

SPIRIT VOICES.

Vol. 1.

OCTOBER, 1885.

No. 10.

THE AUTOBIOGRAPHY OF LEMIRA WILLIAMSON;

OR THE

WEB AND WOOF OF AN EVENTFUL LIFE.

CHAPTER II.

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That only longs to find its rest
In the eternal stillness
Of the earth's cold and quiet breast.

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and beautiful in nature, and if she had only married differently might have made her mark in the world.

Let any one enter her habitation in the later years of her life, and he would have been indeed fortunate if he had escaped without being obliged to listen to the dismal recital of the wretchedness which the demon rum had brought upon her family. All her hopes were blasted even before she had reached middle life. Little time did she get for rest, say nothing about enjoyment. She had five children of her own besides those of her husband's by his former marriage to care for. How many times have the groans of the dying, mingled with the curses that fell from the lips of the drunken husband, yea, even drunk and cursing while his own children were dying. Kind reader, you may think my grandmother guilty of the worst form of ingratitude, as you listen to her repinings, the sad tale of a life of sorrow, and say within yourself, Why not be thankful for the many mercies that have been showered upon her? Why not thank God for the many blessings of life, and accept with patience the bitter as necessary discipline? How easy to moralize with regard to the shortcomings of others, and how exceeding hard to put ourselves in their places. We should probably have done just as they have been forced to do. Could we but understand one another perfectly, how slow would we be to judge those we consider unfortunate. We would learn to pity those upon whom we now heap contempt, and would strive to make their lives happier, rather than seek to render them still more wretched by our base insinuations. We are apt to show very little mercy to the criminal, although he may be the victim of circumstances beyond his control. Let us learn to be more charitable towards all, and seek in every possible manner to reform the unfortunate around us. Above all, let us not condemn others while our own lives are filled with glaring faults. Let us drop the mantle of charity over poor Mrs. Williamson, and listen patiently as she rehearses again and again the story of her wronged and blighted life.

(To be continued.)

THE ANNALS OF THE TLASKANS, OR THE HISTORY OF TLASKANATA.

WRITTEN BY GEO. A. FULLER, UNDER SPIRIT CONTROL.

CHAPTER IX.

THE NEW ORDER OF ZERTOULEMITES.—RISE AND FALL OF THE SECOND KINGDOM.

3050–3074, *A. T.* Zannotl reigned twenty-four years. He wielded a sceptre of iron, and bent the entire kingdom to his will. Cruel, harsh, relentless, unprincipled, ignorant, and superstitious,—a fit subject to develop and establish a kingdom founded upon priestly devices. Immediately after he had been crowned he issued the following edict: “Tlaskans! Zannotl speaks,—his word is law. Listen, and remember what he says! The voice of the king is the voice of the priesthood, and the priesthood echo the will of Zertoulem and Omn. Place offerings of fruits and flowers upon the altars in all your sacred temples, and let animals be sacrificed at the appointed times. Neglect not your duties as declared unto you by your High Priest. Keep also the sacred temples filled with the best products of the land, that

the Holy Order of Zertoulem may not want. Neglect these commands, and death awaits you. Neglect even the most trifling duties imposed by our most holy religion, and you are at the mercy of the Sacred Order of Zertoulemites. Zertoulem once said, 'Neglect not, O man, your duties toward man, but perform them willingly every day, for on their performance depends your happiness now and when Omn takes you.' Zertoulem's words are Zannotl's words, and, come what may, shall be enforced. Your duties towards man will be made known by the priesthood. Fail not to obey their commands."

Before the decree of Zannotl the people bowed as they would at the will of Heaven. Only one dared to raise his voice against the religious tyranny of that age, and that one was Zecontretl, the oldest son of the king. He was about twenty years old, and was beloved by all the people for his many acts of kindness manifested towards the poor and unfortunate. He refused to obey the commands of the priest, and to officiate in the ceremonies in the temples. He had been educated by the priesthood, but his reason rebelled against the superstitions that had sprung up around the once pure and simple religion of Zertoulem. The king summoned him to appear before him, and said: "Zecontretl, son of Zannotl, you have been educated in the religion of your ancestors. Dare you now to disobey the solemn obligations of the priesthood? Dare you oppose the voice of Zertoulem? Answer, ere it is too late, and consider well your words." Then replied the noble-hearted youth, "Father, you have commanded me to appear before you, and I have obeyed. Now you command me to reply to your interrogations, and my answers shall come from my heart and soul. Fearless of what may lie before me, I am sure I dare disobey unwise commands, and also break even the most solemn obligations when that which lies underneath the obligations is sufficient not only to wreck the body but also damn the soul. I answer that I will not only defy the priesthood, but will also even defy the king of Tlaskanata if he stands between me and what my soul says is right. I also affirm that I will not heed the voice of Zertoulem when his words are turned from their original significance that they may serve the cunning devices of a wily and unprincipled priesthood. I know full well that Zertoulem reminded us often of our duties towards man, and of our sacred obligations to Omn. Did he not say, 'Omn needs no sacrifice. He simply demands that man shall perform his entire duty towards man. Seek ye those who are in trouble, silently aid them, and Omn's smile will rest upon you.' These are Zertoulem's words, and these shall ever be my guide."

At the conclusion of these bold and noble words, an aged priest, who had been leaning against a column and listening to all that had been spoken, cried out in a loud voice, "Thou art a vile heretic; thou heedest not the voice of the king, neither the voice of Omn, Zertoulem, or the priesthood. Thou art unfit to live. Thou should'st die." Then the king rises from his throne, and lifting his right hand towards heaven, pronounces this sentence upon his son: "Zecontretl, you fear not Zannotl; you fear not the priesthood; you fear not Zertoulem,—neither do you fear Omn! Then you are not worthy to live. Therefore you shall die. But that you may know how blessed it is to live, you shall die by pieces. O, holy Priests of Zertoulem, Zecontretl is no longer my son. Take him—he is yours. Do your

work, but keep the spark of life in him as long as possible. Zecontretl, the curse of an insulted father rests upon your head. O, may the outraged Omn give your soul into the hands of Tha, to be tortured forever. Priests of Zertoleum, do your work well, and may the remainder of his life be to him a foretaste of what lies before him in the next world."

[The death of Zecontretl was induced by the most fearful tortures imaginable. We have it described in detail in our MSS., written by the old Tlaskan historian, but such heartrending barbarities we deem it wise not to print. Therefore, we omit the passage detailing the sufferings of this old martyr.—ED.]

Let us return to Zannotl. After the death of his son, he became more heartless and cruel than ever before. He caused many to be arrested, tortured, and put to death upon the slightest suspicion of heresy. A warlike nation of the North-west caused considerable trouble among the inhabitants of that section. At the head of a large army, he starts out to conquer the race, but was beaten in the first battle, taken prisoner, and then was roasted alive, and served up at a great feast. Thus ended the earth experience of one of the worst monsters the world ever knew.

3074-4012, *A. T.* Chionlen, the younger son of the king, a man of very little intellect, in fact almost idiotic, exceedingly licentious in all his habits, was crowned king upon the death of his father. He caused all the books in the kingdom of Tlaskanata, save the writings of Zertoulem and the Shushastana, to be burned. Thus were destroyed the Records of the nation's history, the discoveries in art and science, and many other valuable contributions to literature, of a most remarkable nation. One library, that occupied four very large stone buildings at Thalonque, and completely filled with books, was the most complete in all the kingdom. These books, written upon prepared barks, hides, and cloth, were used to keep the sacred fires burning in the temples of the land. It took four months to consume all those volumes.

During this reign the new Order of Zertoulem flourished, and the nation was governed by the priesthood. The schools were all closed, as the priests had declared that "knowledge was unnecessary, and detrimental to the growth of the kingdom," and when the king finally died, from excessive indulgence in strong drinks, the nation was enshrouded almost completely with darkness, and nowhere could a ray of light be discovered. Such a condition would seem hardly possible, but this was accomplished by complete obedience to priestly rule.

(To be continued.)

THE young men of the future have got to look sharp. In the seminaries and colleges whose doors have been opened to girls, it is a notable fact that the girls this year have got away with the honors by a large majority. As there is no institution thus opened which will close its doors against the girls, young men would do well to take their lessons in time. The girls have knocked the college doors open to stay, and what is more, they are there to make good use of their opportunities. — *Inter-Ocean*.

POSTAL DISCRIMINATIONS.

INJUSTICE OF THE PRESENT LAW—FAVORITISM TO WEEKLIES—FACTS AND FIGURES.

The postage on second-class matter—*i. e.*, regularly issued periodicals not primarily devised as advertising sheets of a business—is one cent a pound. This postage is sufficient to carry a paper anywhere with one exception, and in that exception lies great injustice to publishers. If the paper happens to be published at a place where there is a carrier delivery, it can be mailed to any point outside of that place for one cent a pound; but if sent to an address in the place it requires one cent for two ounces. In this respect the law is not astonishing, for the reason that it might be impracticable for carrier offices to deliver any mail at so low a rate as one cent a pound. The law, however, does not stop here, but proceeds to admit one set of papers (*viz.*, weeklies), at the pound rate.

Therefore, if a publisher happens to be issuing a weekly at New York, all his mail is taken at one cent a pound; if he happens to issue a monthly, a fortnightly, or a daily, he must pay one or two cents on each paper delivered in New York, but only one cent for a pound of papers going to San Francisco, Brooklyn, Boston, New Orleans, or other points outside of New York.

MANIFESTLY UNJUST.

This is manifestly unjust, there being no good reason why a weekly publication should be favored specially.

The theory of the law, that the Government encourages the production of papers as educational agents, and that weeklies comprise the bulk of legitimate and beneficial publications, is absurd upon an examination of facts. By discriminating in favor of weeklies and against all others, such publications as Harper's Magazine, Cassell's Magazine, Lippincott's Magazine, The Atlantic Monthly, The Art Age, Spirit Voices, The Art Interchange, The Art Amateur, Decorator and Furnisher, Art and Decoration, American Medical Digest, Babyhood, Demorest's Magazine, Frank Leslie's Popular Monthly, Floral Cabinet, L'Art de la Mode, Literary News, Magazine of Art, Power, Spirit of Missions, are excluded from the privileges extended to weeklies. These publications certainly benefit the public as much as any of the weeklies. Theoretically the law is unjust; practically it imposes an excessive tax on publishers who issue monthly papers, and in consequence gives undue advantages to publishers of weeklies.

OBJECTIONS TO A UNIFORM RATE.

