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Fourth Annual

SPIRITUAL REGISTER,

WITH A

CALENDAR AND SPEAKERS' ALMANAC,
FOR 1860.

FACTS, PHILOSOPHY, STATISTICS

OF

Spiritualism.

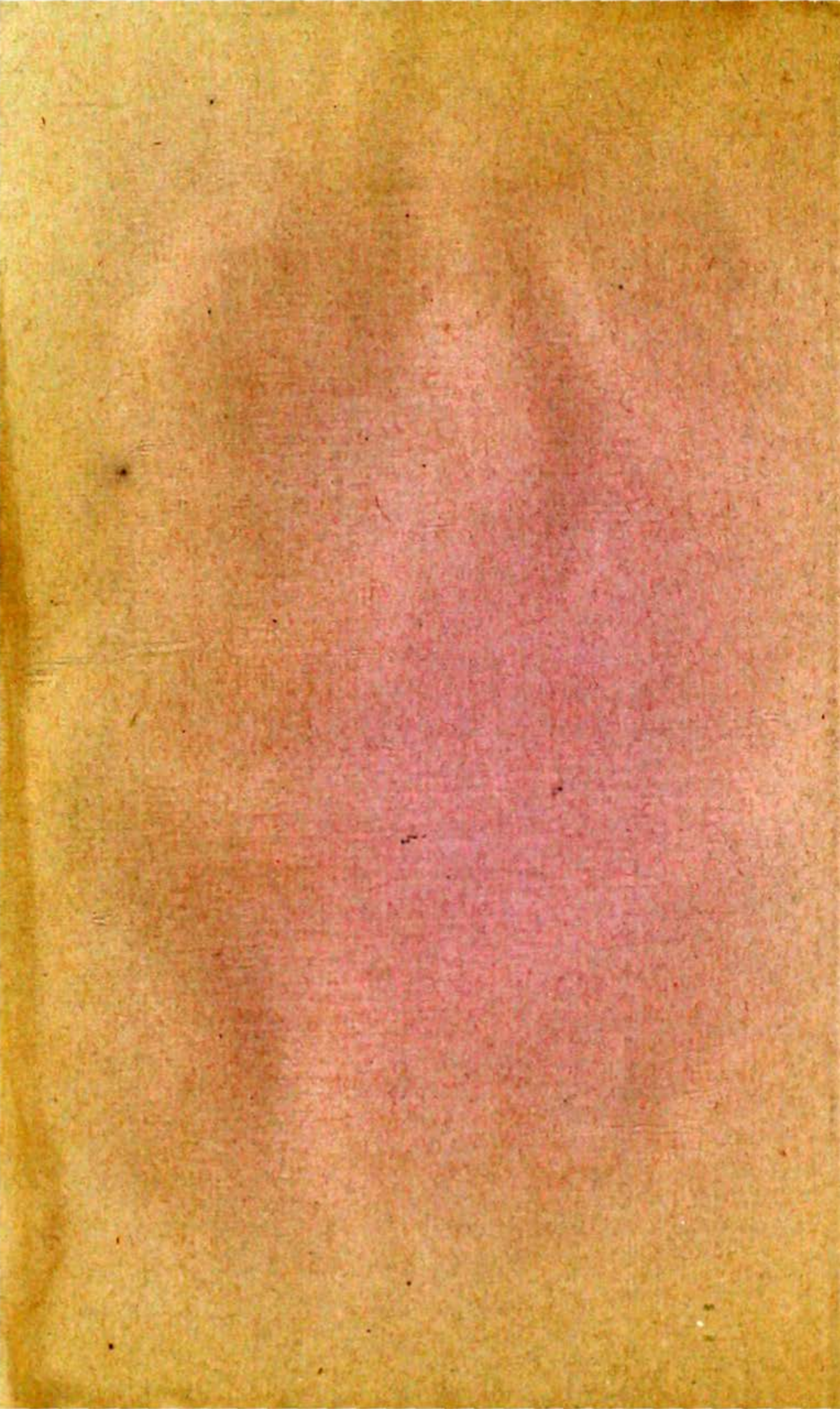
U. CLARK, Editor and Proprietor.

U. CLARK, SPIRITUAL CLARION OFFICE,
AUBURN, N. Y.:

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Postage, prepaid, one cent: otherwise two cents.



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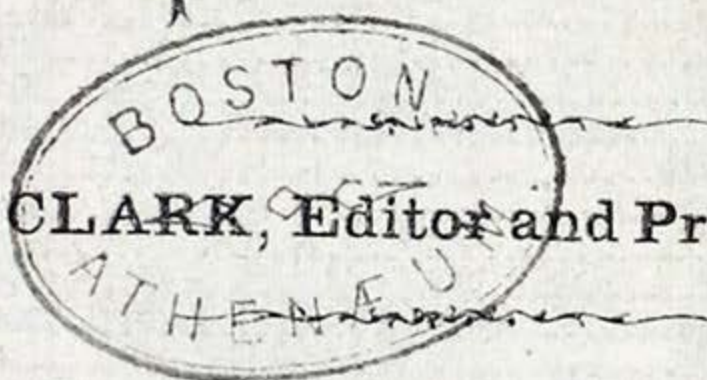
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CALENDAR FOR 1860.

JUNE. MAY. APRIL. MARCH. FEB. JAN. |

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SPEAKERS' ALMANAC.

GIVING THE DATE OF EACH SUNDAY IN THE MONTH.

JANUARY.	JULY.
11	11
28	28
315	315
422	422
529	529
FEBRUARY.	AUGUST.
15	15
212	212
319	319
426	426
MARCH.	SEPTEMBER.
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211	29
318	316
425	423
	530
APRIL.	OCTOBER.
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422	428
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MAY.	NOVEMBER.
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JUNE.	DECEMBER.
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424	423
	530

Fourth Annual Greeting of the Spiritual Register to its Readers.

