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## THE WONDERS OF THE LAND OF EGYPT.

SECOND INSPIRATIONAL LECTURE ON THE GREAT PYRAMID AND OTHER ANCIENT MARVELS, DELIVERED BY W. J. COLVILLE, IN BERKELEY HALL, BOSTON.

Specially reported for SPIRIT VOICES by Mrs. Graphella Codrington Finch, Phonographer.

IN our last lecture upon Egypt we confined ourselves chiefly to making statements of a somewhat general nature concerning the ancient history of Egypt, and the existence of the great pyramid of Gizeh, as a standing monument, so long as it shall endure, to the marvelous achievements and attainments of the old inhabitants of the country of the Nile. All who have listened to our previous discourse will be prepared for all the statements we are now about to make; but those who were not here at its delivery may require a few words of introduction from us to make plain what we are now about to advance. Without wearying the patience of those who heard our last lecture by going into detail concerning its contents, we will but remark briefly, ere we pass on, that we regard the great pyramid as of almost undiscoverable antiquity. We look upon it as the embodiment in solid masonry of the far-famed "wisdom of the ancients;" we view it also as "the pillar of witness," the altar in the land of Egypt referred to in the 19th chapter of Isaiah. It is, indeed, all that Prof. Smyth and Mr. Seiss, (of Philadelphia, author of "The Miracle in Stone,") have claimed for it. Still we differ in many important points from those intensely orthodox exponents of its mysteries concerning the confirmation it brings to dogmatic and historic Christianity, *we* regarding it as a monument of *universal* import, the work of the most learned of all the secret orders of the world, not brought into existence by a miracle, or in any sense through the supernatural interposition of Deity, but erected in harmony with the exact knowledge of the most enlightened among the ancients, who possessed astounding knowledge concerning both the material and the spiritual universe. As a masonic temple, the pyramid is everywhere instinct with life; every line and curve is rife and eloquent with deepest meaning; but only they who can rend the veil of Isis, and peer behind the screen of mystery which the design presents, can come face to face with the great problem of the ages it undertakes to solve, viz.: The eternal and immortal life and destiny of spirits.

The pyramid represents to the adept the universal lodge—the blue lodge modern masons might call it—entrance into which makes one a mason the world over, and entitles the members of that fraternity to all the privileges of the craft, wherever located in any section of the earth. While modern masonry is often puerile and self-interested in some of its outward phases; while men join masonic lodges much as they join clubs on account of the joviality of their brother masons, and the external advantages they

reap as members of masonic societies, masonry was originally one with magic (not with vulgar pretence or paltry legerdemain), which to-day usually assumes the name of magic, but is only a spurious imitation of the merest fragments of wonders performed, not only in ancient times, but even at the present moment, by the truly initiated in all lands beneath the sun, but with the genuine occult science of the past. Magic, Mystery, and the Occult Sciences are synonymous expressions when rightly understood. The time undoubtedly is now fast approaching when mystery can safely be dispensed with; when "occultism" shall no longer screen from the world the science of life; but in earlier periods of human history, and especially during ages of darkness and bitter persecution, the seal of secrecy was of necessity placed upon the lips of all who dared to cross the mystic threshold which divided the common-place life of ordinary mankind from the sacred precincts wherein the arcane laws and facts of spiritual being, yea, and of physical life also, were scientifically and religiously studied. You need not resort to imagination, or even allow exact history to carry you back to any *remote* period of human experience, to find the days when a little added information was enough to subject its possessor, if bold enough to avow it, to imprisonment, and often to decapitation, or some other barbaric mode of death. If in Christian Europe, in the 16th century, the death penalty was enacted against those who dared to know more than tyrannical ecclesiastic and civil rulers would have them know, it is easy to conjecture what must have been the awful risks run by those who in the teeth of a raging mob of ignorant despots, and their vassals, dared to devote their lives to the study and practice of mysteries so occult and stupendous, revealing truths of so tremendously revolutionary a character, that had they been accepted and made common property, both the corrupt church and corrupt state, must have perished with one fell stroke from the unsheathed sword of truth.