The objections to a uniform rate for all second-class mail matter are chiefly those of economy. The New York Post Office is opposed chronically to reductions in postal rates, and Mr. Pearson believes in improving the service to the point of perfection before the public is benefited by reductions. This is a question of policy, and lies with Congress to determine. Still Mr. Pearson's views have great weight, as the New York Post Office is conducted in a conservative manner, and in the Department its decisions have a reputation for soundness and carefulness; so much so that in knotty questions its view of the case is accepted generally by the Department. The New York Post Office may be expected to oppose any change that will further reduce the revenues of the office, and will be alarmed at the prospect of changes, even though equality of treatment to all publishers demands them.

SOME ILLUSTRATIONS.

In the present instance the objections to a uniform rate are more numerous than convincing to the publisher, who is bearing the burden of an unjust law. To understand the situation, a few illustrations may be taken.

One thousand copies of Harper's Magazine weigh about 700 pounds. The postage on these at the present rate is, if delivered by the cheapest possible means (pri-

vate firms of carriers who work in competition with the post office, and find it profitable to do so), would be one cent each, or ten dollars. If the post office carries them it would be two cents for each magazine. As a number weighs over two ounces, the postage would be twenty dollars. If the magazine happened to be a weekly, [e.g., Franklin Square or Seaside Libraries,] it would be carried by the post office for seven dollars. Therefore, on every 1000 copies of the magazine which are delivered, the publishers are forced either to employ some irresponsible private firm, or submit to a tax of \$13 for the privilege of being delivered by the post office as weeklies are delivered.

Many weeklies weigh nearly as much or more than any one magazine and almost every four copies of a weekly, *i. e.*, the aggregate issues of one month, will weigh more than any of the monthlies.

Every issue of the Iron Age, as a weekly, weighs about as much as a single copy of Harper's Magazine. Still the Iron Age is delivered in New York City for one cent a pound. The Art Age, The Art Amateur, Art and Decoration, and many others, all weigh less than every number of the Iron Age, but they pay two cents a copy postage, and it pays one cent a pound. The Art Age is delivered through the post office. The postage on 1000 subscriptions to city addresses aggregates in a year \$240. If the Spirit of the Times were to pay the same rate of postage on its weekly edition, its postage bill on 1000 subscriptions would be \$1,040 annually. It pays, in fact, less than \$100 for over five times the same total bulk weight as the Art Age.

One thousand copies of the Art Interchange—a fortnightly—weigh about 160 lbs. The present postage is one cent each, or ten dollars a thousand. The Art Interchange does not differ in general features of size and weight from the majority of the weeklies. But a weekly pays only one cent a pound, so that on a single issue the post office charges one of two papers that are alike \$1.60 for delivering 1000 copies, and the other \$10, showing the enormous difference of \$8.40. In a year this amounts to \$218.40 for each thousand subscriptions, or about eight per cent. of the subscription receipts.

This unjust discrimination is true of every publication not a weekly, without reference to its weight. The law, as it now stands, for fallacious reasons, compels all publishers to work on unequal terms as regards weeklies—the weeklies having a decided advantage.

DISCRETIONARY POWER OF THE DEPARTMENT.

It is a question, not easy of determination, to what extent publications which do not use it now would use the post office for city deliveries were the rate made uniform for all. To guard against imposition, power of construing the law rests with the department, and it decides what publications are issued in good faith, and it excludes from bulk rate postage all papers which are advertising sheets primarily. The same judicial function can be as readily exercised with regard to papers which might seek to make improper use of a uniform rate. All quarterly publications issued as advertising ventures would come in this class, and outside of these the office stands in little danger. It is not likely that daily papers would use the post office, and there are not many monthly, semi-monthly and quarterly publications which have ventured to trust their deliveries to private firms. These would not increase the labors of the office by a reduction of postage, nor would all of those which would be transferred from private firms be delivered to the post office, were the rate uniform, upon the same day—nor would any two except in rare instances.

Each publisher knows his own situation in this matter, and figures tell him that unless his periodical is one of the fortunate weekly class he is paying comparatively an exorbitant sum for post office service, while others get similar service on much easier terms. Congress, at its coming session, should remedy this injustice, and make the rate on papers uniform, whether they are weeklies or not.

INSPIRATIONAL POEM.

[To Mr. and Mrs. A. E. MANUM and their son, Fred, of Bristol, Vt., were the following lines written through the medial hand of Mr. JOSEPH D. STILES, of Weymouth, Mass., from their translated household idols.]

Above your heads, in fields of light,
Float our immortal banners bright,
On whose emblazoned folds appear
The names of children, loved and dear,
Who in life's fair and beauteous morn,
To scenes of higher life were born;
And who return this hand to move,
Again undying love to prove.

Your beautiful of earth and true,
Are vanishing from mortal view;
Passing beyond the things of time,
To things more happy and sublime;
Ye may not sense with outer sight
The nearness of those forms of light
Who stand by you in bright array,
The guardians of your night and day.

The buds of your material bowers
Have blossomed into beauteous flowers;
No wintry frost, nor chilling blast,
A blight upon their bloom can cast;
Beneath the guardian's life and care
Of angels beautiful and fair,
In greater power will they unfold
Away from earth, so drear and cold.

As you behold friend after friend
Into the vale of death descend,
Remember they in spirit rise
To higher spheres and fairer skies.
The life-bridge they have only crossed,
To meet the loved, but not the lost;
All broken segments in life's chain
Kind heaven will reunite again.

And never think yourselves alone
When those in heaven you call your own
Are hovering o'er you night and day,
To keep your feet in wisdom's way;
For love dies not in human hearts,
When death the soul and body parts;
For love's a flower to mortals given,
That it may blossom up to heaven.

The tiny blossoms gathered in
From fields of sorrow, woe and sin,

To well-filled graneries above,
The garner-house of so much love,
Make fragrant still your paths of life,
And drive away all clouds of strife;
That viewless army, passing by,
Leaves something, you to satisfy.

Dear father, mother, brother Fred,
From heaven, our happy home, o'erhead,
We fly, on shining wings of light,
Because our presence you invite;
Softly we enter in your doors,
Lightly we tread upon your floors,
And in some treasured empty chair,
A saintly one is sitting there.

And yet ye catch no outer view
Of those loved ones who visit you,
Whose faces glisten on the walls
Of mem'ry's ever-sacred halls;
Whose little merry angel feet
Make music beautiful and sweet,
As gladly, noiselessly they glide,
To be good angels by your side.

'Then do not entertain a fear
But that we all are happier here;
That we the Better Life have found,
And 'mong the saintly ones are crowned;
And never speak of us as dead,
Forever from your vision fled;
But think of us with joy and pride,
As having lived,—but never died.

Yes: think of us as living still;
As climbing up progression's hill;
As gems on heaven's immortal brow,
Who shine and glimmer for you now,
As when they rested 'neath the smile
Of your dear love on earth awhile;
And who will never leave your side
'Till death bears you across the tide.

And then how happy we will be,—
A reunited family:
For there, in Heaven's resplendent home,
Our God will give you back your own;
The idols of your soul's best love,
A place will find for you above;
When, parents dear, and brother Fred,
No words of parting will be said.

Editorial Department.

EDITORIAL CORRESPONDENCE.

At last the Camp-meetings have closed, and the people are fast leaving for their homes. How strange it seems to one who has been camping for nearly three months, to be on the eve of departure, for more substantial homes than those offered by camp-meeting cottages. Yet nearly two months will elapse before we shall reach our home to take our place in the editorial office of *SPIRIT VOICES*. Two months of hard work in the seance room and on the platform lie before us; work amid the Granite Hills of New Hampshire and the Green Mountains of Vermont. The work before us at present is to take a retrospective view of the weeks just passed at Queen City Park.

It was a lovely day when our little party, consisting of Henry Clay Stevens, Esq., a prominent Attorney from New York City, Miss Rathburn from New Jersey, Dr. Amsden and myself, started from old Sunapee on our long journey northward. The grand old mountains never seemed so beautiful as on that day. Many of the maples had donned their richest garments of gold, purple and crimson, and the asters and golden rod by the wayside never seemed so beautiful as then. How pleasantly the hours glided by, the companionship of genial souls hastening on their flight.

As the sun was sinking to rest beyond the purple peaks of the Adirondacks, old Lake Champlain, like a burnished sea of silver, came into sight. Our train being late into Burlington, the train for the Park had left, and our party secured a barouche and we all enjoyed the drive of about two miles and a half through the loveliest section of New England, and although we were both hungry and tired, we arrived in the best of spirits at last upon the consecrated grounds of dear old Queen City Park.

We found Mr. and Mrs. A. E. Lamb expecting our arrival, and were soon shown to our rooms in "Forest Home" cottage. Allow me to state, by way of parenthesis, that our stay at Queen City Park was made doubly pleasant by the many little acts of kindness manifested toward us by brother and sister Lamb. Their home has always been a retreat for all spiritualists, and honest mediums find in them the truest of friends.

But, we seem to hear the reader asking, what did you see at Queen City Park?

First, let us say, the scenery there repays one well for the visit; no more beautiful place in our opinion is to be found in New England. At the east and north we have Camel's Hump and Mt. Mansfield. Before us lies Shelburn Bay, and beyond the broad, heaving bosom of Lake Champlain, like a mighty wall to keep out intruders, rise the grand old peaks that form the far-famed chain of the Adirondacks. We have sat for hours on the bluff, rising some seventy feet from the shores of the Lake, and looked out upon the ever-changing scenes before us. These sublime manifestations of nature not only chain the eye and excite the imagination, but also bring a most restful and peaceful influence to the tired and weary ones of earth. Fleeing as we did from a position where we had been overworked, we found rest,

perfect rest, such as we could have found nowhere else. It seemed as though we had drifted away from the bickerings and inharmonies of the world and had entered an enchanted region of perfect peace and good-will, a land where all felt the Divine humanity stirring within their bosoms. To us this seems the most sacred place on earth, and every bush and tree upon the grounds seems like a burning bush, redolent with the inspiration of heaven.

But, again, we seem to hear our readers ask, were these natural attractions all that interested you at Queen City Park? and we answer, even if these were all, they were sufficient to repay us for our journey, for what on earth is better than peace of mind? and when that is found, there certainly is heaven. But this was not all; the natural beauty of the place attracted some of the most cultured and refined spiritualists in our country. To meet with them, to grasp their friendly hands, to look into their intelligent countenances, and to listen to their earnest conversation upon all the living topics of the hour, transformed this camp-ground into the Mecca of our soul. Also, these conditions paved the way for the grandest inspirations; we can truly say that we were proud of all our speakers who occupied the rostrum while we were present. They all sought to enlighten, uplift and benefit humanity, and their soul-stirring eloquence will never be forgotten. Mrs. F. O. Hyzer pleased many with her transcendentalism; Mrs. Fannie Davis Smith charmed all with her eloquence; Capt. H. H. Brown fairly outdid himself in the elucidation of the great problems of the hour. Miss Jennie B. Hagan, in both lectures and poems, won the admiration of all. And let us never forget Joseph D. Stiles, that most marvelous medium of the present century. At one time, the last public service here, he gave 218 names of spirits who were present. Every time we meet him we are filled with awe and wonder as we think of the wonderful gift he is possessor of.

