.

PENNSYLVANIA—Healing, etc—T S Chase, Mrs J A Johnson and others, Philadelphia.

OHIO—Healing, etc—Dr J Cooper, Bellefontaine; G C Eaton, Mrs L S Everett, Mrs L Tucker, Mrs P M Price, Cleveland; J E Morrison, Akron; Mrs M Barrett, Geneva; Miss M Phillips, Conneaut; J Justice, Fremont; Mrs M Tuttle, Clyde; W H Brown, Gainesville; Mrs Shrikespere, Newton Falls; J S King, Bavenna; E M Cook; Mansfield; Mrs E Garner, Cardington; Mrs K Smith, Marion; Mr John Walters, J W Reed, Chiliicothe.

Painting—E Rodgers, Cardington; G E Walcutt, Co-lumbus.

Spirit Test—B Barker, Columbus.

Physical Test—Mr and Mrs. F A Williams, Bellevue.

Raps—Mrs Earle, Newtown Falls; Smith's Spirit room, Cardington; Van Sickle's Spirit room, Berkshire.

MICHIGAN—Healing—Mr and Mrs Dr Irish, Ann Arbor; N Clark, Hudson; A Chase, Cannonsburg; G Bansell, Moscow; W W Curtis, R G Spaulding, J C Murch, Jonesville; Mrs Fowler, D Mosher, Mosherville.

Private Trance, etc—Mrs and Miss J S Tuttle, Detroit; R S Scott, Palmyra.

INDIANA—Physical Tests—John Haslam, Mishawaka; Mr. Collins, South Bend.

Healing, etc—Mrs F M Shuey, Elkhart.

Trance—Mrs W W Bement, Mr Thomas, Mrs E Carr, Mishawaka; Mrs Webster, South Dend; Dr G H and A B Stockham, Lafayette; Cathcart's Spirit Room, Laporte.

ILLINOIS—Healing—J H Mendenhall, J J Prichard, Peoria City; Mrs A Swift, Aurora; Mrs E M Marvin, Bellvidere; Mrs N Ladd, Rockford.

Test and Healing—A M Convis, Lisbon. Circular Spirit Temple, Dundee.

WISCONSIN—Healing—Mrs E Burgess, Mrs Palmeter, W F Van Vleck, Racine.

Baps, etc—N. Frank White, Beloit.

MISSOURI—Raps—Miss S J Irish, St Souis.

CANADA WEST—Healing, etc—C B Thompson, St Catharines.

IOWA—Healing—J Tompson, Richmond.

PUBLIC MEETINGS.

And they were all of one accord in one place—and were filled with the Holy Ghost.—ACTS.

New York—New York City—Dodworth's Hall, 808 Broadway, Lectures, Sunday morning, evening. Conference, afternoon, Secretary, L J Warner, 49 Lafayette Place. Rev. T. L. Harris discourses Sunday morning and evening, University Chapel. Circles Sunday, Union Hall, 195 Bowery. Sunday Lectures, Progress Hall, Eighth Avenue. Brooklyn, Union Hall, 23 Court-st., Lectures, Sunday, 3 P. M.

Troy—Harmony Hall. Elmira, Holden's Hall. Roch-

ester, Gould's Hall. Buffalo, Temperance Hall. Auburn, Markham Hall.

Favorable openings at Poughkeepsie, Rondout, Hudson, Waterford, Glens Falls, Watertown, Utica, Bldg-water, Morris, Norwich, Smyrna, Oriskany Falls, Syracuse, Clay, Oswego, Courtland, West Walworth, Binghampton, Oswego, Le Roy, Byron, Batavia, and about a hundred other places in the State.

Massachusetts—Boston — Melodeon, Sunday lectures, Secretary, Dr. H. F Gardner. Broomfield street, No 14.

Chelsea—Guild Hall, speaker, Rev D F Godard. Charlestown, Starr Hall. Quinsy, Mariposa Hall. Salem, Lyce-Hall. Lowell, Lawrence, Worcester, Springfield, Northampton, Ware, Webster, North Brookfield, Belchertown, Barre, Lynn, Hopedale, Milford, Stoughton, Roxbury, Cambridgeport, and about thirty other places.

Rhode Island—Newport, Providence, Woonsocket and several other towns.

Maine—Bangor, Bath, Augusta, Portland, etc.

New Hampshire — Manchester, Concord, Lebanon, Keene, Winchester, etc.

Vermont — Burlington, Bennington, Montpelier, and most of the important towns.

Connecticut—Norwich, South Manchester, Hartford, New Haven, Bridgeport, Thompson, Williamsville, Meriden, Winsted, etc.

New Jersey—Central Hall, Newark; Patterson, Rahway, etc.

Pennsylvania—Philadelphia, Sansom Street Hall and two or three places up town. Carbondale, New Brighton, Harbor Creek, and a number of towns in the Northwestern section of the State.

Ohio—Conneaut, Geneva, Painsville, Cleveland, Grafton, Milan, Bellevue, Clyde, Fremont, Perrysburg, Wellington, Cardington, Marion, Bellefontaine, Springfield, Dayton, Cincinnati, Zenia, Wooster, Akron, Columbus, Berkshire, Ravenna, Cuyahoga Falls, and about one hundred other places.