When the pyramid was built, however, the *illuminati*, the *literati*, and the *inspirati*, (to use terms often employed to designate those who constituted the brotherhoods of knowledge upon the earth, in the days when the learned and the inspired were wont to unite their forces, that through effective combinations of power and influence, more might be accomplished than could possibly be executed by individual labors carried on by isolated persons), were not a hunted or persecuted fraternity. Time was in Egypt, and all over Asia, when the countries were governed, tradition says, by the gods. The gods were the learned, also the genuine prophets and spirit mediums of antiquity, who ruled not by force of arms, or through any bloody conquest, but through the superior force of their intelligence, and the immense psychological and spiritual power they possessed and wielded, so long as they kept themselves pure and were true in all things to their sacred trust. No one can read the annals of history without being struck with the extraordinary parity existing between the legends of one country and another. Nations widely severed by land and sea, have all similar traditions of a brighter and more peaceful age which antedated the eras of conflict through which the toiling nations have not yet passed. The mythologies abound with stories of gods and goddesses, who once ruled the world in material form; and there is a general plaint in history that the reign of just, wise, and merciful divinities is over, and that the world is now given over into the hands of the fates and furies.

There are two diametrically opposite accounts of human development, not only in the Bible but in all history. The one record tells of the rise, the other of the fall, of man; the one walks hand in hand with the natural sciences, and declares that man was first little more than an ape, both in manners, intellect and appearance; that primeval man had no knowledge of other wants than those which animals know; that he dwelt in rude caves and huts, and has through many thousands of years, gradually emerged out of the thick darkness of barbarism, into the comparative noon-day of his present civilization. This view of life accords with science; it is healthful and optimistic in its tendencies. It tells us the world grows steadily better, that man is always improving, and that we may hope in the future to more than realize in actual fulfillment upon earth, the most exalted and romantic dream or vision of poet, seer, or prophet.

On the other hand, the world abounds with ruined cities, temples, and works of art which cannot be replaced to-day. The world is a sepulchre as well as a cradle; and wherever the travelling archaeologist wends his industrious way, he finds traces in the Orient and Occident alike, of superb remains of centres of old-time civilization, eclipsing in the glory of their fruition, the loftiest and proudest attainment of England or America to-day. These two histories of man, indelibly written within the earth itself, must be read and explained together. Man is rising, man has deteriorated; but all men are not of one race, and all countries are not alike in winter or summer. The progress of mankind, and of the earth, is in circles or cycles, and these cycles are immense periods of time which are divided into spring, summer, autumn and winter. As in every natural year of 365 days and over, the flowers bloom and fade, the trees grow green and then bare again; and as the world advances through the dark night season of winter, as well as through the bright noon-tide glories of the summer, so man on his way to perfect intellectual and physical maturity, draws nearer to the goal through alternating periods of sleep and wakefulness, of rest and work. And as all parts of the world have not their annual seasons, or their day or night at the same time, so is it with the earth, and with man as a whole. The cycle has its ascending and its descending waves of influence, with which to lave the world. There are seasons occurring periodically in the history of the earth when light strikes the world from spiritual as well as solar and astral sources so powerfully, that, admit or deny the explanation given by spiritual science, as you will, the fact remains. The earth responds like an *Æolian* harp to every breath of influence that blows upon it from the higher or the nether world. Arts and sciences, inventions and discoveries, multiply and excel on every hand, and it is just at such a time that crime, poverty, distress, anarchy, accident, and disaster, coupled with epidemics of every kind, make their appearance, and threaten to counteract all the advantages and higher culture.

During the dark ages preceding the enlightenment, the earth has been in a slumbering, dormant state of intellectual and spiritual inactivity. When the world is raised from its slumber by the trumpet, in the shape of the powerful forces, which with the recurring cycle, play directly upon it, it arises weakened and sensitive; weakened through the malpractices indulged in through the period of intellectual quiescence just brought to a close, and peculiarly sensitive through the unusual amount of pressure brought to bear upon it, with the return of a special wave of