Many mediums were present, and although most of the people were not looking after wonders and signs, yet they were quite well patronized. As representatives of the healing art, may be mentioned Dr. E. H. Amsden, of Manchester, N. H., Mrs. Dr. Turner of Montpelier, and Dr. Brown of St. Albans, Vt. All of these mediums seemed very busy, and we heard much good spoken of each of them. Physical mediums had two representatives, Mrs. Maud Lord and Dr. Amsden. Mrs. Lord's seances were crowded, and more than general satisfaction was given. Dr. Amsden held many seances, and every time the room was filled, and the people were convinced of the honesty of the medium. A bright and successful future must lie before this young worker in our ranks.

During the time we were at the grounds Mrs. Mary Eddy Huntoon was the only representative of the materializing phase of mediumship. Her seances attracted many visitors and many reported that they fully recognized friends that appeared. Let us not forget Mrs. Carrie E. S. Twing, the remarkable writing medium. All of her time, was taken by earnest investigators, and excellent results were obtained by many. Dr. J. V. Mansfield, the Spirit Postmaster, was located at "Mountain Home." His genial face was like a benediction from heaven. His lovely spirit and his wonderful phase of mediumship endeared him to all the campers. Lack of space forbids our extending this notice and mentioning other mediums and workers. Full reports have already appeared in the pages of the Banner of Light.

Let us close by saying that we came here wearied, tired, and somewhat discouraged, but we leave with renewed energy to continue our work for humanity, and through the years that come we shall always look back with pleasure to Queen City Park, and especially the meeting of 1885, as one of the oases in the desert of our life. And through all the coming years we shall turn toward that spot as devoutly and reverently as does the Mohammedan to Mecca.

GEO. A. FULLER.

Forest Home Cottage, Queen City Park, Sept. 13, 1885.

RENEWAL OF SUBSCRIPTIONS.—WHO WILL RE-ENLIST FOR ANOTHER YEAR?

TO OUR SUBSCRIBERS.—Only two numbers more of this magazine are to be issued before the first year is completed. In our prospectus we promised that we would give our readers at least thirty-two pages of reading-matter monthly. We have thus far not only fulfilled that promise, but have gained almost an extra magazine by making our pages number thirty-six or forty nearly every month. We reprint an editorial from our first number, and ask our readers if we have not faithfully lived up to it:—

"Some have prophesied that 'Spirit Voices' will have a brief existence, and have also intimated that it would be well for people to be cautious about subscribing for this new magazine, citing many instances in this line during the past history of Spiritualism that have proved failures. In our Salutory, we have promised to do all in our power to make this magazine a success; and we now pledge ourselves, individually, that each subscriber will either receive the twelve numbers of 'Spirit Voices' paid for, or, in case of failure on our part to fulfil our engagement, as far as the magazine is concerned, will have the money due on unexpired subscriptions refunded. We think the above statement will make our position plain and satisfactory to all concerned."

SPIRIT VOICES has come to stay, and we believe we are not egotistical when we say we have made it a first-class Spiritual publication, and that it fills a place that none others can fill. We have tried, by sacrifices that but few know, to see the work through the year, and we feel we now have a right to call upon our subscribers to assist us by adding names to our subscription list for the coming year. When you send in your own renewal, can you not induce some of your friends to join you and send us a new club? If you cannot get up a club, can you not induce even one person to take it on trial for a year? The time for making holiday presents is fast approaching. Are you not blessed with sufficient means to send us \$1.50 for that poor friend of yours who is not able to subscribe for the magazine? By all means, if you can do no more, renew as early as possible your own subscription, for you will not want to have a break in the numbers, and we propose to discontinue all magazines when the time of subscription expires, unless they are renewed.

We propose to have a few copies of the first volume of SPIRIT VOICES bound, and shall be prepared to give the price in November number. Those who would like to have bound copies had better correspond with us at once.

B.

WE wish that all our correspondents, desirous of seeing their communications in SPIRIT VOICES, would write only upon one side of the paper; also that all notices

sent us for the different departments should be separate from letters of friendship or business. Let such notices be written upon separate sheets of paper, and on one side of the paper only. Adherence to the above rule will save us considerable trouble and hard labor.

IN our next number will appear a poem by Belle Bush. This lady has performed most valuable service for Spiritualism, not only by way of poems of undoubted literary merit, which have been published in all our journals, but also by founding a liberal school at Belvidere, N. Y., where the young, of both sexes, may acquire a liberal and unsectarian education. All Spiritualists and Liberals should sustain this noble worker in her labors for humanity. Without your help this school can never become a financial success. It is your duty to sustain it, that it may become the crowning glory of free thought.

RIGHT TO THE POINT.

In *Light for Thinkers*, Sept. 26th, we find a letter from J. William Fletcher, which contains so much truth, that we propose to give our readers a few extracts from it. We think all will agree with us when we say it is "right to the point."

"The cause seems progressing everywhere, and during the Summer very large conventions have assembled in the name of Spiritualism and progress. And I have no doubt but what much good has been done; if not apparent to-day, the future will surely develop and unfold the seed already planted. But I think that all will agree that many good and great opportunities have been lost, because of the petty personalities that too often creep into every department of truth—and in the effort that enemies make to kill some individuals, whom they may not like. The principles these condemned ones represent, often receive almost a death blow. There are very few new mediums or speakers coming forward to-day; for the moment they do, an avalanche of slander is hurled at them, from the very people they are most trying to serve. This all doubtless comes from lack of development; and in time its cause will either reform or else repudiate these excrescences that are determined to gain the mastery. A great deal has been said in some quarters on moral questions, and a demand that all teachers of spiritual truths should represent in their lives their own teaching. To this we should all heartily agree; but how about those others who are not teachers in the strict sense of the word, but who through careful canvassing get themselves into office; have they no requirements in this same direction? We say that modern Spiritualism teaches the Fatherhood of God, the brotherhood of man; that no creature is so low but that the stamp of the divine is upon his brow, if we will only strive to see it; and again, that we always must extend the hand to the down-fallen—and yet the moment the finger of suspicion even is pointed at one of our own warriors, we are the first to kick them over and out. What man or woman was ever made better by proving how bad they were? It is only by taking the down-fallen by the hand, and showing how good it is possible for them to become that any soul can be lead along the pathway to a better life. This battling, hating, hitting, and scandalizing in our ranks is both unprofitable and unspiritual, so far as its affecting ruin to the worker; this it never has done, for the American people think for themselves and no one man can guide, control, or to any degree influence public opinion. I am sure, Mr. Editor, that you will agree with me that we hold a double office; if men are better than are we, then at their feet will we sit and learn words of wisdom, while if they are truly wise and good, they will be most happy to impart—but if perchance we are better and wiser, through a broader experience, it behooves us in all gentleness, to impart to others the lessons we have gained."

THE M. S. AYER TEMPLE.

The "Temple" has been erected and dedicated. We are informed it is a magnificent structure, and no doubt M. S. Ayer is proud of the building that his gold has erected. We congratulate him upon the show it makes. It will remain a monument to his name long after he has gone to his spirit home. We wish him success in his enterprise and hope he may enjoy all the homage that poverty pays to his wealth. The high-priestess of the Temple condemns those that take a fee for their services as mediums. Well, she is one of the lucky ones that can afford to do it, that is, if her own report of her comfortable financial condition is true. M. S. Ayer was converted to Spiritualism by the trance tests of Mrs. C. H. Wildes and in the Materialization Seances of Mrs. Bliss. The society of which M. S. Ayer is president was organized in the seance room of the latter. Capt. Wm. T. Hodges was the spirit originator of it. We have not learned that either of these mediums or their guides were invited to take part in the late dedication.

B.

"A CONDEMNATION OF MEDIUMS WHO SHOW FOR MONEY."

The above is the headline of a report of the dedication of the M. S. Ayer Temple at the South End, that appeared in the *Boston Herald* Sept. 29th. If the *Herald* is to be believed, Prof. Kiddle in his speech took occasion to condemn mediums that are obliged to support themselves and their families by taking pay for the time used by investigators, in their search after truth. We cannot believe that Prof. Kiddle has been fairly represented by the *Herald*. Prof. Kiddle knows very well that mediums have no organized churches to support them, and that they are left alone by so-called spiritualists to get their living or starve as the public see fit to elect. It is a burning and everlasting shame to so-called spiritualists that the mediums, in order to "keep the wolf from the door," are compelled to charge for their services, but what can we say of those who taunt these neglected mediums with their poverty as Prof. Kiddle is reported to have done in his speech. It is currently reported that no persons will be engaged to speak in M. S. Ayer's Temple who will receive pay for their services. How the managers of this affair expect a poor lecturer or medium to get his bread and butter, or bread without the butter, we have not learned. Prof. Kiddle, our columns are open for you to set yourself right with our mediums who "take pay for their services."

B.

PRAYERS ASKED AND NEEDED BY "THE LIBERAL."—We are happy to note that SPIRIT VOICES does not have *all* the trouble there is in the world, but that some of our contemporaries are having their share. Brother *Liberal*, you have our prayers, and in all probability next month we shall ask for yours; for we have just moved into our new quarters, and have found out since moving that the building has "changed hands," and we have notice to *quit at once*. Just ten days, and now we have got to move again—the "Lord knows where." But to the *Liberal* trouble:—

"We ask the prayers of the people while trying to print a paper on an old press; last week we lost all the religion we ever possessed, thinking bad words when the

press broke down twice, without cause or provocation. We will try and work while you pray, but we hav'n't time to do both.

Later.—Since the editor wrote the above, we have had to call in a doctor for the press on two different occasions; it had two of the worse fits we ever saw, and we have seen hard ones. If this office don't get up a move in the direction of a new press, we, the foreman, will do some awful hard swearing."

IS MRS. EUGENE BESTE A SELF-CONFESSED FRAUD?