Michigan—Detroit, Ypsilanta, Ann Arbor, Jackson, Albion, Battle Creek, Kalamazoo, Niles, Deerfield, Adrian, Jonesville, Litchfield, Coldwater, Sturgis and near 40 other towns.

Indiana—Elkhart, Goshen, Laporte, Michigan City, Attica, New Albany, Lafayette, Richmond, and about thirty more places.

Illinois—Chicago, Waukegan, Joilet, Peru, La Salle, Peoria, Bloomington, Farmington, Alton, Mendota, Auro-

ra, St Charles, Elgin, Dundee, Bellvidere, Rockford, and forty more towns.

Wisconsin—Kenosha, Racine, Milwaukie, Fon du Lac, Lacrosse, Beloit, Waukesha, and twenty places besides.

Iowa and Minnessota—No definite Data.

Missouri—St. Louis, large Regular meetings.

Tennessee—Nashville, Rev J B Ferguson.

Kentucky—Louisville.

Louisiana—New Orleans.

Texas—Field but recently opened.

Maryland—Baltimore.

California—Several of the largest towns.

Canadas, Nebraska, Kansas, Oregon—Just opened inviting lecturers, also, most of the Southern States.

SPIRITUALIST HOMES.

Boston—Fountain House, corner of Beach and Harrison streets, Dr H F Gardner.

New York City—Dr O H Wellington's Home for patients and visitors, 34 East Twelfth street. Mr and Mrs Levys, 137 Spring street. Private Home 310 Broome street.

Syracuse, N Y—Mrs N Beers.

Auburn, N Y—Witherill's Franklin House.

Detroit, Michigan—N Stone's Larned House.

Philadelphia, Pennsylvania—Mrs Barnes, 331 South Third Street.

Toronto, C W—E V Wilson's Robinson House.

PUBLICATIONS ON SPIRITUALISM.

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

One Dollar Books—Tiffany's Spiritualism,

Capron's History of Spiritualism; Brittan, and Richmond's Discussion; Davis' Great Harmonia, 4th vol.; Magic Staff, Present Age, Pentralia; Mrs. Crosland's Spiritual Experience; Mrs. Tuttle's Clairvoyant Family Physician. Mrs. Adams' Lilly Wreath, Bouquet of Spiritual Flowers; W Chase's Autobiography.

Two Dollars—Fernald's Compend of Swedenborg; Davis' Revelations.

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One Dollar and seventy-five cents—Dr. Hare's Spirit Manifestations.

Sixty-three cents—Allen Putnam's Natty, a Spirit; Rev. H. Snow's Spiritual Intercourse,

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Thirty cents—Fowler's New Testament and Mod. Miracles, Mandell's Evangel of the Spheres.

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Fifteen cents—Newton's Ministry of Angels, Adams' Letter to the Church, What's o'clock, Mrs Hatch's Lecture, Toohey's Review of Dwinell.

Ten cents—The Clarion's Spiritualists Register for 1858, Newton's Answer to charges.

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

Spiritual Telegraph,---Charles Partridge publisher and proprietor. 246 and 248 Broadway, New-York. Two dollars.

Banner of Light.—Colby, Forster & Co., 17 Washington-St., Boston. Two dollars.

The Spiritual Age, united with the N. E. Spiritualist.—A. E. Newton, S. B. Brittan, L. B. Monroe, Editors, 14 Bromfield-St., Boston. Two dollars.

Age of Progress—S. Albro & Co., Buffalo. Two dollars.

Progressive Friend.—E. J. Farnum, Elgin, Illinois. Seventy-five cents.

The Vanguard.—A. Cridge & Co., Richmond, Indiana. One dollar.

MONTHLIES.—Tiffany's Monthly, Joel Tiffany, Editor. 6, Fourth Avenue, New-York. One dollar.

Herald of Light, of the Lord's New Church, T. L. Harris, 447 Broome-St., New York. One dollar and a half.

The Principle, a paper devoted to Mental Freedom. Address Laning & Conklin, Office 469 Broadway' New York. Fifty cts.

The Agitator, ultra, Mrs. H. F. M. Brown, Cleveland, Ohio. Fifty cents.

Closing Remarks.

Though this Register is more complete than any yet published, it is not perfect. We have travelled and labored through most of the Northern States, and much during the past year, constantly gleaning facts and statistics, and private correspondents have aided

us. If any important names are omitted, they have not been reported. The names of private mediums and speakers are mostly omitted. The Publications in our list embrace none but the most prominent, distinctive spiritual works. The list of Journals includes no foreign periodicals, and none but papers especially devoted to Spiritualism in some of its phases. It was found impracticable to specify all the public meetings, circles, lecturing routes, number of believers in certain localities or name persons to be addressed. Thanks are due many friends for the aid afforded us. We commend this little work for what it is worth, hoping some good may result.

Spiritual Clarion Publications.

The Spiritualist Register from May, 1858, to May, 1859, is mailed free for five dollars a hundred; fourteen for one dollar; ten cents, single copy.

The Spiritual Clarion, see fourth page of the cover. This journal of Spiritualism presents a digest of facts, tests, itinerant labors, incidents, correspondence from the people, reports of lectures, meetings, circles, Home Corner chit-chat, anecdotes, reform movements, contributions from woman, Youth's Corner talks and tales, mediums, speakers, and all the Latest Spiritual Items in the fewest words. See cover.



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