influence from the sun, and other planets. At such critical junctures in the earth's history, remarkable planetary conjunctions are discovered by astronomers, and deny it as any sceptic will, the *fact* that at such times the condition of the earth is in all things extraordinary, awaits an explanation given satisfactorily by none others than they who attribute to the rightful cause of solar inter-planetary and spiritual action, the present disturbances. Did time permit, we might pursue this theme indefinitely, and show you how in an especial sense, at the present moment, the unsettled weather, the peculiar light before the sunrise, and after sunset, which perplexed astronomers so much last autumn, the numerous earthquakes, eruptions, storms, accidents, wars, rebellions, sickness, &c., &c., are all results of the present position of four large planets. We might also point out to you how through several of the most prominent instruments of the modern spiritual revelation, all these events were foretold before 1880, and you were led to expect between that year and 1890, the very changes and disturbances which have been fulfilled to the letter, and are still in course of fulfillment. Thousands of years ago the wise men of the East computed the duration of spiritual and astronomical cycles, and imbedded their information and prophecy while they were yet possessed of immense material wealth and influence in a building so unique and costly, and displaying in its erection such a fathomless depth of mechanical skill, that it is the despair of the architects of the modern world, not one of whom would venture to copy the interior, even if he should essay an imitation of the exterior of the great Egyptian pyramid. The great pyramid stands in one sense entirely alone; in another it has companions, for there are a large number of pyramids in Egypt, several at Gizeh alone, and many more in the vicinity; but these are feeble copies, and for gaining an insight into the true nature of the secrets of the East, almost worthless; for though they are all of the correct pattern, and all may have been originally designed for temples as well as mausoleums, they are quite modern, comparatively speaking, and being covered with innumerable hieroglyphics, prove themselves to be products of that age of deterioration, when the grand enobling "solar worship" of Egypt was set aside for a groveling animalism, which was more like an improved fetishism borrowed from the interior of Africa, and the barbaric hordes dwelling there, than it resembled any system legitimately descended from the wisdom and religion of the wise men of the East. Every intelligent observer of the progress of humanity, and the career of religious ideas must come to the conclusion at length, that religious opinions and ceremonies have been derived from two opposite sources, and that both of these have left a definite and almost ineffacable impress, not only upon the thought of the world, but also upon architecture, art and language. The seemingly irreconcilable theories of natural and revealed religion are in reality at one. By what is usually called natural religion, is meant those ideas and expressions which have grown up among men as naturally as have flowers, birds, beasts and reptiles appeared in obedience to a natural law of growth, evolution or development. Ideas and ceremonies which have sprung into existence thus, have commenced their career very low down in the most inferior strata of human intelligence and morality.

The jelly fish, the tadpole and every other rudimentary form of life discovered by naturalists in the material kingdom of nature, has had and still has its counterpart in the kingdom of ideas and morals. Modern science tells us and gives proof of the

truthfulness of its assertions, that every inferior expression of life is in the course of nature succeeded by some superior form, which is the phoenix arising out of the remnants of its decay. In the world of mind we find ideas which in the intellectual and moral worlds are the exact counterparts of toads and lizards, and other vile and creeping things in the material realm of animate existence, as the cold blooded creeping things are succeeded by warm blooded mammals, as animals displaying minute intelligence give place at length to most sagacious creatures, as barbaric man yields to his stately and civilized successor who is born through the lapse of ages through the working of heredity and the law of the improvement of species, so the human mind peeping out at first through a dim small window and catching only the faintest glimpses of the spiritual horizon, has gradually so far improved his conceptions of the universe, and enlarged his knowledge of himself that to-day we have among us men and women whose ideas of life immortal are so stupendous and exalting in their grandeur that they fill us with the assurance that human nature is indeed divine and worthy of immortality, when truly unfolded. But as few superior minds rise as far above mediocrity as the highest Alps or Himalayas tower above the table lands and valleys which surround them, so do we discover that in the olden ages, long ere the lamp of modern history was kindled, there were pioneers of progress, heralds of a brighter day, messianic souls who were all aglow with the flame of prophecy and inspiration and these were they through whom surrounding people caught their first clear glimpses of immortal life and were led to accept a revealed religion vastly superior to any of the ordinary natural conclusions at which they in their ignorance could arrive. Undoubtedly some of these brilliant luminaries of ancient days were persons of rare natural talent and ability who gave themselves up to study and retirement and were in every sense the exceptions to the common run of humanity. These illustrated what scientists call a law of variety in nature, by means of which evolutionists think they can account largely for the improvements of races and the development of higher species. But in addition to all facts seeming to favor this theory of a law of variety in nature, we most positively affirm the facts of mediumship to be in very large degree necessary to account for what may be properly called revealed knowledge and revealed religion. It is a well known fact to all intelligent and impartial students of ancient history and Oriental literature, that there was a time, yea, there were many times, when the possession of a high degree of reliable mediumship entitled man, woman or child to exaltation to such high rank in esteem that even kings and emperors did not dare to declare war, or decide any important matter without consulting the oracles who were the *mediums* of these days. We do not deny that jugglery, charlatanism and imposture of every kind crept in and defiled the seats of those who in the original fulfilment of their mission were pure and pliant instruments in the hands of the denizens of spheres celestial. Human avarice, cupidity, greed of gain, love of place and power, all conspired to vitiate the moral atmosphere surrounding the oracles of old, while unscrupulous pretenders are never lacking to substitute craft and what the world calls "smartness" for genuine spiritual gifts. Through these contaminating influences the mediumistic, which was the prophetic, office gradually fell into disrepute and the glories of seership were lost in the fog of uncertainty and adventure which obscured them at times almost entirely from the vision of the world. But instances are not wanting in any history, sacred or secular, to prove the perpetual