With the New Year we greet thousands of old and new friends, with many tokens of gladsome promise in behalf of Spiritualism. Never were the signs so encouraging. But our limited space will not permit us to deal in details. The strength of Spiritualism cannot be tested by the number of its books, journals, believers and advocates alone; its mightiest influences are unseen.—Thousands of mediums and receivers are unknown beyond their own select circles. Our statistics are unavoidably incomplete, as we have nothing like a sectarian organization or party to make official reports. Spiritualists are united by a voluntary tie of sympathy stronger than sects or creeds, and yet each individual is left to the freedom of conscience. In this little work we set up no authority, nor do we draw out any formula. Instead of defining our belief, we give way to a few representative minds and allow them to speak for themselves. We ask skeptics and inquirers to read, to investigate and decide each for himself. Let them examine spiritual publications, compare them with the Bibles of other ages, and with the phenomena and philosophy of life and nature; form their own circles in their own way, and commune with their own souls, invoking the inspirations of the invisible world in the name of the Highest. No one can form a thorough opinion without an individual investigation. Those who are

not familiar with the facts, may regard the statistics of this Register as rather exaggerated, but it is believed they are reliable. Our lecturing tours through all the Northern States and our correspondence as a Spiritual Editor, enable us to make an accurate estimate. The names of hundreds of public mediums and lecturers are doubtless omitted, because not reported. Many names are inserted without authority. We designed to publish none except those who were willing to be known before the public. Thousands of the most reliable mediums shrink from publicity. We give no list of the names and addresses of Spiritualists, because anything like a complete list would fill a large volume, and might be abused by a certain class of drones and imposters. Nor can we give a list of places and lecturing routes, for the same reasons. It is hoped, however, this Fourth Annual Spiritual Register, will supply a general need felt among all believers, and some humble aid in guiding the skeptical and inquiring.—U. C.

The Spiritual Theory.

First.—Some of the doctrines of the spiritual faith are :

1. That this life is a sphere of existence in which are developed the rudiments of a being which is to exist without end.
2. That after the occurrence of the chemical change called death, mankind continue to exist as conscious spirits.
3. That all spirit-faculties possessed in the body are retained and exercised in the spirit-life.

4. The type of character which an individual has cultivated or sustained in this life determines the state or condition of the spirit in the beginning of the next. In other words, the spirit-life may be compared to a graded school, in which the spirit is assigned to a class for which his discipline in the earth-life has qualified him.

5. That the capacity for improvement and progression, possessed by the spirit while in the form, is retained in the spirit-life. Hence:—

6. That the state (sometimes called sphere,) into which a spirit at first enters on leaving the form, is not of necessity fixed; but the spirit, at its own volition, can attract more refined and elevated spirits, by whose co-operating influence it can pursue an endless course of progression in Purity and Excellence, forever assimilating itself more and more to the Ultimate of DIVINE PERFECTION.

7. That under certain favorable conditions spirits can and do manifest themselves to, and communicate with, persons in the flesh; and for this purpose they sometimes make sounds upon material substances, or move such substance, and sometimes employ the organism of mortals who are susceptible to their influence, inspiring them to write, speak, personate those who have died, of whom they had no knowledge, tell the events of the past, present and future; perform acts of healing, and do many other things commonly classed as miracles.

8. That observation has shown, that by our mental, moral and physical state, we can aid or hinder the approach of the spirits to the earth. But the laws by which we are able to do this are, as yet but imperfectly understood.

9. That persons who are susceptible to the influence of departed spirits are likely to attract those which are of a like character with themselves.

10. That the spirits which can influence one organism may not be able to affect another; and in case where the same spirit influences different persons, it will be likely to do it in different ways, and for different uses, according to the varying organism.—*G. Beckwith.*

Be not overcome of evil, but overcome evil with good. Speak the truth in love. By this shall all men know that ye are my disciples, if ye have love one towards another. Thou shalt love the Lord thy God with all thy heart,—and thy neighbor as thyself. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.—*New Testament.*

What Spiritualism Has Done.

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 de-

parted; 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 beloved ones, and the home of “many mansions” hymns to earth the song of 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.—v. c.

The Soul's Authority.

Every individual must make his own soul the standard of authority in determining what is true or false in principle, and right or wrong in action. If we aim to do right, if our motives are approved by the highest convictions of the soul, although we may err in judgment and run into trouble, we shall never fall under self-condemnation. The God within us shall bring us into judgment, and if we stand acquitted before that inward tribunal, no other "judgment seat" shall have power over the happiness and destiny of the soul.—*Leo Miller.*

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.*

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.*

True Reform.

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 dissention.

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 martyr-

dom 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.—*H. B. Storer.*

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.*

Whether shall I go from thy spirit? or whether shall I flee from thy presence?—*David.*

Touching the Almighty, we cannot find Him out.—*Job.*

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.*

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. We repudiate all such temporizing policies. Spiritualism can and will stand on its own merits.—U. C.

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.*

If we reject all the evidences adduced in behalf of Modern Spiritualism, we may likewise reject all the evidences coming down through centuries in behalf of the inspirations and alleged miracles of the Bible.

Mediums Defended.

Mediums are our fathers, mothers, sisters, and brothers, neighbors and friends; most of them have become mediums contrary to their wish and will, and, in spite of the opposition of themselves and friends, the phenomena have appeared wherever they chose, and have, in each case, commanded attention and enforced conviction of their spiritual origin, until now, in the comparatively short space of ten years, Spiritualism has its millions of mediums and believers scattered over the wide world, in every nation and with every race of people.

There has been no collusion between mediums, and yet there is a remarkable likeness in all the manifestations wherever they occur, with whatsoever race of people, and in whatsoever language, and through the several phases of the manifestations. Beside, whersoever they occur, and in the presence of persons, who do not believe they are spiritually produced, the phenomena *claim* for themselves a spiritual origin.

We submit that the history of the phenomena fully vindicates the integrity of their mediums, and the hypothesis of deception offered in solution of them has ever been weak, malevolent, insufferably unjust, and we submit that it should forever be abandoned.—*Charles Partridge.*

And behold, there appeared Moses and Elias talking with him.—*Matthew.*

And I, Daniel, alone saw the vision; for the men that were with me saw not, but a great quaking fell upon them, so that they fled to hide themselves.—*Daniel.*

Agitation.

Peace cometh after battle; it treads in the path which agitation makes clear for her footsteps. It has been said, "Force is the forerunner of civilization." So, agitation is the pioneer preparing the way of peace; the John Baptist crying in the wilderness. Let the smouldering fires of intense thought burst forth; let the earth of materialism quake from its centre, and the Pompeiis and Herculaneums of ignorance and superstition be buried deep; and over their ruins shall rise the New Jerusalem with another song of "Peace and good will." MRS. U. C.

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 individ-

uals alone shall be held responsible for the use and application they make of Spiritualism. 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 demand us to write, say or do.—U. C.

“Search the Scriptures.”

Gen. iii. 8; do. xxxii; Ex. xix; Lev. ix. 23. 24; Num. vii. 89; do. xxii; Josh. vi; 1 Sam. ix; do. xxvii; Job. iv. 12; Ban. iv, v, and vii; Joel ii; Matt. xvii; do. xviii. 10; do. xxvi. 53; Luke ii. 8; Acts ii; do. xii; do. ix; 1 Cor. xii, xiii, xiv; 2 Cor. xii; Heb. xii. 22, 24; Rev. iii. 20; do. xiv. 6; do. xxi; do. xxii. 8.

Angel Helpers.