The *Boston Herald*, of Oct. 9th, contains an alleged exposure of Mrs. Beste, the well-known materializing medium. The article reads like all other so-called "exposure" effusions that generally appear in a press that makes its living out of sensation, lauding the rascally deception of those that pretend to hunt out a deceiver. If it were not for the *affidavit* of Mrs. Beste, we should pass the whole affair by as unworthy of notice, but we feel that we should be false to our mission if we did not print her affidavit and demand of Mrs. Beste to inform us whether the statements it contains are true or not. "Here it is: (the Caps and Italics are ours.—ASST. ED.)

STATE OF CONNECTICUT, COUNTY OF HARTFORD, ss. I, Eugene Beste, of the city of Washington, D. C., being duly sworn, depose and say that I am the identical person known as Mrs. Beste, the voice medium; that I have given exhibitions in Boston, Mass., Washington, D. C., Philadelphia, Pa., and Hartford, Ct., of what has been called materialization of spirits; that *I have led people to believe, and have represented that the forms exhibited at these exhibitions were the spirits of their departed friends. But I now declare that said representations were false in every nature: that the material used for said representations was a combination of thin white lawn or tulle, and luminous paint, and that the voices of said pretended spirits were simply representations of my own vocal power.* AND FROM THIS DATE HENCEFORTH TO THE END OF THE WORLD I SHALL DESIST FROM ANY FURTHER EXHIBITIONS, and furthermore the deponent saith not.

EUGENE BESTE.

Subscribed and sworn to before me this seventh day of October, A. D., 1885.

SIDNEY E. CLARKE, Notary Public.

Witnesses: Joseph H. Barnum, W. O. Burr, Herbert S. Rankin, F. H. Chapman, Jas. T. McManus.

It is hardly probable that these parties would dare to publish an affidavit like the above if it was a forgery. If it is a forgery, then Mrs. Beste has an opportunity to meet it with a counter affidavit and bring the matter where the offenders or offender can be punished for perjury.

We are not taking a stand with those that make it their business to defame mediums, but we feel we have a right to demand of Mrs. Beste an explanation. THE PUBLIC AND SPIRITUALISTS HAVE "RIGHTS" AS WELL AS MEDIUMS, AND WE PROPOSE TO STAND BY THE PUBLIC IN DEFENDING THOSE "RIGHTS." If Mrs. Beste has told the truth in that affidavit she is a base, unprincipled woman. If she signed such a paper, she is and must always have been a fraud of the deepest dye. We wait for the reply of Mrs. Beste before we say any more upon this matter. If we do not receive it before November 1st, we shall have something more to say upon this matter in the next number of SPIRIT VOICES. If Mrs. Beste does not see fit to reply, perhaps her devoted admirer, Lita Barney Sayles, that has so often endorsed her mediumship in the *Banner of Light* and other journals, may have something to "explain."

N. D. C. Department.

[MRS. A. E. BATCHELDER, Editor and Historian, N. D. C.]

N. D. C. EDITOR'S SALUTATORY.

Having been delegated by the spirit world to take up the work the past Historian has laid down, I here pledge myself to carry out the work with truth and honor, to the best of my ability. This work has been placed in the hands of unselfish and unflinching officers who fear naught, but expect to be misunderstood and misjudged by the selfish, material world. But our work is upward and onward; our faith equal to any emergency.

You have been told that "Mediumship is the corner-stone of modern Spiritualism." Therefore, it should be properly developed, and it is our purpose, through the N. D. C. and SPIRIT VOICES, to give all who come within our fold every possible aid and enlightenment. In the future, through these pages, we shall give you a monthly record of the Spiritual manifestations of interest in our Sunday circles. Our Letter-book and Records will be kept correctly, and open to any and all who doubt the accuracy of their statements.

We are none of us sufficient unto ourselves, or complete alone. We need the aid of each other to supplement personal deficiencies, and to develop all sides of character. And the unfoldment can only be harmoniously produced through spiritual culture and proper associations. It is our earnest desire, from time to time, to more thoroughly instruct you with all the aims and objects of the N. D. C.

You will not receive barren theories or dogmas, but truth affirmed; practical duties, important to a true life and a well developed organism. Therein the basis will be so clear and comprehensive that it may be easily understood by all who seek the knowledge of "Enlightened Mediumship." In the spirituality of Spiritualism we see the true home of the soul. And we promise to so live and cultivate the powers within us, which are immortal, that we may be sufficient to help others into higher conditions, that they may understand the true mission of their lives.

The N. D. C. movement was planned, officered, and is controlled, by the spirit-world. We are an army, marching on in perfect, discrete order in the battle of life, conquering all superstition, ignorance and crime. Our mantle of charity covers the whole world, and we pity even those who envy us. "Eye hath not seen, ear hath not heard, neither hath it entered the heart of man to conceive" all of the divine beauty, happiness, and perfect joy that awaits us, if we but so live,—that beautiful, progressive life beyond.

MRS. A. E. BATCHELDER.

ONE of the prominent members of the N. D. C. called upon us the other day and assured us of her interest in our work for the angel-world. Her words cheered us amazingly, but sympathy took a more tangible shape than mere words when she slipped a ten dollar note into our hand, saying as she did so, "That's the way I want

to show my confidence in your honesty." God bless her for her generosity; it gave us a good lift to meet our last Summer printing bills.

NAMES OF MEMBERS OF THE N. D. C.

Any medium who is a regular contributing member of the N. D. C. is entitled to use the names of the members in any particular town they may wish to visit professionally. We will send them free to any member upon application. We have now over 1800 names of *bona-fide* N. D. C. members, and about 30,000 names of spiritualists interested in mediumship. This offer is not made to journalists, but with a view to assisting the members of the N. D. C. to obtain private sittings and patrons for their circles, by the use of the names for advertising purposes. Address Dr. JAMES A. BLISS, Developing Medium, N. D. C., 718 Washington St., Boston, Mass.

A NEW MATERIALIZING MEDIUM.—We are informed by our agent, Dr. Parker, of Washington, D. C., that Mrs. C. E. Pennell, of that city, has developed into a fine materializing medium, and full forms are materializing in her presence. We welcome her to the field, and should be pleased to publish reports of the phenomena that take place in her circles.

It appears that some people who read the report of the N. D. C. Convention at Sunapee somehow inferred that Mrs. Mary F. Lovering, of East Boston, had been appointed permanent Secretary of the N. D. C. Such is not the case. She was elected Secretary of the Convention, but that was all. She performed her duties faithfully, and when the Convention adjourned her official work in the N. D. C. was at an end.

TO ADVERTISERS.—We have placed our advertising rates down to "hard pan." We do not propose to steal space from our regular subscribers, but we intend to add a few advertising pages to our regular number of thirty-two pages monthly. SPIRIT VOICES has a wide circulation in the United States, Canada and Great Britain, and we invite our advertising friends to use it for their advantage. The same space that would cost you \$75.00 per insertion in the Phrenological Journal, we give you for \$6.00. Give us a trial. See terms on cover of magazine.

It gives us great pleasure to announce that Mrs. A. E. Batchelder of Lynn, Mass., has accepted the position of Historian, N. D. C., and Editor N. D. C. Department of SPIRIT VOICES. Mrs. Batchelder is a lady, loved and respected by all who know her, an earnest spiritualist, a fluent writer, and so competent to fill the above positions that SPIRIT VOICES will show a great improvement in the future, through her valuable assistance. Would that all the professed friends of the N. D. C. showed themselves such tangible friends as Mrs. B. has often done. We welcome her to our work.

READ the records of the Washington, D. C., and Attleboro, Mass., Circles, published this month, and do your best to imitate their example, and form an N. D. C. branch in your city or town. We received a very pleasant call at our office a few days ago from Brother Sinclair and a few of his friends, members of the latter Circle, and if we are not greatly mistaken the day is near at hand when we can record the fact that at least one member will become a very fine materializing medium. Quite a number of the members of this circle are prominent church members. So the good work goes on.

NEXT month we shall publish "The New Declaration of Independence," and our editorial comments thereon. We regret we cannot publish it this month. It is a glorious document, and should be hailed with joy by all interested in the rights of woman, and the redemption of man.

THE *Harmopia*, published at Waco, Texas, by P. A. Richards, is certainly a model magazine, and deserves the patronage of all Spiritualists. Bro. Richards is working hard, and practising the strictest economy in order that his magazine may be a success. His labors should be rewarded, and we hope those in possession of material blessings may be moved to assist him in his work for humanity.

"SPIRIT VOICES" A MAGNETIZED MAGAZINE.—Letters from many of our subscribers, from time to time, have been received at this office, claiming that SPIRIT VOICES was powerfully magnetized for healing and developing purposes. We have never claimed this, but our readers have been positive in their assertions, and here is an extract from a letter received from B. Steadman, Tyringham, Mass.:—"Whenever my wife takes up SPIRIT VOICES to read, she gets so nervous she has to lay it down. I think it is your magnetism or that of the N. D. C. band that affects her in this manner. I wish to be remembered to the N. D. C. and wish it great success."

SPECIAL NOTICE.—We wish again to call the attention of our Washington N. D. C. friends to the fact that Dr. W. T. Parker, No. 108 Fourth St., S. E., of that city, is *our sole agent for SPIRIT VOICES, and representative of the N. D. C. for Washington, D. C.* We refer all inquirers in regard to the work of the N. D. C. directly to him, and recognize him as the head of the movement for that city; and we propose giving him full control, and our protection, so long as he faithfully performs his duties, as he has in the past, and is still doing. *While he represents us, we will not receive members from Washington, D. C., unless they are sent by him to us.*

We are ready to place the control of cities and towns into the hands of those who will faithfully work for the interests of the N. D. C. and its official organ, SPIRIT VOICES, and we invite correspondence from persons interested everywhere.

We are systematizing the work of the N. D. C. as fast as possible, and hope for great things during the coming season. Who will aid us in our work?

NATIONAL DEVELOPING CIRCLE RECORDS.

[This Department of the Magazine will be devoted to reports of Circles of the N. D. C.; also, to the experiences of members in their sittings, to prove to the world that it is possible to transmit to all parts of the country a strong magnetic, developing power. It is hoped that the members will feel that it is their duty to send their records to this office as regularly as possible. The names will not appear in these records unless by special request of the writer of the reports. If any of the readers of this Magazine doubt the authenticity of any of the records, they can be furnished with the full name and address of the party that sent the report, by applying to the Editor, Mrs. A. E. BATCHELDER, 718 Washington Street, Boston, Mass.]

CHARLEVOIX, Mich., Sept. 8, 1885.