existence of genuine mediumship even in the darkest ages and most degenerate periods. The Hebrew tales of Joseph and Daniel are representative histories of the amazing gifts of insight and prophecy which were possessed by a faithful and illuminated few, who maintained their purity and were true to their high and holy trust even amid the demoralizing influences of the most dissolute and unprincipled courts. The spirit world has ever interfered, so to speak, with the ordinary course of human events, demonstrating its presence and making its power felt in most unlooked for and often in most unwelcomed ways.

The hand-writing on the wall at Belshazar's feast is a notable and typical illustration of the intervention of the spirit world when least expected, frustrating the best laid human plots and overturning the proudest empires founded on injustice. Shakspeare's statements in "Hamlet," in "Macbeth," and many others of his plays, illustrating the utter fallacy of the oft-reiterated assumption that the so-called dead never return to earth, and the kindred falsity that the grave tells no tales, are only echoes in comparatively modern literature of truths so old that they ante-date the most ancient monuments upon earth, and explain how far back in primeval ages the idea of a revelation of truth direct from heaven became a part of current belief, and that purely natural religion begins among savage men, and is the result of their groveling instincts, and the inferiority of their physical strength to that of the animals which surround them and often prey upon them. For a savage fetich to worship lion, bear, leopard, tiger, or serpent is simply natural. The mind instinctively turns to its superior, and worships a being endowed with strength superior to its own. Savage man has a physical ideal of greatness; he dreads superior bodily strength; size of limb and power of jaw alarm him, and at the same time excite his admiration; so when the poor barbarian, to a great extent defenceless against marauders of the forest, bows down to them and worships them, inscribes their forms upon his altars, and supplicates them as divinities to appease their ire,—even offering his children in sacrifice to them,—he obeys a natural, inhuman instinct of worship or devotion to a higher power than he himself possesses; and while his ideal is low and the effects of it debasing, it is unquestionably an early glimmering of that glorious aspiration and true worship which will, in the fullness of time, regenerate the world, and lead mankind to seek communion with and swear allegiance to only those beings in the universe who, by their superior moral qualities and greater wisdom, entitle them to man's highest reverence and respect.

We may trace the relics of animal worship throughout the land of Egypt; we can witness how a debased, barbaric people have left their impress over all the land in marks of servitude and degradation; we can trace out how woman has been man's vassal and his toy, and how oppression has ridden rough-shod o'er the land as might alone has constituted right; but, on the other hand, we can behold how mighty has been the power of Egypt under "the gods" ere yet it was demoralized beneath the Pharaohs. There is a tradition, and one widely accepted by scholars of renown, that the Pali, or Shepherd Kings, invaded Egypt,—say 5,000 years ago,—overrunning the land, turning out the native inhabitants, overthrowing their religion, and establishing themselves as despotic rulers. These men have the credit for being highly intelligent, and acquainted with many ancient mysteries, but destitute of mercy, kindness, or just consideration for the rights and liberties of the