In this age of thought and agitation, there are many peculiar trials with which we come in conflict. At times we grow sick and disheartened, feeling incompetent to accomplish aught of good in the great battle of life. From the inner sanctuary of our being goeth out a voice to God. Listening angels bend in holy love to wipe away our tears and bathe us in blissful, God-like communion. They watch with joy over thousands of humble, struggling souls whose deeds of goodness pass all unnoted by the multitude. But these lowly laborers are appreciated and blessed by a few of earth's children also, those whose prayers call down benedictions for favors received in the time of

need, of temptation and trial. Richer, sweeter, far is a "God bless you," falling from the grateful heart of a forsaken brother or sister, than the loud plaudits of a world. Angels catch the echoing prayer, bearing it to the Father, and double blessings descend. No kind word, deed or smile bestowed on the humblest of God's children, shall pass unnoted by the Invisibles: and could we behold their radiant faces as they bless us, we should rejoice even though our lot seemed the saddest. Angels, sweet angels, come with us ever, whispering to our drooping spirits of the better and truer life! Inspire in us a dignified confidence in our own individuality, that we may become heroes and heroines in the field of humanity. Then shall our hearts pour forth songs of gladness; our deeds shall be of goodness and love; and though our feet are in caverns deep and dark, or tread the rugged cliffs of life, we shall remember our Father is above, and angels hold our hands.

MISS M. J. K.

Great Minds.

The world would run into endless routine; but the perpetual supply of new genius, out the of Cause of causes, shocks us with thrills of life. The chief day of life is the day when we encounter a mind that startles us by its originality and force. Providence sends from time to time, to each serious mind, six or seven teachers, who are of the first importance to him in that which they have to impart. The highest of these benefit not so much by what they have to communicate, as by their spirit and modes of feeling and thought.—*Ralph Waldo Emerson.*

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 lowliest hamlets and loftiest palaces, the home and the wilderness, the field and the workshop, the highway and the fanes 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!"—U. C.

Now concerning spiritual gifts, brethren, I would not have you ignorant.—*Paul.*

Believe not every spirit, but try the spirits whether they are of God.—*John.*

True Marriage.

This great spiritual power cannot be stopped, or prevented from renovating humanity. The human family must have a higher standard.— The ideas of the past have brought us, in our social relations, to monogamy, and into legalized libertinism. A higher standard of morals will lead us to true virtue. Marriage has been legal, instead of spiritual. We have to become individualized, and to come out of all custom and to come into truth. This has no reference to any action against our laws, for, were we all unmarried to-night, we should marry just as badly to-morrow morning. The angel-world is going not to interfere, particularly, with our marriage relations, but to individualize us, to enlighten our souls. The question of marriage very much agitated the Christians, in the days of the apostles. In these days, many people seem to suppose Spiritualism comes to unmarry us all. But we need supporters; let us have them. When we are grown up to true individualism, we realize the oneness of the sexes, and shall find that male and female are alike, until the soul finds its mate, whether in this world or the next. Our laws are right, for every man that is under the laws needs them.—*Amanda Britt Spence.*

How beautiful upon the mountains are the feet of him who bringeth glad tidings.—*Isaiah.*

The spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.—*Ezekiel.*

Vision of Progress.

I stand beneath the beamings of a light which is almost darkness because of its intensity, and see from out that blazing sun a ray of truth and power that reaches each human spirit which has been, or which is to be; not calling, with audible voice, humanity into existence, but calling, by the very exercise of its omnific power, the human race into being, and carrying them on, with eternal potency, though these eternal changes, unfolding, unfolding, unfolding, forever and forever.—*J. S. Loveland.*

The agitation of thought is the beginning of wisdom.—*A. J. Davis.*

I go away, and come again unto you.—*Jesus.*

I will pour out my spirit upon all flesh.—*Joel.*

The Spiritual Theory.

The backbone of the whole theory of spiritual existence in every school is, that there is immanent with man a spiritual essence, which, while the body exists, forms a part thereof, and when it decays, still remains and continues to exist, under such change of conditions as the death of the body has induced. Under this theory it is fair to infer, that the spirit which has been set free from the body of one person by death, and continues its existence in the distinctive spiritual state, is but an emanation from the structure of the body which it once inhabited, and possesses the same general character, as an entity, with that which resides in the body of another person now remaining on the earth.

That the spirits in their disembodied condition can communicate with those in the flesh, is, therefore, as easy to conceive as that they can do so with their ethereal companions, since, in both states or spheres, they partake of the same generic constitution; and whatever differences there are between them, are due, not to the different elements of their nature, but to the different states and degrees in which their common nature is developed.—*Geo. Beckwith.*

Spiritual Intercourse.

However far back we extend our researches into the depths of antiquity, we find no period so remote that this method of communicating with invisible intelligence does not seem to have existed; and its universal prevalence among the ancients seems indicative of a necessity, by a law of human nature, that some channel of supernal wisdom should be constantly open to man through which he might receive instruction adapted to the ever-varying circumstances and exigences of individual, social, national life.—*Wm. Fishbough.*

Trial and Triumph.

The Spiritual gospel 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 Register! join ye with us in echoing the harmonic sounds of this everlasting gospel, and in preparing for the great "conflict of the ages."—U. C.

Divine Love.

Enough that the Great Father loves *all* his children with an undying, inexhaustible affection, which many waters cannot quench, nor floods drown, and which sin itself has no power to diminish. Enough that all his providences tend invariably to some kind and degree of good, forever and ever. Our soul is made glad within us, and shouts with an interior joy for what unknown mercies must eternally be measured out, and what more than puny human thoughts are in the GREAT EVERLASTING LOVE.—W. H. Fernald.

GENERAL REGISTER.

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

PUBLIC SPEAKERS.

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

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

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

NORMAL.—Ira Hitchcock, J. D. Gage, Oneida; Mr. and Mrs. U. Clark, Auburn; H. K. Park, Baldwinsville; G. Weeden, Morris; A. E. Holbrook, Watertown; B. H. Davis, Poughkeepsie; A. G. Abbott, Hopkinton; A. M. Potter, Elmira; I. V. Mapes, Webb's Mills; H. M. Stewart, Pean Yan; H. Slade, Saratoga; G. W. Taylor, North Collins; G. B. Stebbins, Rochester; Mr. Plumb, Holly; H. W. Fish, Cortland; John Page, Elba; D. Lester, Mexico; Mrs. Frances Bond, Lockport; O. Abbott, Buffalo; J. Francis, Stockholm; Miss Amelia J. Dods, Brooklyn; O. B. Scott, Woodville; C. H. Baldwin, Napoli; A. Hogeboom, Erieville; M. Wright, Victor; John Ganswyk, Syracuse; M. Sheldon, Delphi; P. B. Randolph, Stockbridge; O. H. Wellington, Jamestown; G. S. Hicks, Peterboro; J. F. Walker, Glens Falls.