DR. JAS. A. BLISS: *Dear Sir*,—The magnetized paper came to hand, and I believe is helping me. Have had rheumatism very bad for three weeks. I enclose 20 cents for two sheets more. I am pleased to hear that the camp-meeting at Rindge has been a success. I find an influence for good in SPIRIT VOICES. But you will pardon me if I say that the accounts of materialization seem to me very incredulous. There is a doubt lingering in every atom of my make up, which must have the most positive evidence before I can believe. This was what drove me from the church, and I have suffered terribly from their hands since. Why don't some good medium accept Ingersol's standing offer, and produce, to his satisfaction, a real live Spirit. Convince Ingersol, and you have one of the most powerful allies on the globe. I have been in sympathy with the teachings of Spiritualism for some six or seven years, and would like to see it proven more plainly to the public than it has been. Please excuse my letter, but there are more of our kind of folks here, and I feel as though I would like to talk to some one. You will hear from me again soon, with an order for some books and SPIRIT VOICES. Your doubting, but none the less true friend,

JOHN HOGAN, Box 210, Charlevoix, Mich.

WASHINGTON, D. C., Sept. 25, 1885.

We are having great success with our circles so far. All the members express themselves as being well pleased with them. We have some in our circle that see and describe spirits—also lights; others give us satisfactory communications from our spirit friends. Some of them never sat in a circle before and think it is grand. We are doing all we can for the circle and SPIRIT VOICES. I send you one subscriber and one new member. We think of leasing a hall here and organizing a Lyceum for the morning, the N. D. Circle for the afternoon, and a meeting for the evening. If we do this, we will have an opportunity to increase the N. D. C. membership. Hoping to make it a grand success, I remain,

Yours fraternally,

DR. W. T. PARKER,

Washington Developing Medium, N. D. C.

[We are pleased to notice the success of Bro. Parker, and hope that others will follow his example and do all they can to forward the work all over the country. We want a good Developing Medium in every city and town in the United States to act as our agent. And to such persons we offer liberal inducements and superior opportunities to make the N. D. C. in their hands a success.

JAMES A. BLISS, ♀ Developing Medium, N. D. C.]

COLORADO SPRINGS, COL., Sept. 21, 1885.

We received two sheets of your Developing Paper. A band of what seemed to be Aztec Indians came with it, and upon the arm of the leader was the name, "Montezuma." He placed one hand on my wife's head, the other on her right arm. Her hand was greatly exercised, and finally was controlled and wrote considerable. She afterwards was controlled to talk. The table was tilted and wheeled about, and followed one of the sitters out into another room. I am very pleasantly influenced, but am not inspired. We are greatly encouraged by these grand results. Please

send us two more sheets of Developing Paper, also one year's subscription to SPIRIT VOICES; and still further, please enter us as members of the N. D. C. for one month. There are a good many persons here that are on "the anxious seat," and we expect to send you a large list of members in a short time. W. L.

MILAN, OHIO, Sept. 21, 1885.

I have now sat for development alone for the last seven months. I sit Sundays at 3 P. M. and Thursdays at 8 P. M. I see spirit forms and hear rappings. I want to develop the slate-writing phase. Yours truly, M. C.

ATTLEBORO, Mass., Sept. 11, 1885.

Dr. JAMES A. BLISS,—Dear Sir: At eight last evening our branch of the N. D. C. met for the first sitting as such, one of the members having been absent. The magnetized paper seemed to have the desired effect in producing a great deal more power in the way of influencing the person whom we had supposed by previous sittings would be the special medium. At any rate, or to say the least, it certainly appeared plainly—together with the acknowledgment of this medium of its effect upon her—that the magnetized paper is not a humbug. There seemed also to be present several new and powerful spirits, three of whom she recognized as of the Indian race. (She saw them clairvoyantly.) I fear I shall make this letter too lengthy, yet I cannot easily refrain from telling you of one funny thing that happened, viz.: One of our number had sat with us at several times previous in our little circles we had been having, and it seems he had been doubting all the while whether the raps we had been having were genuine. So this evening the raps began at a time when we were not really expecting them, and this skeptical person of our number requested that they rap under his hands. So I asked the spirits if they would rap under his hands. The answer was quickly given by one good plain rap (no). We then told him they would convince him in some other way, and as soon as the words were spoken he began to cry out: "They've got me, they've got me! hold on! hold on!" And they did hold on, and compelled him to say: "Good evening, friends—how are you strangers?" I returned the salutation (and so did some others), and shook hands with the spirit I suppose through him, (I sitting next to him); but they held him fast, and he could not get his hands off the table until the person on his left took them off at his request. It had such an effect on him he had to go out of doors to get fresh air. I do not give his name for the reason that he charged us all to keep it a secret, for he thought he had acted foolishly. I do not send this for publication, but am in hopes to have something at a future time that may be of some use. Yours truly, A. S.

AN "OVERLOOKED" LETTER FROM A VETERAN MEDIUM. "BETTER LATE THAN NEVER."

BRO. BLISS:—In the name of the Spiritualist and Liberalist Society of Flint, I tender our heartfelt thanks for your most excellent letter, which was gladly read and gladly received by us. It did us good. Let me thank you on my own account, for it helped to vary the exercises, helped to make them interesting, and to encourage our friends here, and (now say I am selfish, and laugh if you like), helped me by its magnetic power.

You will think it was the spirits out of the form. I don't know it wasn't, but I believe the real health, and psychical force came from the spirit animating the form of Jas. A. Bliss. To me you are a grand magnetic healer and helper, and I am off guard so much, and throw away vitality so often, especially in getting earnestly talking, and receive so little in return, that I am always glad if in the realms of Time ever gain a little strength. Really, if I was wealthy, I should think I owed you for a

treatment. I am so positive (possibly you might call it another name not as mild), that I find but few who give me any strength. When I do, I say Thank you, and so here I say it again. I am not afraid to say anything I believe. I regret to say that the mass out here are not as great readers as I might wish. Some are. They are a splendid people here any way, and I meet with them to-night for the last time. I am sorry to say I didn't get a chance to see the "Voices," they were so readily taken. I hope I shall have more eternity over there, that I may have time to read and think. I saw your picture to-day in possession of one of our veteran spiritualists, Mrs. Bigelow. I have looked up the Scripture passages in your Riddle. So have some of my friends. With thanks.

C. FANNIE ALLYN.

WASHINGTON, D. C., Oct. 1, 1885.

I have been appointed Historian for the Washington N. D. C., so report progress. The Circle held on Sunday, Sept. 27, was duly opened by singing. An invocation was offered by Mrs. Dr. Parker, under spirit control; after which the spirits manifested their presence in various ways, and so strong that all present felt their influence unmistakably. Some saw and described them; others felt the touch of spirit hands, and nearly all saw the magnetism while the spirits were magnetizing the water upon the altar. This manifestation was described as a ball of fire, about the size of a saucer, floating just over the vessel containing the water. A little child came and controlled Mrs. Parker, who wished the fact of her coming to be reported to you, as you had sent her here to see how the circle was progressing. She declined to give her name, but said she would do so the next time she came. [I think the spirit was my darling little spirit daughter "Sunshine." Should be pleased to learn from the spirit whether it was or not.—James A. Bliss.] She gave a number of excellent tests, one of which I feel will be of interest, so I will relate it. The spirit of a gentleman, calling himself "George," came to a lady present, bringing with him another spirit that called himself "Will." The latter spirit was dressed in military uniform. The lady to whom these spirits came has lately joined the N. D. C., and knew nothing of Spiritualism until she came to the Doctor a few months ago for a treatment. The spirit "George" she recognized as her husband, but failed to call to mind any one by the name of "Will." The spirit named "Will" then said to her, "Tell Fannie that she would be all right in a little while;" the lady knew to whom the spirit referred, but did not know who he could be, until the next day, while talking the matter over with Dr. Parker, it suddenly occurred to her that the spirit was an uncle to Fannie, to whom the message had been sent, but one whom she (the lady) had never seen, but simply remembered having heard her friend mention the fact that her Uncle Will was a soldier. This proved to be a very satisfactory test to the lady, as it proved to her that it could not have been mind-reading, as she had been formerly inclined to think.

Our Developing Medium, Dr. Parker, has not yet succeeded in getting a hall, so he will hold the meetings at his parlors, 108 Fourth St., S. E., until further notice.

MRS. C. E. PENNELL, *Historian, Washington N. D. C.*

WHAT THEY SAY OF US.

The September number of this excellent magazine contains the opening chapter of "The Web and Woof of an Eventful Life;" a continuation of the *Tlaskan Annals*; an article by James A. Bliss, arguing that mediumship is the "Key of the Kingdom of Heaven;" a report of the Convention of the National Developing Circle at Sunapee, and a variety of other entertaining and instructive reading. Its "Message Department," a new feature, gives communications from David C. Densmore, Lucille Western, and others.—*Banner of Light*.

The *Peacemaker*, Oct. number, says: "It is pleasant to have the general commendation of the press. Among some of our excellent exchanges is *SPIRIT VOICES*, Boston, Mass." We note with pleasure that this publication, and the society it represents, have the rule: "To advocate that all wars shall cease, and that all quarrels shall be settled by arbitration," and that "As ye would that men should do to you, do you even so to them," shall be the rule to guide us in all our work upon earth."

Spirit Message Department.

Capt. MATT CLARY, Controlling Spirit.

EDWIN H. BLISS, Spirit Amanuensis.

JAMES A. BLISS, Medium.

[By request of the spirit-band of the N. D. C., this department has been added to our magazine. The communications are given while our medium is in a deeply entranced, unconscious condition, and he must not be held responsible for the truth or falsity they contain.]-Ed.

SUNSHINE, ROY, AND FRANKIE, FUND.

We, little spirit children, come to earth again, and we want to do something to help the poor that cannot afford to send their subscriptions and have an opportunity to read SPIRIT VOICES. The money our friends contribute will be reported every month, and used only for the above purpose. Those who wish to have the paper *free* must send their names to Dr. Bliss, and as fast as money is contributed, they will have the magazine sent to them.

SUNSHINE — ROY — FRANKIE.

EDWIN H. BLISS, *Amanuensis*.

CHAUNCY BARNES.

I thank the band having charge of this department of the magazine for the privilege of communicating with my earth-life friends. Years have passed since my work closed in mortal life, and I have again returned to assist those that are seeking for spiritual development as mediums. I know that many persons thought me a bore in their spiritual meetings, because I had peculiar ideas of my own, and such persons that are readers of your magazine may still so regard me. I had my faults and failings that I understood better when I laid aside my mortal form than I did when I inhabited it. Those failings were prominent in me, and people soon found them out. I have developed out of many of those conditions in my spirit home, and am fitting myself especially to impart some of my spirit magnetism, to aid mortals to develop their mediumship.