people whom they conquered. To this powerful and alien race the erection of the great pyramid has been attributed by many writers. We, however, do not concur in their judgment, as the pyramid appears to us far older than 5,000 years of age, though there are plausible reasons advanced by many, founded on astronomical coincidences, for supposing the date of its erection to have been either 2170, or about 3500 B. C. The Shepherd Kings unquestionably exerted a very powerful influence over all the land of Egypt, remodeling its institutions, changing its form and seat of government, and contributing generally to the advancement of science, literature, and art; and even if they did show themselves guilty of some considerable amount of inconsiderateness for the rights of the nation they conquered, or the inhabitants of the land they invaded, what shall be said in extenuation of the conduct of the American and European colonists of the present age, who have from first to last despoiled the Indians of their lawful property, taking possession of the lands to which they were justly entitled by rapine, plunder, and deceit,—breaking promises with the red-skins over and over again, and then proudly asserting their natural and rightful superiority as a race destined by the decrees of Providence to take the place of an inferior people. There are men, who ought to know better to-day, who persist in attributing all the cruelties perpetrated upon the Indians to the cunning and cruelty of that persecuted race, while, if the truth be told, it needs only to be stated that the Indian of to-day is far lower in the scale of humanity than he was two hundred and fifty years ago, solely on account of the shameful manner in which he has been imposed upon,—the treatment he has received having, along with the demoralizing influence of strong drink introduced to him by white people, inflamed his basest passions, developed in him treachery and distrust, while at first his desire was only to protect his home and secure his property from invasion.

The history of one people and of one age is, with slight variations, the history of all; the self same causes which led to the utter destruction of Egypt, Babylonia, Chaldea, Assyria, Greece and Rome are working to-day like insidious poison in the veins of every modern European nation, while the blood of free America is not untainted with this same deadly virus. No Goths and Vandals from without did more than hasten by a few short years the downfall of Rome once the mistress of the world, proud if not prouder than the England of to-day. The Roman armies under Titus, which besieged Jerusalem and took captive the Jews, did no more than hasten by a little space the doom which must have overtaken Israel because she heeded not her prophets. The bats and owls and bitterns which screech and hoot in ruined palaces and temples over all the land which was once the site of the favorite and most magnificent Asiatic civilization, are there in fulfilment of unerring prophecy which thunders and whispers forth its warnings in every age, in every clime beneath the sun to those who allow immorality to sit enthroned in gilded palaces and leave injured humanity to be trampled under the chariot wheels of haughty unjust. The spirit speaks to-day from out the midst of Egypt's ruins to the British government; it utters its warning note of prayer and protest and says to proud, ambitious, regal, England beware how, actuated by ambition you cross the Egyptian frontier and provoke the fates and furies to whip you for your ambitious desire to add to your territory and increase your power with the very whips and scorpions with which imperial Egypt was flogged in centuries gone by. The Mahdi may appear to you a false prophet, but Mohamed-

anism has a better chance in Africa to-day than any European power. The Mahdi may be but the message of a Nemesis to bring the nations to justice and to purge them through suffering of their impurities ere a brighter day shall dawn. He may be unwelcome as the earthquake, the tornado, or the pestilence, but he has a mission to fulfil, and he will not be crushed or set aside until that mission is accomplished. How are the days so faithfully foretold by those prophetic ancients, who, guided by the dual-light of science and inspiration, computed in the length of the grand gallery of the great pyramid, the duration of the dispensation now closed—1881½ inches signified 1881½ years—and was not this from A.D. 1 precisely the length of time till the war broke out in Egypt which embroiled England in deadly strife, which brought Mohamednaism and Christianity face to face with clashing steel and noise of cannon. The cross and the crescent must fight it out between them; neither sign belongs to the new period, cross and crescent alike are partial and but fragments of a whole while the majestic emblem of the circle enthroned on high as the sign of duty and justice in the palmy days of Egypt's greatest glory of old must be recovered and reinstated in its former place of power. The grim old Sphinx must have its question practically answered in the modern world, and it will be answered in Egypt and in many other climes in the next century during which modern nations European and American will clasp hands with Egypt and with India upon the threshold of the King's chamber in which the solid lidless sarcophagus built in as a portion of the stone edifice itself and not placed there afterwards, stands as the silent but all expressive monitor and revealer that through the purifications of the nations through strife and storm the day shall dawn when there shall be free and open intercourse between all civilized people. *One language, one religion, one science, one government, shall blend the nations in the bonds of peace and amity, while the lidless sarcophagus reveals the unveiling of the tomb of mystery in which truths have so long been shrouded, perfect emancipation from civil and religious bondage, and the coming to these parts of the world prepared to bask in the sunlight of truth and liberty of an age of peace, good will, equality and prosperity.* But the passage from the grand gallery to the King's chamber is long and the way is painful and toilsome in the extreme, one must crawl on hands and knees to traverse it. What symbols this but the present period of universal anarchy, distress and warfare which makes these times, times of unparalleled unrest and strife, the abasement of nobles so called, the elevation of the masses of mankind, the awful means employed to bring about these ends in many quarters, the alarmingly unsettled condition of the weather, the prevalence of storms and disasters by land and sea, together with the dreadful ravages of sickness and the increased rate of mortality, are all signs of the end, not of the world, but of the age,—one of those periods of about 2,000 years which come abruptly to a close with great and stirring events, only that a new era may begin of greater purity, knowledge, liberty and peace. There may be seven vials of wrath outpoured upon the earth, to use the figurative language of the Apocalypse, which is a Kabalistic document from end to end; but seven-fold (meaning perfect, entire, and righteous) judgment, though seemingly indicative of heaven's wrath on sinful man, is only God and Nature's way of putting wrongs to right and cleansing the world of the filth which has accumulated both morally and physically during a long period of comparative quiescence, as many persons declare they never enjoyed such good health in all their lives as they are now experiencing just after a