TRANCE.—J. O. Ransom, Smyrna; Mrs. J. Crowley, Vic

tory; Mrs. Palmer, Big Flats; J. W. Seaver, Mr. Walker, Byron Centre; Mrs. Edgeworth, Rochester; S. Cooper, Mrs. L. L. Griffen, Warsaw; G. M. Jackson, H. A. Johnson, Prattsburg; L. R. Lombard, Phebe J. Howland, Mrs. Ruth Clark, West Walworth; W. O. Moffit, Pulaske, Mrs. H. Halsted, Ledvard; H. Stodard, Miss Hines, Watertown; Mrs. Robins, Colbrook; Mrs. L. A. Bulfinch, Mrs. H. Leiber, Spafford; A. Barbor, Scott; S. P. Hamlin, O. Curtis, Solsville; Mrs. Tuksbury, Mount Morris; Mary Jane King, Auburn; L. B. Hyatt, Mrs. H. Goodrich, Ithaca; Dwight Broadrick, Little Falls; Mrs. E. Woollen, North Scriba; R. G. Livingston, Genoa; Miss E. Lowe, Leon; Mrs. P. Chappel, Pheonix; H. Northrop, Georgetown; Mrs. A. Mapels, Milford.

MASSACHUSETTS—Normal.—A. E. Newton, L. B. Monroe, John Hobart, H. F. Gardner, J. C. Cluer, E. V. Wilson, E. S. Wheeler, J. S. Loveland, B. Danforth, Boston; D. F. Godard, Chelsea; Allen Putnam, A. B. Child, Roxbury; R. Elmer, Springfield; T. W. Higginson, Worcester; J. J. Locke, South Reading; Geo. Stearns, West Acton; J. D. Mandell, Athol; H. Barber, Warwick; L. C. Welch, Stoughton; John Pierpont, West Medford; Dexter Dana, East Boston; E. R. Eaton, South Hanson; H. L. Bowker, Natick; Cora Wilburn, Northampton; C. T. Irish, Taunton; T. T. Lane, Lawrence; C. P. Riker, Lowell; Mrs. B. B. Chase, West Harwich; E. R. Young, Quincy; H. A. Eaton, R. Hassell, F. J. Gurney, A. B. Newcomb, address unknown.

Trance.—J. R. M. Squires, Miss R. T. Amedy, Miss E. Smith, L. K. Coonley, L. Moody, Mrs. Sawyer, Miss Emma Houston, Mrs. Foster, Mrs. Young, Geo. Atkins, Miss M. Munson, Miss M. E. Brown, Miss Sarah A. Magoun, Boston; Miss L. A. Jewett, Mrs. S. M. Bliss, Springfield; C. H. Crowell, Watertown; Mrs. J. W. Currier, Lawrence; Miss Vesta J. Burrell, Randolph; H. P. Fairfield, Greenwich Village; N. S. Greenleaf, Lowell; Mrs. J. Puffer, North Hanson; G. Goward, Stoughton; Almira Pease, South Wilbraham; Miss Whipple, Mrs. Nickenson, Worcester; J. L. Potter, Ware; Miss S. M. Johnson, Medford; W. W. Perry, North Bridgewater; Mrs. F. B. Felton, Northampton; Mrs. L. Johnson, Mrs. Barber, Mrs. J. Baker, Dudley; Geo. Hitchcock, Geo. Upham, Brimfield; S. S. Upham, Randolph; J. H. Harris, George W. Keene, addresses not reported; H. A. Tucker, Foxboro; A. C. Robinson, Fall River; Miss Lizzie Doten, Miss B. A. Rider, Plymouth; J. H. Currier, Lowell; T. C. Moody, Salem; Miss Fannie Davis, Milford; Miss E. E. Gibson, Barre, Mrs. E. Clough, Charlestown.

VERMONT—Normal.—T Middleton, Mrs. Hull, Woodstock; H. Elkins, Williston; Mrs. F. O. Hyzer, Montpelier; D. Chapin, Huntington; H. P. Cutting, Castleton.

Trance.—Miss A. W. Sprague, Plymouth; Mrs. M. S. Townsend, Bridgewater; Mrs. S. A. Horton, Sudbury; Mrs. A. B. Manchester, West Randolph; Mrs. M. F. Brown, Mrs. Cook, Rutland; Mrs. M. A. Brown, Sandusky; J. Rodgers, Bethel; Mrs. Electa B. Bemis, Dummerston; Miss S. Bradley, Dover; Mrs. G. Pratt, West Braintree; Mrs. Wilber, Williston; Helen Temple, Bennington Centre; Mrs. A. P. Tompson, Waterbury; Miss H. M. Eddy, Huntington; A. E. Simons, Woodstock; Mrs. E. Cushman, Ripton; B. V. Wright, Montpelier; Mrs. Z. Lamb, West Randolph; Mrs. Payne, Leicester.

NEW HAMPSHIRE.—Normal—Mr. Elliot, Franklin; J. P. Boody, Laconia.

Trance—W. Brown, Drewsville; Mrs. Danforth, Misses Hollis, White, Houstin, Mrs. J. B. Smith, Manchester; J. H. Randall, Winchester; J. H. Shepherd, South Acworth.

MAINE—Normal.—Jabez C. Woodman, Portland; Gibson Smith, Camden; M. Taylor, Bradford.

Trance—H. G. Cole, Portland; H. Cutler, A. P. Pierre, Belfast; G. B. Hopkins, Oidtown; Mary Moran, Hallowell; R. M. Smith, Hampden; Mrs. A. C. Cram, Mrs. Haskell, Bucksfield; J. L. Lovell, Yarmouth; Mr. Rockwood, Mrs. Pray, Mrs. Keen, Augusta; Miss E. Cunningham, Bradford; J. N. Hodges, Monroe; Mrs. C. F. Works, Bangor.

RHODE ISLAND—Trance.—Mrs. Mary A. Macomber, Olneyville.

CONNECTICUT—Normal.—H. B. Storer, George Beckweth, New Haven; Leo Miller, Hartford; J. L. D. Otis, Norwich; C. W. Burgess, West Killingly, J. H. Curtis.

Trance.—Mrs. A. M. Middlebrook, Bridgeport; Mrs. E. D. Simons, G. M. Rice, Williamsville; S. Miller, Levi Kinney, Tompson; Mrs. H. Puffer, Hartford; Miss Howe, Windsor; Mrs. J. S. Miller, New Haven; J. Pettis, Putnam; Mrs. Wood, Daysville; Mrs. H. M. Tuttle, Winsted; Miss M. Beckweth, New Haven.

NEW JERSEY.—Normal—S. B. Brittan, G. C. Stewart, Wm. Miller, Newark; Mr. & Mrs. A. J. Davis, Orange.