Although I was a firm Spiritualist and a medium, and thought I knew *all* about Spiritualism before I left the body, I found things very different than I expected. All my Christian Spiritualism that I so fondly advocated left me entirely, and I soon found that it was erroneous in every particular. I sought out the mythical personages that I had so fondly believed to be real beings, and found none of them to be realities. I very soon understood that I myself was the one to whom I should look for perfect salvation from error; and when I became convinced of that fact, I began to progress in knowledge immediately.

O, that all mankind could know the mistakes they make in worshipping "the letter" rather than the spirit! If they could feel that the "letter killeth, but the spirit giveth life," how much trouble they might save themselves, not only in this world of matter, but also in the spirit world!

I feel that the cause of all the dissension among men is that they worship the symbol rather than regard the symbol as a stepping-stone to reach that the symbol represents.

The dead Christ upon the cross is adored rather than the Christ principle in every human soul. Every soul that denies itself peace and happiness for the sake of its brother and sister; every person that does unto others what they would have done to them; every person that repays an injury received from another with a kind-

ness,—is a true Christ in himself. He that clings to the Christ, dead upon the cross, and worships that symbol, is sure to fall into error.

The symbol is a necessity for intellectual development, even as the human material body is necessary for the development of the immortal spirit; but the symbol should not be regarded equal to the real (that can only be comprehended by the use of the symbol), any more than the material body should be regarded equal to the never-dying soul or spirit. While spirit, mind, and matter of the individual are united, all are equal in importance for spiritual and material unfoldment; but remember the time comes when the material has served its time in the development of the spiritual, and becomes like an old worn-out garment. It is then thrown off, and the true soul or spirit-being still lives, and is born into a higher condition of existence. So with the symbol, and the real represented by the symbol. The symbol may perish, but the real never dies.

My earth-work was laid in the symbols; and my readers will bear with me if I have brought them forward in this my first communication for *SPIRIT VOICES*.

CHAUNCY BARNES.

SUNSHINE.

This is my own papa's hand, and Uncle Eddie says I can say just a little word to my papa and my mamma, my Margaret, my Auntie Mooney, my Auntie Lizzie and my Grandpa Foster, and, oh, lots and lots of people; Katie, my nurse, Roy and Frankie and me, all come together. O, I am so glad, for papa and my mamma will feel so glad to have me, their little Sunshine, come. I shall bring them all pretty flowers like those they put on my casket. O, I can almost remember how pretty they looked. I have been with my papa, my mamma, and my dear little brother Allie. O, aint he pretty; he sees me real often. Mamma don't love him more than she did me, nor my papa either. O, the pretty lake they named for me—don't forget, Uncle Eddie, to tell them I thank them all for it. Shining Star is with me always. We wish Auntie Mooney would hurry up and come, we want her so much. Roy is my dearest friend. Good-bye all.

SUNSHINE BLISS.

WM. H. YOUNG.

Well, Captain, I am here to say a word with your permission. Strange that such a fine, solid man as you are should have thrown up the sponge. Now it wasn't strange for me, for I was all worn out healing the sick, until there was nothing left of me but skin and bones. I tell you what it is, these magnetizers have a hard road to travel sometimes. I have healed hundreds right in a public hall, and been so played out when I got through, I could hardly draw one foot after another. I was careless and took many a cold and got full of the seeds of consumption. I had no idea I had got to leave my body (consumption is a flattering disease, you know), but I had to come to it, you bet. Well, here I am, ready to help others. To all my friends I will say, I thank you for your kind attention in my last days, but I don't forget that the 1st Association Hall was closed upon my funeral. That was rather small business. What won't men do for money? and money bought the entrance to the hall for my funeral.

WM. H. YOUNG.

RALPH J. SHEAR.

I was one of those unfortunate persons known as Materializing Mediums. I, like all other mediums, was accused of fraud, but I can say here that such accusations were false. I was sensitive and very negative, and I took on everybody's condition around me, until I contracted the consumption and passed away with it. I believe if my old manager, Dr. Frank C. Pierce, had gone on with me, that I would have been in the mortal form to-day; but he didn't, and so I am here. I do not

think I care to be burdened with another body now, even if it is handy to make yourself known to your friends with it.

I am doing all I can to help the N. D. C. to develop its mediums.

RALPH.

REV. LUTHER J. FLETCHER.

I have not been an inhabitant of the spirit world long, but I have been here long enough to understand many things that were dark and mysterious to me while I was in the form. It is an utter impossibility for mortals to fully comprehend the existence of a spirit world while they occupy their mortal bodies. I am satisfied now that it is ordered wisely that they should not, for if they should know the enjoyment I have experienced since I entered this life, the protection to human life would be very weak. I have entered a new field of study, so different from the old worn ruts I travelled in my mortal career. I have spent my time experimenting psychologically upon sensitive mortals, and I am dumb-founded to learn how easy it is for a spirit to exert an influence upon susceptible mortals. There is hardly a moment in the day that all mortals are not operated upon by the invisibles all around them.

If mortals would spend more of their time investigating this subject and less "seeking the gold that perisheth," they would be well paid for their researches.

I am now clear from the theological chains that bound me as a mortal, still I must proclaim myself to be a believer in a full and free salvation for the just and the unjust. I passed away from Franklin, Mass.

LUTHER J. FLETCHER.

SCORE ONE FOR THE REJECTED SCIENCE OF ASTROLOGY.

We clip from the *Banner of Light* the following communication. We are glad to know that Mr. Rich is willing to endorse one of the "rejected" astrologists. Such an endorsement from a clear, level-headed man is worth a great deal:—

The *Banner of Light* for Jan. 10th, 1885, contained an extended reference to the decease (Dec. 31st, 1884) and burial (Jan. 4th) of my beloved wife, Mary E. Rich.

Nov. 12th, 1884, I placed myself in communication with Prof. St. Leon, of New York City, receiving information from him on various points, together with the following "forecast," to which—as my wife was at the time perfectly well to ordinary appearance—I did not attach much credence. The sad fulfilment of the prophecy it contains is now a matter of my personal history—my wife passing to spirit-life on the evening of the very day specified in the Professor's reply:

New York, 15th Nov., 1884.

Isaac B. Rich, Esq.—*Dear Sir:* In response to your favor of the 12th inst., stating time of birth of lady, viz., 4 A. M., Saturday, 17th April, 1852, I regret to state that the planets are in a very unfavorable position as regards health, and even safety of life. They are rapidly going into excitement, and the patient requires to be kept very quiet, and free from all excitement, as there is evidence of much trouble about the heart, becoming daily more serious, and pointing to the 31st December as a period which it will be impossible to survive.

I am, dear sir, yours very respectfully,

PROF. ST. LEON.

I have had occasion several times to consult Prof. St. Leon on matters of business, and have always found his statements to be in harmony with the facts. I therefore regard him as one of the most reliable astrologers I have ever seen.

Boston, Sept. 19th, 1885.

ISAAC B. RICH.

MAN; THE VISIBLE MANIFESTATION OF GOD IN THE FLESH.

BY JAMES A. BLISS.

John x. 33-36.

The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are Gods? If he called them unto whom the word of God came, and the scriptures cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?

The above is a part of a mental battle that took place between Jesus and the Jews who sought to take his life. The time was winter — the Feast of Dedication; the place — Solomon's porch of the temple. Jesus had, a short time before this discussion, given as a lesson for the "enlightenment" of his followers, the parable of "the door and the good shepherd." The Jews were always determined to place a literal, materialistic interpretation upon the words of Jesus, and they, knowing their influence with the masses, sought to trap him in his words by compelling him to make a statement *that he was the only literal son of God ever sent into the world, by a special act of the God of the Universe.* They well knew the jealousy such words from Jesus would inspire in the minds of the ignorant, and that they would, believing they were divinely inspired, kill Jesus, and thus make an end of his heretical sayings. So they hit upon the plan of compelling him to answer their questions point blank. They said unto him: "How long dost thou make us to doubt? If thou be the Christ tell us plainly." Jesus replied that he had told them his relations to God, his father, and that they would not believe him. He then called upon them to judge him by his works, calling upon those works to bear witness of his divinity, informing the Jews that they were not spiritually developed to understand his words, but that his subjects, who had sat under his developing influences, could fully understand them. Nothing daunted by their malignity, Jesus then said unto them: "I and my father are one." Still determined to place a literal interpretation upon his words, the Jews thought they had now positive evidence that Jesus had declared himself God and immediately they took up stones to stone him.

They hesitated, and Jesus taking advantage of the delay said unto them: "Many good works have I shewed you from my father; for which of these works do ye stone me?" The Jews answered him saying: "For a good work we stone thee not; *but for blasphemy; and because that thou, being a man, makest thyself God.*" Here the Jews were correct in their charge, and the words were so correctly spoken that Jesus could do no more than justify himself in making such a claim by calling to his aid the scriptures that the Jews held as sacred. So he said unto them: "Is it not written in your law, I said, Ye are Gods?" He then reminds them that "the scriptures cannot be broken," and that if they were inspired at all that they were wholly so. Then he asks the Jews: "Say ye of him, whom the Father hath sanctified (or inspired) and sent into the world, *Thou blasphemest; because I said, I am the Son of God!*"

Mark well the argument of Jesus. He calls the scriptures to his aid where they

claim that the very Jews that sought to kill him were Gods even as he, Jesus, was a God. He did not deny that they, in their bigoted rage seeking his life, were not equal in birth to himself. He could have used no stronger argument against his being the only possible Son of God. He sought, even at the risk of his mortal life, to convince them of the fact that they were Sons of God, even as he was the Son of God. He knew that his mission was to raise man from the low, degraded condition of "a worm of the dust," that he might understand that he was the grandest, crowning work of the Divine Architect of the Universe. He must have felt that the task of convincing the Jews was a hopeless one, but his duty was plain before him, and he was determined to put forth that elevating doctrine, even though it cost him his life in the struggle.

This, then, was Jesus' offence. The Jewish priesthood had declared that man was conceived in sin, a being only fit to be condemned for crimes for which he was not responsible; that he should be made the party to suffer for the sins of his natural parents — that he was by nature depraved and a lost soul. Jesus sought to change the impression of the priesthood, and of course he was a blasphemer, at least in the eyes of that priesthood.

The occupation of the priesthood was surely to be destroyed if the lowly Jesus should promulgate the opposite doctrines to the people. The priests understood the words of Jesus better than they were willing to admit, but they thought it better to keep the masses in ignorance and let them feel that they (the priesthood) were true mediators between God and Man.