short and painful illness has purged their system of its dross, so the world and all its institutions, having passed through the tortuous passage which leads to the King's chamber will have every cause to raise its loudest songs of praise in gratitude for the trial by means of which alone it could have been redeemed and saved.

Orthodox Christian interpreters of the Pyramid have no doubt been as correct as any one in the elaborately detailed accounts which they have published of the construction of the pyramid and its measurements, but when they undertake to support an unwarrantable hypothesis that the end of an age or cycle is the end of the world, they allow bigotry and narrow-mindedness to obscure the brilliancy of the light which they might otherwise obtain through their own diligent researches and laborious calculations. An extremely orthodox pamphlet, following in the track of Prof. Smyth and Mr. Seiss, makes the transition period symbolized in the passage connecting the grand gallery with the king's chamber to mean the final harvest of the world now almost instantly, while the second coming of Christ, and the establishment of the new heavens and the new earth, are to be preceded or accompanied by the total destruction or everlasting perdition of all sinners upon earth. From the same source we are informed that the sanctuary above is to be a haven of refuge during a time of universal tribulation upon earth for those who can mount as on eagles' wings to a place of refuge which those who can only walk cannot possibly attain. Truth lies buried in that idea, for the pyramid, as unveiled by the spirit world and those on earth who have access to its hidden meanings, plainly says that, during the distress in all the world, those who are so spiritualized that their affections are on things above, those who remain faithful through all things, will be gainers instead of sufferers by the trial, through which all less advanced spiritually must pass, while the steep, sudden, and awful declivity down which anything falling must be lost in a soundless abyss, or drowned in a well connecting with the Nile, undoubtedly refers to the sudden and unexpected overthrow of tyranny and wrong in all its hydra-headed forms. Such, in briefest outline, are some of our conclusions based upon an examination of Egypt's greatest pyramid. Crudely and hurriedly have we sketched a mere outline, leaving it to you to fill in the details from time to time as new light strikes you and further information comes within your grasp. Egypt and its antiquities form a boundless theme, and to do it justice you must be possessed of an accumulation of facts and wealth of illustration so copious that years would be consumed in dispensing to the public knowledge on the subject even in the briefest way. In our next address we shall endeavor to assist you to solve the problem of the sphinx, and in our fourth and last in this series give a general outline of Egyptian history.

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To labor is to pray. Work is religion. Not work that is grudgingly and carelessly and meanly done; but work that is done faithfully, generously, handsomely; work that is a joy both to the doer and to the person for whom the work is done. Such work as this bears an invisible flower and fruit, the flower and fruit of character, of moral worth.—*Practical Religion.*

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

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

### CHAPTER IV.

#### CONCERNING THE FIRST THOUSAND YEARS.

From the great temple of Omn-Tha, which covered an area of about five acres the epoch in which it was built was ever after termed Tetraka,\* or in other words, "the Age of the Sacred Temple." From this event the nation ever after reckoned its time.

Two years after the building of the temple Sebactu,—Ontral died, after having reigned twenty-two years over the kingdom of Tlaskanata. He was succeeded by his eldest son, called Ixthuroutl.