PENNSYLVANIA.—Normal—Mr. Rhen, Dr. Harvey, J. E. Churchill, and others not reported, Philadelphia. A. M. Townshend, New Brighton; B. Davis, Rockton; Harvey De Wolf, Northeast; Gerome Fuller, Cornelia Kinney, Spartansburg; W. Clark.

OHIO.—Normal—O. L. Sutliff, Ravenna; Wm. Hueston, Perrysburg; J. S. Finny, Amherst; H. Tuttle, Berlin Heights; F. Gale, Columbus; H. F. M. Brown, J H W Toohy, Cleveland; L. E. Barnard, Mr. Robertson, Dr. Morrison, Akron; Almon Gage, Hamilton; B P Barnum, Rochester; S P Leland, unknown; Mrs Kellenberger and Matthias, Chillicothe.

Trance—V C Hunt, Madison; Mrs. Warner, Milan; A. B. French, Farmington; O P Kellogg, Newton Falls; Mr. and Mrs. A. Parker, Selma; Mrs. Whipple, Starkie; Dr. J. Cooper, Bellefontaine; H. C. Clark, Auburn; Mrs Carter, Pittsfield; G Pond, Mrs. M. Sargent, Marion; L. Harris, M. Vincent, M. Scott, Berkshire; W. H. Crittenden, Grafton; E G. Walcutt, B. W. Freeman, Wm. Robertson, Columbus; Dr. Mason, Maumee City; Mrs. L. Baker, Painesville; J. B. Campbell, Mary Amphlet, Anna M. Carver, Cincinnati; Lovell Bebee, North Ridgeville; Miss Bartlett, Green Springs; M Gray, Mrs M Smith, Harmony; Mary Hause, Mary Van Syckle, S Van Syckle, Mrs H Williams, Marengo; A A Pond, New London; Mrs S M Tompson, Toledo; Mrs H M Miller, Ashtabula; W A Hume, Cleveland; Miss J E Burdick, Clyde; L M Andrews.

MICHIGAN.—Normal—Warren Chase, G W Nichols, A. P. Averill, J. M. Preebles, Battle Creek; Elder Farley, Burr Oak; H. Foster, Mendon; H S Dille, Three Rivers; Mrs M J Kutz, Ionia; F L H Willis, E B Loudon, Coldwater; E Case, Jr., Osseo; M Van Avery, Madison.

Trance—A. B. Whiting, Brooklyn; J. S. Brown, V Jamison, Mrs. Eastman, Albion; C. L. Colvin, Pontiac; Mary E. Avery, Bellevue; Maria C. Pease, Miss J Fowler, Adrian; E. Woodworth, Leslie; Wm. Orr, Monroe City; Mr. and Mrs. Bates, Coldwater; T. H. Graham, Mrs. Camp, Dover; George Shaffer, Cambridge; C. Wykoff, Sarah J Hallenback, Ypsilanti; Mrs D Chadwick, Lindon; P Johnson, Laphamville.

ILLINOIS.—Normal—R. O. Old, Mr. Trusdell, Elgin; J. C. Smith, Judge Boardman, Ira Porter, Waukegan; H Snow, Rockford; O J Mullen, J B Cutler, Bethel; T G Foster, Mendota; W Hammond, Wayne Station; Samuel Clark, Beaverton; Libbie Higgins, H H Tator, Chicago.

Trance—J. P. Greenleaf, Lasalle; Mrs. H. E. Clifton, Dundee; S. Park, Poplar Grove; Isabella Scongall, Miss Hulett, Rockford; Mrs. Abbey Warner Smith, unknown; C Linda, Alton; Mrs McCoy, Daysville.

WISCONSIN.—Normal—N. P. Talmadge, Fon du Lac; C. P. Stanfield, unknown; E B Wheelock, Madison; J Baker, Cooksville; G W Hollister.

Trance—Mrs C M Stowe, FonDuLac ; A. J. Clarke, Milwaukee; Miss Laura De Force, Lacrosse ; Emma Jay Bullene, Geneva ; Caleb Miller, Elkhart.

INDIANA.—W. A. Peffer, J. Merrifield, Mishawaka; Elder Fish, Goshen ; M. F. Shuey, Elkhart ; Mrs Mary Thomas, Richmond ; Mrs J R Streeter, Crown Point ; Mrs P Pierson, Knightstown ; A P Bowman, Angola ; S Niles, Mrs E L Tallmadge, Laporte ; A. G. Parker, L. Anderson, T W Cook.

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

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

TENNESSEE—Normal—J. B. Ferguson, Nashville.

IOWA—Dr. N. Adams, Miss Oliver, J S Harper, J T Rouse.

MINNESOTA—D B Thayer.

SOUTH CAROLINA—Normal—Joel M. Clayton, Waihalla.

GEORGIA—W F L Andrews, Macon.

CANADA WEST.—J Baker, Cookstown.

TRAVELLING—R. P. Ambler, L. J. Pardee, John Mayhew, Mrs. Van Dusen, Mr. and Mrs. Morell, F L Wadsworth, J M Holland, J B Lewis. Mrs Frankenstein, Mrs A E Kingsbury, Mrs C M Hawley, Mrs Ostrander, Mrs Frances E Hyer, Mrs D C French, N Frank White.

Total normal speakers reported	182
Total trance do do	226

Whole number do do	408
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Reports unavoidably incomplete from every part theof country.

REGULAR MEETINGS.

NEW YORK. CITY—Dodworth Academy, 808 Broadway ; Dr. R. T. Hallock, Secretary. Lamertine Hall, 8th Avenue. Hope Chapel, Broadway.

Brooklyn, Troy, Utica, Syracuse, Oswego, Auburn and about one hundred and fifty other places in the State.

NEW ENGLAND—Boston, Lowell, Worcester, Springfield, Hartford, New Haven, Bridgeport, Providence, Portland, Augusta, Bangor, Manchester, Montpelier, Burlington, Rutland and about two hundred other places.

WESTERN STATES—Cincinnati, Dayton, Columbus, Cleveland, Detroit, Chicago, Milwaukie, St Louis and 300 other places.

SOUTHERN AND MIDDLE STATES—Nashville, Memphis, New Orleens, Macon, Baltimore, Philadelphia, Newark, and 50 others.

Whole number of places where meetings or lectures are regular or occasional, 1500.

MEDIUMS—TEST, HEALING ETC.

There are diversities of gifts and operations.—PAUL.

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

Test.—Mrs Kellogg, G A and A N Redman, J B Conklin, Miss Cole, Mrs Malone, Mrs Morris, Mrs S A Graham; Miss S J Irish.