Jesus knew that he was a Son of God through his mediumship, even as I know that I am a Son of God through my mediumship. Perhaps our modern Christians will be quite as ready to stone or imprison me for such a blasphemous assertion as the Jews were inclined to do with Jesus. No doubt they would do all this, if such heroic souls as Thomas Paine, Robert G. Ingersoll, D. M. Bennett and thousands of others had not labored so diligently to upset their pretensions to be the custodians of spiritual knowledge. It is now comparatively safe for a *man to declare himself to be a Son of God* and not be called upon to offer up his life for the assertion. Jesus was far advanced in spiritual knowledge for the times in which he lived, and at the time of this discussion he was alone and unprotected. His reference to their sacred writings, that a prophet in the past, long before he (Jesus) was born had written under inspiration "Ye are Gods," and his inference that if they were Gods, so was he a Son of God, was an unanswerable argument. It was direct proof that *Man* is the positive, visible manifestation of God in the flesh; that all mankind display the handiwork of the one God of the Universe; that the God of the Universe could only be recognized through the grandest of all his works — *Man*. That through the strange, mysterious, connecting link of mediumship God could, through man, make himself known as the great inspiring power, and according to the capacity and susceptibility of the individual the manifestation would be imperfect, or perfect and infallible.

If the individual man was by the nature of his birth, and surrounding conditions after birth, dull and ignorant, so would the manifestation of God through him be imperfect; but, on the contrary, if the individual was born into material conditions

a perfect child, the result of holy paternal love, and was surrounded with perfect and liberal conditions for physical, mental and spiritual development, then, through the eternal law of growth and perfectly natural development, could the Supreme Being shine forth in the very acts of such an individual. Thus Jesus, a child of love, answers his persecutors as follows: "If I do not the works of my Father believe me not; but if I do, though ye believe not me, believe the works."

The priesthood is alone responsible for the depravity of man. They have through their selfishness acquired a knowledge of the mysteries of life, and it has been their life study how to keep the human race in mental bondage and in ignorance of their true relations to God. They have taught the people that they (the priests) have been specially "called by God" to expound his word; that they were his ambassadors; that in their hands God had placed the means of the salvation of mankind from their low and degraded condition. They have further claimed that if any dared to use their reason and question their authority that such persons should be deemed guilty of heresy and blasphemy and condemned to physical death, and that God was ready, as their accomplice, to immediately consign such souls to a literal, blazing hell, to be eternally damned. History is teeming with facts to warrant the above statements, and the torture has been applied to all who dared to relieve themselves of the soul-destroying influence of priestcraft in their attempts as individuals to receive direct inspiration from God himself.

As I said before, so I now repeat, that Paine, Ingersoll, and Bennett have been the means of throttling the priesthood and have thus given mankind an opportunity to think for themselves, and thus escape from their terrible bondage. All honor to such noble, defiant, iconoclastic, but honest men! Children yet unborn will honor their names when all mankind are united in one grand brotherhood holding direct communication with the Divine Father, without the interference of the priesthood. For then all will understand that God is the parent and that we are truly the Sons of God.

It is the duty of the "Enlightened" to seek to enlighten others. Those spiritually developed in mediumship to understand that they are Sons of God, should seek to impart that knowledge to others who are now groping in darkness. How can this be done? I make the broad assertion that no man can understand himself unless it be through the development of his mediumship. That mediumship is to him the "Voice of God" to the soul, and it must be developed, or in other words, find a means of expression. The best method of developing that mediumship is to spend all your spare time in holy meditation. Retire from the busy scenes of earth-life and invoke the angel messengers of God, and when you realize their presence by impression or some other more tangible manifestation of their nearness to you, then pour out your soul's most earnest prayer to the infinite Father and you shall receive bountifully of his Wisdom. That you receive in these sacred hours of meditation "proclaim upon the housetops."

Remember, if you are truly a "Son of God," your study should be to be like unto your sire. Seek to understand thyself that thou art a God, and that the infallible "Voice of God" is thy *Conscience*. Let your motto be: "As ye would that men should do to you, do ye even so to them."

AMONG OUR WORKERS.

During the month of September we have done very little work on the platform, but have been exceedingly busy both with writing and managing seances. While at Queen City Park we gave two lectures before very large audiences. Since then we have felt as though we needed rest from platform work, therefore have not spoken; but, in company with Dr. E. H. Amsden, have visited Claremont, Keene and Acworth, N. H., and Bellows Falls, Vt. All of the Doctor's seances have been a success, and sceptics have been specially pleased with the manifestations occurring in the light. We shall remain at Bellows Falls until Oct. 10th. Then we go to Tyson, Vt. I speak there the 11th; then to Bristol where we shall remain until the 20th. Then we go to Walden, Vt., and remain in that section until the 29th, and shall then leave for Boston, where our stay will be short. Parties desiring the services of Dr. Amsden or myself for clairvoyant examinations, magnetic treatment, lectures or seances, should address me without delay, at Dover, Mass.

Dr. Geo. S. Bronson, of St. Albans, Vt., was crowded with business while at Queen City Park. Since then he has visited the following places, professionally: Moncton, Morrisville, Eden, Hyde Park, Cambridge, and Essex Junction, Vt., and Plattsburg, N. Y., and at present writing is at Malone, N. Y.

Edgar W. Emerson has the following engagements for October: the 4th and 25th, Providence R. I.; 11th, Horticultural Hall Boston; 18th, Amesbury, Mass. While in Boston he will be at Whitlock's Fact Convention in the afternoon, and for the Horticultural Hall Society in the evening. His engagements for November are as follows: Nov. 1st, 8th, 15th, 22d and 29th at Springfield, Mass.

We would take this occasion to call attention to the fact that a new speaker has entered the field. We refer to Mr. A. B. Brown, of Worcester, Mass. From letters already received from this gentleman, we are assured of his honesty, and also of his devotedness to the cause we all hold to be dear. We predict for him a most useful life, and we trust his labors will be fully appreciated by the Spiritualist public. We hope our societies will give him a call. Read his letter in our "Letter-Box."

Dr. A. H. Richardson, after a tour to some six different Spiritualist camp-meetings, has returned to Boston, and can be found at his old office in the Waverly House, Charlestown District.

Mrs. L. A. Coffin, the well-known psychometrist, who has been summering at Gannett Cottage, North Scituate, has returned to her home in Somerville, Mass., and is ready to resume business in her specialty—in which line she has few equals.

Dr. James V. Mansfield, the world-renowned Spiritual Writing Medium, has taken parlors at 82 Montgomery St., near Tremont and Dartmouth Sts., Boston, Mass., where those desirous of availing themselves of his services may do so daily from 9 A. M. to 5 P. M. Through Dr. Mansfield's Mediumship more than three hundred thousand communications from spirits have been written, a large proportion of them in answer to sealed letters from all parts of the world, in various languages wholly unknown to himself; others in response to questions written by individuals present, and retained by them or so concealed that by no possibility could he learn their nature. An excellent opportunity is thus presented for every one to test the claims of Modern Spiritualism, which, if the experience of millions can be relied upon, are well founded, and of inestimable value to all. Terms: First communication, \$2.00; each subsequent communication, \$1.00; in answer to letter, open or sealed, by mail, \$3.00, and 12c. postage. Private seances may be engaged one day in advance, by application personally or by letter, accompanied with the customary fee for the first communication, as above specified.

OUR LETTER-BOX.

MASSACHUSETTS.—*Worcester*.—Your very kind letter is just received. Accept my thanks for the information it contained, your generous offer to notice me in the October number of SPIRIT VOICES, and also for the spirit of true loyalty which your words show that you feel towards the cause in which we are both interested. I also am made to feel that you sense the *force* and *true cause* that has led me to my present conclusions and determination to enter the lecture field. I may not succeed, but if I can get a hearing, I shall talk upon the truth of our accepted science of life and sow such seed as the Master has intrusted to my care. That some will fall on good soil, germinate and grow, I have no doubt; but the masses are as yet too material to grasp the science of life, much less the origin of, and development of such life, up to its present state and conditions. To-day, I think, we are more materialistic than any other people in this cycle of development. Like the sun in the east breaking through the fog and mist of an autumnal morning, looms the light of Spiritual development, to us unlocking the mystic vaults of the past, wherein have been kept the records of man's origin, spiritual and material growth. At the same time, and contemporaneous with such, we have coming to us a new literary era, the forerunners of which, like John the Baptist, tell us of grand and noble truths which have been kept in secret by the Eastern world, which, when brought to light, will raise humanity above the materialism of both church and state.

The individual theories of temperance in its manifold forms and method of presentation; woman's right to an equal recognition before the law, and her equality in every department of our society structure, social, moral, religious financial and political; the regeneration of political dynasties; and the development of true society conditions and social compacts, covering political and social economy in all their bearings upon human unfoldment,—all these important reforms can be reached and truly presented to the world only through one channel and that only of mediumship, which revealed to us that life originated from a Spiritual source, and that it reaches on in a continued and unbroken chain of eternal progress.

The Spirit-forces have already proved to us the immortality of man, and the desire of spirits to lift mankind out of the present into better conditions, and that I may help in this work is the reason I solicit an opportunity to talk.

Most truly yours,

A. B. BROWN.

[We have been obliged to condense the above letter somewhat and because our columns are crowded. We hope we shall receive frequent communications from Bro. Brown, and shall be only too glad to give them space in our paper.—ED.]

No. Dana.—DR. BLISS: Please send me next number SPIRIT VOICES. I miss it very much. I cannot get along without it and be happy.

H. W. JOHNSON.

[Friend Johnson,—Become a regular subscriber of SPIRIT VOICES and your "happiness" will be complete.—ED.]

MAINE.—*Camden*. Sarah E. Wentworth writes: "I was very much surprised and grieved when I read in the last number (Aug) of SPIRIT VOICES the article relating to Mr. Roberts; but feel assured that no good and true Spiritualists will ever change their opinion of Dr. Bliss and his controlling spirits. Our experience is sufficient to prove the honesty of both."

MICHIGAN.—*Vicksburg*. Henry B. Allen, a most remarkable physical and musical medium, known for many years as the "Allen Boy," writes as follows: "Two large and successful camp meetings have been held in this place. And next year it is proposed to hold a camp meeting of four or five weeks duration managed entirely

by mediums. In all my travels I have never seen a more suitable place. There are many Spiritualists in this section, and many of them have considerable means and are perfectly willing to use it for the good of the cause. There are but few good mediums here, but a meeting of this kind, properly advertised and well-managed, will draw them here from all over the country. I have been requested to write you and ascertain if the services of Dr. and Mrs. Bliss could not be secured for another season. I think the time has come when the mediums should organize and run their own meetings. I have been working in the West for the past two years and have met with grand success. If I can help you in any way in your work for humanity, shall be *only too glad* to do so."