2-50 *after Tetraka.* Ixthuroutl reigned forty-eight years, during which time a barbarous nation invaded the kingdom from the north, known in the old annals as the Rahontl† race. They pillaged some of the country villages of the northern section, but were soon overpowered and driven in hasty retreat to their homes beyond the mountains by the superior forces of the Tlaskans. After this invasion the king with a small army and five hundred slaves proceeded to the pass between Sebas-Omn-Tha and Sebas-Tha-Ontu, and caused a large stone fort to be erected, and stationed a garrison there to insure future safety. The remainder of his life was spent in peace, and during the long years of quiet many minor improvements were made in the different sections of the country. In the forty-eighth year of his reign he died, beloved by all his subjects, and the sceptre passed into the hands of his son Orquitem.

50-61 *A. T.* Orquitem was a cruel and ambitious monarch. He imposed the severest of labors upon his slaves and caused many of his subjects to be brutally tortured to satisfy his morbid desires. He also introduced polygamy, and selected from the five cities two hundred of the most beautiful maidens as wives. He organized an expedition to penetrate the lands of the Son-Thu race, for the purpose of pillaging its cities, and capturing men and women to become slaves of the Tlaskans.

The first expedition was very successful. His warriors returned loaded with bars of gold and silver; also vessels and various ornaments wrought from the same. They also brought with them seven hundred women and two hundred men. All of the children by his order had been slain. Well pleased with the result of this first expedition, the king concluded to lead forth an expedition still further into the south. In the first place he presents the priesthood with many bars of gold and silver, also places in the temples as gifts to Omn and Tha many beautiful vessels wrought from gold and silver with much skill, also one hundred slaves, fifty men and fifty women, and having sacrificed two hundred human beings upon the sacred altar, starts on his marauding expedition. Unmolested they march boldly into the land of the Son-thu, even to the deserted and pillaged cities of the first expedition. All of a sudden, it would seem as though the very ruins were alive. A shower of arrows so thick as almost

\* Tetraka, Tetra, "Temple," "Tra," "Sacred."

† Rahontl, Ra, "Red;" Hontl, "Race."

to darken the rays of Tha fall upon them. And instantly men issue from behind almost every broken and shattered column armed with bows and spears. Orquitlem turns to fly, but in vain; he is completely surrounded, he perceives that all chances for escape are at an end. He fights well, but is overcome by superior numbers; not one of his warriors leave the battle-field of Son-ratlan\* to tell the fate of their king.

61-91 *A. T.* Tseunotl, son of Orquitlem, became the next king of the Tlaskans. One could hardly believe him to have been the son of Orquitlem, so gentle were his manners and so noble were his traits of character. He was a patron of the arts, sciences and literature. Kneontu, the sculptor, lived during the reign of this king, and was employed for the purpose of decorating the temple of Omn-Tha. Among his works which were placed in the temple of Omn-Tha, may be mentioned statues of Sebactu-Ontratl, Ixtharoutl, Orquitlem and Tseunotl. This king caused an aqueduct of stone to be built for the purpose of supplying the Central City with water from the Lake Ansurlata, and otherwise improved the condition of the various cities and provinces of the rapidly-growing kingdom. In this age lived the philosopher Zertoulem, who was an especial favorite of the king. His teachings may be summed up as follows: According to his philosophy all men were brothers, since Omn created all. In nature he discovered order and system, therefore there could be but one over-ruling power, the almighty and invisible Omn. For if there were two or more over-ruling powers, there would be confusion and discord. He claimed that man should live after death, because he had conversed with the Lomkatos.† He openly denounced the priesthood as corrupt and immoral, and the theology of his day as debasing. His life was consistent with his teachings, and as pure and spotless as the dew-drop resting on the breast of the lily. But the truth of his utterances and his blameless life together sealed his doom. The priesthood denounced his teachings and clamored for his death. Tseunotl interfered in behalf of his friend, and was immediately denounced by the priesthood; and the priesthood being all-powerful, both the king and philosopher were seized and bound by them. A rude cross was hastily constructed from the wood of the sacred Sebrunetl. Then they took Zertoulem and by means of twisted copper cord secured him to one side of the cross. The king they secured in like manner to the opposite side. Then dry wood was piled at the base of the cross, and fire was brought from the temple. Zertoulem cried out with a loud voice as the flames roared around him: "You may destroy the earth image of Zertoulem, but Zertoulem you cannot kill. He goes to the mighty Omn, whose voice even now denounces your infernal acts." Then catching the sound of a faint groan from the lips of Tseunotl, in a mild yet firm voice he says: "Have courage, brother; fear not, Tseunotl, we are nearing a better land; soon the fire will have done its work; and in that brighter land where Omn reigns, free from pain, we can rest forever." Then raising his eyes toward heaven he cries out: "O sacred Omn! have mercy upon these thy children, who think they do thee a service by inflicting pain upon others. May the light from Thee rest upon them, and may they learn that inhuman acts add not to their glory, and are no pleasure unto Thee. O may they learn that love opens the channels of true praise." Then after another pause, almost inaudible, he cries: "Forgive, O sacred Omn; receive thy children, Tseunotl and

\* Son-ratlan, Son, "South;" Ratlan, "place of blood."