Healing, etc.—Mrs French, Mrs Tower, Mrs Gourlay, Mrs Bradley, W C Hussey, Mrs Norris, Mrs Reed, John Scott, Mrs Mitchell, Mary Towne, Julia Lounsbury, Mrs Leon, Mrs Lines, N Wheeler, Mrs Chapin, Mrs Rodgers, R P Wilson, W O Page, Mrs S R Page, A G Wolf, I G Atwood.

Healing, etc.—N W Bruce, Lockport; A G Fellows, Albion; A B Smith, Rondout; Mrs Gay, Canastota; Mrs Goodrich; Ithaca; H M Dunbar, Penn Yan; Mrs Susan Corwin, Dr Price, Mrs Barnes, Syracuse; I D Seeley, Milford; J B Hartwell, Smyrna; C S Johnson, Mrs White, A B Graves, Nelson; Dr Kenyon, Albany, J Beagle, Niles; W Livingston, A Stodard, E Acker, Poughkeepsie; A M Convis, Bridgewater; Mrs Loomis, Willowvale; Mrs Griffin, Elba; T B Edgerton, Jamesville; Dr P P King, King's Ferry; Mr Long, Corfu; S C Kingsley, North Stockholm; Dr E Andrews, Albany, N Y; N F Robins, Colbrook, J Bentley and P Curtis, Utica; H Merrill, A C English, Batavia; Mrs S Chamberlain, Le Roy; Mrs Tuttle, Byron; Mr and Mrs Swain, Buffalo, W F Van Vleck, J F Carter, Laona.

Test tipping.—Mrs J R Robertson, Syracuse.

Writing, etc.—Sarah E Griswold, Batavia; Mrs Phillips, Pheonix.

Physical Manifestations.—Sarah Brooks, the Davenport, Buffalo.

MASSACHUSETTS—Boston—Test.—Mrs A L Coan, Mrs W R Hayden, Mrs Bean, Mrs Covert. Test Trance.—Mrs Snow, Mrs Burt, Mrs Knight, Mrs Conant. Healing.—Charles Main, W F Osburn, Mrs C L Newton, W E Rice, H C Gordon, Mrs Kemlo, J W Greenwood, Mrs Dickinson, Mrs L B Smith, N C Lewis, A B Newcomb, Mrs Phelps, H E Atwood, Mrs Richards, Mrs and Miss Waterman. C H Crowell, Mrs B K Little, W H Nutter, J T G Pike, G Atkins, Mrs E B Danforth, C C York, Mrs E E Richar's, Mrs Breman, Mrs L F Hyde, Mrs P Clark, Miss Moulton, Mrs A W Deiafolie, J Estes. Answering sealed letters.—J V Mansfield. L L Farnsworth Painting.—Mrs Kendall, Mr. Wolcott. J D Styles, writing.

Healing.—J A Bassett, Wm Holland, Salem; Mrs Patt, Malden; Mrs Young, Charlestown; Mrs Dexter, Warren; Mrs Sidney, Fitchburg; Mrs Nightengale, West Randolph; Mrs G W Walker, Lowell; D R Stockwell, Webster; Mrs Amsden, Barre; Mrs Barber, Dudley; J Jamison, Oxford, Mrs H Alleoud, Roxbury; A Smith, Mansfield; Mrs L Tribou, Hanover; B H Crandon, Plymouth.

Test.—C H Foster, Salem. Rapping.—Mrs Johnson and Healy, Dudley. Physical.—S Fish, Miss Ide, Webster. Writing.—Miss S Ide, Webster; Mrs Barber, Dudley; Mrs Prouty, Brimfield; Mrs Hall, Warren. Trance.—G Upham, G Hitchcock, Brimfield; Mrs Cheeney, Athol.

RHODE ISLAND.—Healing.—Mrs Frances H Green, Providence; J C Grenell, Newport.

CONNECTICUT.—Healing, etc.—Mrs J R Metler, D Norton, John R Reade, Mrs S F Perkins, Hartford; Calvin Hall, Somers; A C Stiles, Bridgeport; Emeline R Merritt, Windsor; Mrs Wood, Daysville; D D Cady, Putnam.—Trance.—L Kinney, S Miller, Mrs Guile, Tompson Raps.—Miss F Jordon, New Boston. Writing.—Sarah Dearth, Tompson; Mrs Pettis, Putnam; W Keigh, Mrs N A Keith, healing, etc, Tolland.

MAINE.—Healing, etc., Mrs J W Snow, Mrs M S Merithew, Mr Stevens, O B Lane, Bangor; Mr Bremhall, Belfast; Caleb Thomas, Camden; Susan W Jackson, Hampden; R Severance, Bradford; B Colson, Monroe; J C Rand, Troy; Mrs Slite, Portland. Trance, etc., J W Curtis, Mrs A Stevens, Bangor; Mrs Leach, Brewer; Mrs Thomas, Elsworth. Rapping, etc. Mrs J H Brown, Mrs E R Pierce, Bangor; I P Cotton, Searsport.

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

VERMONT.—Healing, etc.—Mrs Hall, Woodstock; J M Holt, Bridgwater; Lucy Cook, Montpelier; Mrs Whitmore, Reading; Mrs Cady, West Windsor; Mrs Cunningham, Gaysville; J Eastbrook, Troy; A F Stevens, Danby; E A Smith, Brandon.

Arm-imprints.—Miss Coggswell, Middlebury.

Writing.—Miss M Leavens, Berkshire.

Tongues.—Mr Davis, Barnard.

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

PENNSYLVANIA.—Healing, etc.—T S Chase, Mrs J S Johnson, and others not reported, Philadelphia, Mrs Ward, Carbondale; Mrs Washburn, Bradford; Mrs Woodard, Fleet, Scott, near Carbondale.

OHIO.—Healing, etc.—Dr. J Cooper, J Miller, R Pash, Emma Shaffleton, Bellefontaine; G C Eaton, Mrs L Tucker, Cleveland; J E Morrison, Akron; Mrs M Barrett, Geneva; Mary Phillips, Conneaut; J Justice, Fremont; Mrs M Tuttle, Clyde; W H Brown, Gainsville; Mrs Shakspeare, New Falls; J S King, Ravenna; E M Cook, Mansfield; Mrs E Garner, Cardington; Mrs K Smith, Marion; John Walters, J W Reed, Chillicothe; J M Campbell, Fort Kerney; G H Stewart, Clyde.

Painting.—G E Walcutt, Columbus; A H Lind, Elyria; J Cooper, Bellefontaine.

Improvising.—Miss Burdick, Clyde.

Test.—B Barker, Columbus; Mr and Mrs Williams, Bellvue.

Physical.—Mrs Earle, Newton Falls; Smith's Spirit Rooms, Cardington; Van Sickle's Spirit Rooms, Berkshire.