VERMONT.—*St. Albans.* Dr. Geo. S. Bronson writes: "I send you one more subscriber to SPIRIT VOICES: send back numbers from January. I leave to-day for Malone, N. Y.; will try and obtain some subscribers there for you. I think the magazine improves with every number. May success crown all your labors."

FOSTERS, WARREN CO., OHIO, Sept. 22, 1885.

Dear Brother and Sister Bliss,—Accept my thanks for the August number. I hasten to become one of your subscribers. I want to have the reading of *Lemira's* life experiences. Send me the last number. I have been interested in the paper brother Roberts published, because he seemed to be a *friend to mediums*, but I got sick of the "Biography of Jehovah." It was monotonous repetition, silly and useless, and eventually disgusting. Enclosed, I send \$1.50 for a year's subscription.

VALENTINE NICHOLSON.

STILL ANOTHER LETTER THAT SPEAKS FOR ITSELF.

CHARLEVOIX, MICH., Sept. 24, 1885.

DR. JAMES A. BLISS, Boston, Mass.—*Dear Sir,*—I received the two sheets of Magnetized Paper yesterday noon; they have given me a great deal of relief. I enclose one dollar for 12 sheets, to be sent, four (4) each week, for three weeks.

Please send the first four as soon as you can. I also received your letter, for which please accept thanks. Your friend,

JOHN HOGAN, BOX 210.

RE-OPENING OF THE BANNER OF LIGHT FREE CIRCLE MEETINGS.—The public free meetings regularly conducted at the *Banner of Light* Circle Room were commenced at that place for the season of 1885-6, on Tuesday afternoon, September 22d, Lewis B. Wilson presiding.

The hall was crowded with interested listeners; the messages given through the mediumship of Miss M. T. Shelhamer, and recorded by Miss Emily Chace, were of marked character; the fine singing by Miss Nellie M. Day added to the harmony of the occasion; and the floral display—the gift of various appreciative friends—showed that these séances hold a warm place in the public estimation. Our thanks are returned, for these floral tributes, to Jacob Wright and Mrs. S. R. Duren, Woburn, Mass.; Mrs. S. M. Ingraham, Windsor, Vt., and others.

The following spirit-intelligences gave communications on the 22d, which will appear in the Message Department in due time: Benefice, Col. George Ward Nichols, Mrs. Charlotte Crandall, Sarah Bird, Charles Williams, Manning Leonard, Daisy to Jacob Wright of Ohio.

These meetings will be continued weekly on the afternoons of Tuesday and Friday at 3 o'clock. Public invited.—*Banner of Light.*

CREMATION OR BURIAL, WHICH? "The *Spiritual Messenger* endorses the views of SPIRIT VOICES and the *Banner of Light* in favor of cremation with the following: We say (No. 3), 'They are our sentiments too.'" *Next.*

OUR BOOK-TABLE.

INTERVIEWS WITH SPIRITS. By Samuel Bowles. Carrie E. S. Twing, Medium. pp 207. Star Publishing Co., 332 Main St., Springfield, Mass. Paper, 50 cts.

This book makes all the scenes of the Spirit World as real and natural as this our present existence. The Spirit author takes us into the company of the celebrities of other days. We find him conversing in a free and easy manner with Joan of Arc, Napoleon, Loyola, Horace Mann, Margaret Fuller, Josephus, Dante, Washington, Jefferson, Angelo, Beethoven, Hypatia, Denton, Goethe, Agassiz, Faraday and many others, upon topics of an exceedingly interesting nature. Art, Science, Political Economy and its cognate reforms, Poesy, Music and Belles Lettres, are all familiarly discussed with the world's great geniuses. It is hard for us to single out an interview in which we were specially interested, for all of them were read with pleasure and profit. But perhaps the interview with our own beloved Denton was as characteristic of the man as any. Speaking of progress as manifested in nature, how like the Denton, we all knew, does he talk: "I see nature going on and on with her story, a story which will never cease through the coming ages. The higher I go, the more glorious will be her story. In the great refining process, what seemed obscure will be made plain, and that which now baffles my skill will be like the brightness of the stars. It is good to go down to the well-spring of things, to the fountain-head, and when one problem is solved, to begin another, and so on and on without limit. Is not that grand! no one to say, thus far and no farther? no austere priest to call us sacreligious, for wishing to solve the mysteries of nature. Art, Geology, Zoology, Journalism, Music, Sculpture, and every other pursuit which seems to make us happy, are laid at our feet for us to appropriate if we will. How blind, deaf and dumb is humanity, struggling along, hoping to escape the consequences of their own sins, by leaning on an atoning Saviour! *They are leaning on broken oars*, and will find themselves in some whirlpool which will arouse their benumbed senses and teach them self-investigation and self-reliance." How natural these words sound. They have the true Dentonian ring to them. These words came from the soul of an honest man, not afraid to meet the result of his own acts in any world. No cringing slave there, fawning at the feet of an hireling priesthood—but a free man, alive to the inspiring voices of nature and ever ready to lift humanity into a knowledge of better and nobler things. We should be pleased to quote the whole of this interview, but must forbear. And this interview is only a sample of the rest of the book. There are fifty-three papers, and all of them are filled with instructive and entertaining reading. The book is one that the reader reluctantly drops at the close wishing that it were longer. How can it be otherwise than entertaining, believing as we do, that the so-called dead are able to communicate with us? for it is an account of travels and conversations in that world where so many of our loved ones have gone. Such books, making Spiritualism natural and simple, must be the means of leading thousands to investigate its phenomena.

PSYCHOMETRY; OR, SOUL MEASURE, AND RULES FOR DEVELOPMENT. Also, Proofs of its Power. By Mrs. L. A. Coffin, Boston. Pamphlet, 16 pp. Price, 10 cts.

This little *brochure* was written by one of our practical psychometrists, and is filled with instructive thoughts upon a topic that is engaging the attention of all students of psychological subjects. The proofs of Psychometry are quite conclusive—and the pamphlet, as a whole, is quite suggestive. For sale by Colby & Rich.

COMMUNISM, THE RIGHT WAY, AND THE BEST WAY FOR ALL TO LIVE. By Alexander Longley, St. Louis, Mo. Pamphlet, 108 pp. Price, 25 cts.

Communism is attracting the attention of the thinkers all over the world. Many plans have been suggested for co-operative work. The ideas of Mr. Longley seem as rational as any we have ever read. He defines communism as meaning "that people should live and work together for their mutual happiness, assistance and support, hold all their property in common for the use of all, and each work according to his ability and receive according to his wants." Communities on a small scale may succeed, but it is our opinion that the world is not as yet sufficiently developed to enter into a rational communism. The time may come when all will labor together in love—but that as yet is simply an Utopian dream. We extend to all reforms our warmest sympathy—and believing communism to be right in principle—we simply say, may the day of its adoption draw nigh.

THE GOLDEN GATE. Published every Saturday at 21 Montgomery Avenue, San Francisco, Cal. J. Y. Owen, Editor; Mrs. Hattie P. Owen, Assistant. Terms \$2.50 per annum.

The first six numbers of this excellent weekly journal lie upon our table, and, judging from their contents, we should say it must win its way into every Spiritualist home. For it has only to be seen to be appreciated. Its appearance, typographically speaking, is beautiful, and its contents the best that can be written upon the subject of Spiritualism. This new enterprise in the far West has our best wishes for its financial success. With Mr. and Mrs. Owen at its head—a combination of both talent and experience—it must take its place among the great reformatory journals of the present century. The Spiritualists of the Pacific coast should rally to its material support.

FAIR PLAY. Published by the Fair Play Publishing Co., 850 Lake St., Elmira, N. Y. Terms \$1.00 per annum.

The above is the name of a new Spiritualist journal. The initial number is well-edited and its articles are all of an interesting character. We most certainly hope that this new enterprise in behalf of Spiritual thought will be sustained.

BEYOND THE VALLEY—A Sequel to "The Magic Staff": An Autobiography of Andrew Jackson Davis. 12mo, cloth, 402 pp. Colby & Rich, publishers, 9 Bosworth Street, Boston, Mass.

A long time has elapsed since a volume of such vital importance as this has issued from the press. All of Davis's works are written in a clear and pleasing manner, but this one surpasses all the rest. In the volume entitled "Magic Staff" the author has set forth in most clear and simple language the incidents of his childhood and early manhood; but in this volume the life-line is continued, and the ripened experiences of maturer years are presented in a most lucid manner. This remarkable narrative of real spiritual experiences reads like a novel. The psychological events related therein will undoubtedly be of inestimable value to all students of metaphysical science. Philosophers and scientists alike will read with profit those chapters referring directly to spiritual experiences; in fact, the entire work refers to little else, for the life of Davis seems to have been almost entirely spent in the spiritual world. We trust this volume will have a wide sale, and a well-merited popularity among the refined and cultured thinkers of the world.

OUR EXCHANGES. Just as we are about to go to press, we have received Vol. I., Nos. 1 and 2 of the *Spiritual Messenger*, a new weekly spiritual journal, published at Minneapolis, Minn. Managing Editor, F. J. York; Assistant Editor, through his medium, Mrs. Stella B. Miller, D. C. Densmore. The latter was one of our most valued personal friends, and we are happy to note that he has an opportunity to be called as a spirit to assist in editing the *Messenger*. The new journal is excellent in every respect and makes a fine start. We say, "Stick to it, even if you find it up-hill work to reach a paying basis."

We find that the editor has copied the communication of John Brown entire as it appeared in Sept. number of *SPIRIT VOICES*, also a part of Lucille Western's in the same magazine. It says respecting them, "These messages were given at the circles of *SPIRIT VOICES*, the excellent monthly organ of the National Developing Circle, and are inserted for their literary worth and sentiment, irrespective of their spirit source. Subscription price, \$1.00 per annum. We wish it every success possible.

THE leading communication in *The Truth Seeker*, New York, 33 Clinton Place, for October 10th, is a paper by Junius Henri Browne, on "The Reaction from Orthodoxy," in which Christianity and Pessimism are philosophically compared, and shown to be but outcomes of selfishness. The other articles are translations from the French of Leo Taxil—which possess more than passing interest at this time, because of his alleged return to Catholicism; "Donn Piatt and Sich," a brilliant criticism of a brilliant "crank"; "A Race Without a Religion," from a review of W. T. Hornady's "Two Years in the Jungle"; "Giordano Bruno," an account of his execution; "Catholics in the Public Schools"; "A Box of Presbyterian Blacking"; "Prayer as a Prephylactic"; "Priests in Irish Politics"; Book Notices, etc., etc. Subscription price of *The Truth Seeker*, \$3 per year.

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