MICHIGAN.—Healing.—Mr and Mrs Dr Irish Ann Arbor; N Clark, Hudson; A Chase, Cannonsburg; G Bannell, Moscow; W W Curtis, R G Spaulding, J C Murco, Jonesville; Mrs Fowler, Mr Mosher, Mosherville; E C Dunn, Battle Creek; D P Kellogg, Saline; M E Dunn, Mr Sibley, Adrian; H Slade, Albion; Mrs Hawkins, White Pigeon.

Trance.—Mr and Miss J S Tuttle, Detroit; Mrs Scott, Palmyra.

INDIANA.—Test, etc. Mrs Mc Kellips, Mrs Parton, Laporte.

Healing.—Mrs F M Shuey, Elkhart; J H Hill, C Elliott, Knightstown; Mr and Mrs Howard, Indianapolis; J Auddleston, Dublin.

Trance.—Mrs W Bement, Mrs Thomas, Mrs E Carr, Mishawaka; Mrs Webster, South Bend; G H and A B Stockam, Lafayette; Cathcart's Spirit Rooms, Laporte; A F Talmadge, healing, do.

ILLINOIS.—Healing.—J H Mendenhall, J J Richard, Peoria; Mrs A Swift, Aurora; Mrs E M Marvin, Belvidere; Mrs N Ladd, Rockford; A Severance, Mrs E Vesper, Dixon; Emma E Pitcher, Chicago; Ruth M Wonsor, Erie.

Painting.—W Anderson, La Salle.

WISCONSIN.—Healing.—Mrs Palmerter, Racine; Mrs P Bachelor, Oshkosh; Mrs A C Giltner, Waupum; Mrs Ferguson, Monroe; Dr Lathrop, Janesville.

Trance.—Mrs Walter Hyde, Pierceville.

IOWA.—Healing.—I Tompson, Richmond; Mr and Mrs Holton

MINNESOTA.—Dr Woodworth, Lake City.

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

Number of mediums reported, 303.

Total mediums and speakers reported, 711.

Reports necessarily imperfect from all sections.

Journals, Wholly or in Part Spiritual.

The *Spiritual Clarion*, published every other week, one dollar, U. Clark, Auburn, New York. See the last page of the cover of this Register.

The *Spiritual Telegraph* and *Fireside Preacher*, the veteran of Spiritualism. Weekly, two dollars, Charles Partridge, 428 Broadway, New York.

The *Spiritual Age*. Weekly, two dollars, W. H. Chaney, 14 Bromfield street, Boston.

The *Banner of Light*, a weekly journal of Romance, Literature, General Intelligence, reports of sermons, lectures, etc. Two dollars, Berry, Colby & Co., 3 1-2 Brattlestreet, Boston, Mass.

The *Sunbeam*. Batavia, N. Y., Dr. C. D. Griswold, a sound Spiritual Journal; one dollar a volume.

The *Christian Spiritualist*, L. F. W. Andrews, Macon, Ga. One dollar and fifty cents.

The *Practical Christian*, semi-monthly, one dollar, Adin Ballou, Hopedale, Mass.

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

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

The *Radical Spiritualist* is a small monthly, fifty cents, Butts & Green, Hopedale, Mass.

PUBLICATIONS ON SPIRITUALISM.

All Spiritual and reform books, pamphlets and periodicals can be sent by mail by:

Bela Marsh, 14 Bromfield st., Boston, Mass.

S T Munson, 143 Fulton st., New York.

or U. Clark, Auburn, N. Y.

\$1.00.—Tiffany's Spiritualism, Capron's History of Spiritualism; Brittan and Richmond's Discussion; Davis' Great Harmonia, 5 vols., 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; Hudson Tuttle's Arcana of Nature; Mrs Hatch's Lectures.

\$2.00.—Fernald's Compend of Swedenborg; Davis' Revelations.

\$1.25.—Edmonds & Dexter, on Spiritualism, 2 vol.; Mrs. Crowe's Night side of Nature.

50 cts.—Fishbough's Macrocosm, Spear's Spirit-Messages, Tuttle's Spirit Scenes; Tuttle's Life in the Spheres, Robinson's Religion of Manhood, Hammond's Pilgrimage of Paine, Post's Voices from Spirit World, Ambler's Spiritual Teacher, Davis' Spiritual Intercourse, Harris' Hymns for Spiritual Devotion, Cridge's Spirit Intercourse.

75 cts.—Harris' Epic of Starry Heaven, Lyric of Morning Land, Wisdom of the Angels; Adams' Psalms of Life, Hymns and Music, for spiritual meetings; Lewis' Spiritual Reasoner, Hammond's Light from Spirit World, Ballou's Spirit Manifestations.

\$1.50.—Harris' Lyric of the Golden Land; Healing of the Nations, by Tallmadge and Linton; Spirit Messages from John Quincy Adams.

\$1.75.—Dr. Hare's Spirit Manifestations."

63 cts.—Allen Putnam's Natty, a Spirit; Rev. H. Snow's Spiritual Intercourse, Gridley's Astounding Facts, Wilson's Spirit Discourses, Hammond's Spirit Philosophy.

38 cts.—Seeress of Provost, Henk's Spirit-Voices with tunes, Packard & Co.'s Spirit-Minstrel, with music; Brittan & Hanson's Hartford Discussion.

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

25 cts.—Brittan's Reply to Butler, Brittan's Reply to Mahan, Brittan's Review of Beecher, Putnam's Spirit Works, Adams' Seventeen Objections Answered, Woodman's Reply to Dwight, Biography of Mrs. Metler, Hume's Antiquity of Coins, Davis' Cause and Cure of Evil, Dr. Hallock's Road to Spiritualism; Danskin's How and Why I Became a Spiritualist.

15 cts.—Newton's Ministry of Angels, Adams' Letter to the Church, What's o'clock, Mrs Hatch's Lecture, Toohey's Review of Dwinell, Partridge's Spiritualism.

10 cts.—The Clarion's Spiritualist Register, Newton's Answer to charges.

☞ POSTAGE on works costing from 10 to 15 cts about 3 cts; from 25 to 50 cts., 6 to 9 cts; 50 to 75 cts. 9 to 15 cts 75 cts. to \$1.00 15 to 25 cts, and up in proportion.

SCHOOLS.

Dr. O. H. Wellington's Institute, Jamestown, Chautauque county, N. Y.
 Jason F. Walker's, Glens Falls, N. Y.
 Joel Tiffany's, Balston Spa., N. Y.
 Harmonial School, Harmonia, Mich.
 New England Union University, not complete; J. L. D. Otis, Norwich, Conn., Agent.

Spiritualists in America.

Maine.....	50,000	Louisiana.....	20,000
New Hampshire.....	25,000	Arkansas.....	3,000
Vermont.....	30,000	Ohio.....	200,000
Rhode Island.....	10,000	Michigan.....	80,000
Massachusetts.....	150,000	Indiana.....	60,000
Connecticut.....	30,000	Illinois.....	100,000
New York.....	420,000	Wisconsin.....	80,000
New Jersey.....	6,000	Iowa.....	26,000
Pennsylvania.....	40,000	Minnesota.....	4,000
Delaware.....	3,000	Missouri.....	32,900
Maryland.....	9,000	Kansas.....	2,000
Virginia.....	10,000	Nebraska.....	2,000
North Carolina.....	5,000	Florida.....	1,000
South Carolina.....	3,000	Texas.....	25,000
Georgia.....	7,000	California.....	40,000
Kentucky.....	11,000	Oregon.....	2,000
Tennessee.....	22,000	New Mexico.....	2,000
Alabama.....	8,000	Cuba.....	1,000
Mississippi.....	20,000	South America.....	20,000
The Canadas.....	42,000		
Total number of believers.....	1,600,000		
Increase during the year.....	160,000		
Nominal believers.....	5,000,000		
<hr/>			
Spiritualists, Eastern Continent.....	800,000		
Number now living supposed to recognize the fact of spirit intercourse.....	15,000,000		

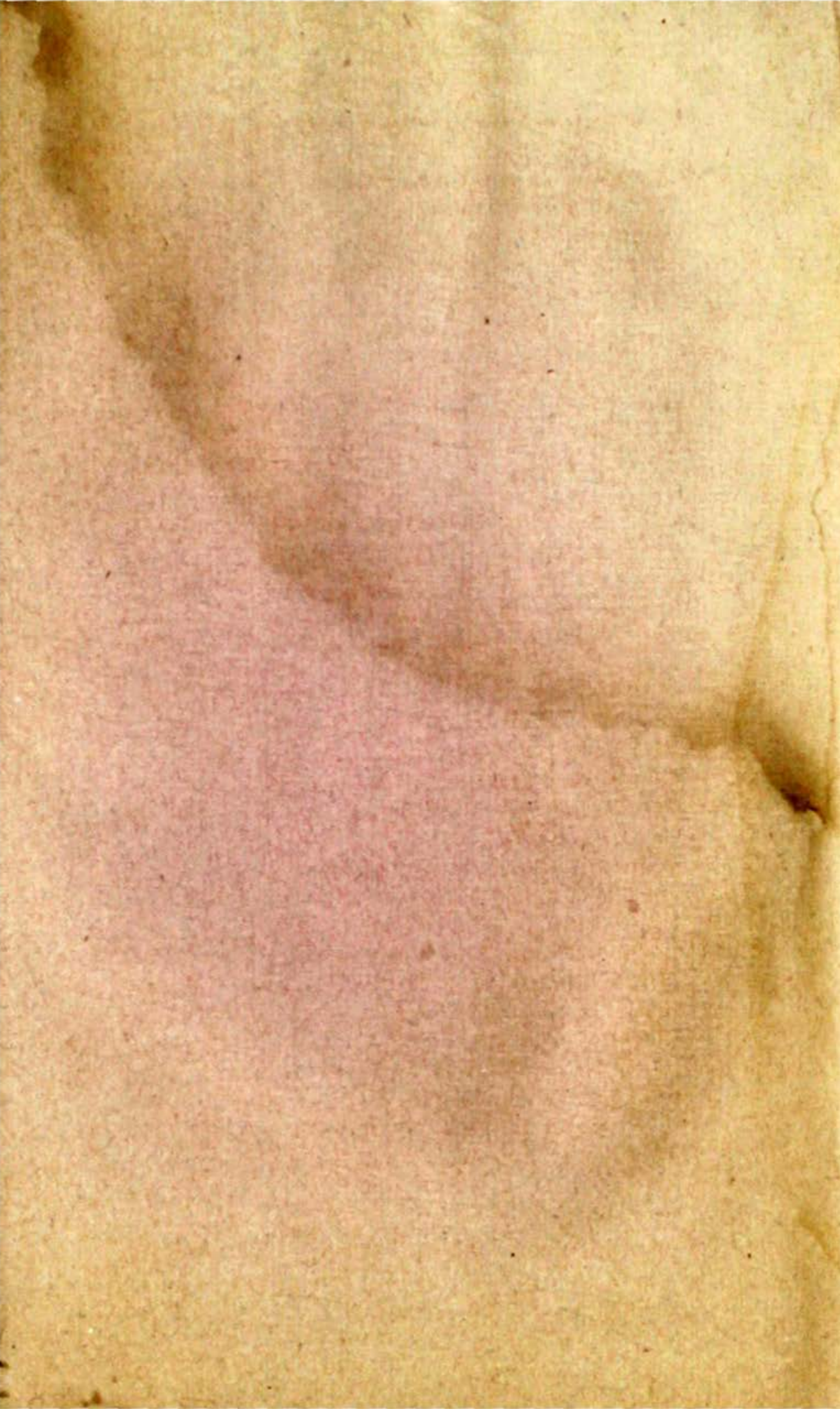
Population of the United States.....	30,000,000
Christian communicants.....	5,000,000
Non-professors out of the Ark of Safety, whom Spiritualism seeks to save.....	25,000,000
<hr/>	
Entire population of the Globe... ..	1,000,000,000
Professing Christians.....	50,000,000
Supposed to be genuine Christians... ..	5,000,000
Of doubtful destiny, according to Orthodoxy.....	995,000,000!

Summary.

Whole number of Home and Foreign Journals, in part or wholly devoted to Spiritualism, about 30, reaching over 200,000 readers; books and pamphlets, 600; places of meetings and lectures in America, 1500; speakers reported, 408, probable number in all, 1,000; mediums reported, 303, probable number, 50,000; schools, 3, and one Collegiate Institute contemplated; several humanitarian movements and associations; actual believers, 1,600,000, nominal, 5,000,000.

For the terms of this Register, see first page of the cover; for terms of the Clarion, last page of cover.

“God bless every body!” is my fervent prayer. Why, this new found religion of Spiritualism, makes me as happy as I possibly can be on earth. Everything looks beautiful in its radiant light; all nature is melody, and every soul to me is an organ of celestial music.—*P. B. Randolph.*



THE SPIRITUAL CLARION,
A JOURNAL OF
Distinctive, Harmonic and Eclectic
SPIRITUALISM.

PUBLISHED EVERY OTHER SATURDAY.

URIAH CLARK, EDITOR.

Mrs. Clark, Miss M. J. King, Assistants.

CONTRIBUTORS.—Cora Wilburn, J. S. Loveland, N. Frank White, Miss Laura De Force, Judge Edmonds, H. B. Storer, Ella E. Gibson, Leo Miller, Sarah E. Mann, Miss Fannie Davis, E. S. Wheeler, E. Case, Jr.

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For other Spiritual papers, see Register.