† Lomkatos, (L) Omm, "Omm". Katos, taken, *i. e.*, the dead.

Zertoulem." Only a few moments more of suffering and both the king and philosopher passed beyond the shadow of earthly pain.

95-146 *A. T.* Thomque, the oldest son of Tseunotl, was crowned after the death of his father. His reign was peaceful, and although a long one, not being a very strong-minded man, nothing of great consequence occurred. The city in the eastern section, which had received the name of Neontque from its first ruler, Neontu, was considerably enlarged, and a small temple was constructed and a branch order of the priesthood was established there. The followers of Zertoulem met with terrible persecution from the priesthood, only a small remnant escaping to the mountains of the north, bearing with them the writings of Zertoulem. The priesthood thought it not worth while to follow them, as they would undoubtedly perish from starvation. Thomque died in the ninety-eighth year of his life, after having ruled fifty-one years.

146-150 *A. T.* Tseurtolontl, son of Thomque, ruled four years, and nothing during his reign of any importance transpired. He was assassinated, while sleeping, by a slave whom he had provoked by a very severe punishment for a trifling offence.

150-225 *A. T.* The infant son of Tseurtolontl became the next king. He was called Lombru. The nation was ruled by the high-priest until Lombru was twenty years of age. A rich gold mine was discovered in the mountains near Thalemque during the reign of this monarch. The ruler of Thaontque, crossing the Sebas-Thaontu in search of rare timbers, discovered a silver mine, and also after many days journey came upon the shore of a great ocean. Little did he dream that the same ocean rolled against the land far, far to the north, whence his ancestors so many years ago started on their long and perilous journey in search of the land of the Sacred Record. These were all the events of importance that occurred during the reign of Lombru, who died in his seventy-fifth year.

225-400 *A. T.* Lombru died childless, so the high priest called a council of the rulers of the five cities. They assembled in the council chamber of the nation. Tsulontre came from Thaontque, Hiämantre from Zantlque, Sagotha from Thalenque, Ptluentelum from Neontque and Tertella from Thalomque. After deliberation it was decided that the nation should be ruled by a Council of Five, to consist of the rulers of the five cities. Thus from the year 225 until the year 400 the destiny of this mighty nation was marked out by men who were chosen to be rulers over the different cities by the inhabitants of those cities. During this time mining for gold and silver was carried on to considerable extent; the agricultural resources of the country were developed; the cities were improved and roads were built connecting the different cities of the kingdom together. Expeditions were sent to the north in search of copper. Also an expedition under charge of the priesthood for the purpose of finding the rudely constructed tombs of their ancestors and to bring back bones and relics of the same for burial in the land of the Sacred Record. After nearly four years had elapsed the first expedition returned from an unsuccessful search after copper, but with many stories about a red nation of the north, who had informed them by means of signs that plenty of copper could be found to the north by the side of a large lake of fresh water. Another expedition was immediately dispatched on the same errand. The expedition sent out after the bones of the nation's ancestors returned bringing with them only a few crumbling bones as the result of their journey. They had found many tombs with the doors torn from their places and entirely

vacant. The bones they brought with them were safely deposited in the temple at Thalomque. No other important event occurred until 400 years after the building of the temple, when the high priest entered the council hall and declared that a child had been found in the Sacred Chamber where reposed Omnquitlan, and that when he took the child in his arms a voice from the idol proclaimed: "Omn and Tha give to the nation this child, who shall be king." No one dares to call in question the words of the high priest, and the child becomes the king of the Tlaskanata.

*To be continued.*

## ANCIENT SPIRITUALISM.

### III.

Among the distinctive features of Modern Spiritualism may be classed the remarkable cures produced by magnetic physicians. Magnetic healing is just as much a phase of mediumship as materialization or trance speaking. The medium simply imparts the spiritual force transmitted to him from higher spheres of life, and he may be either conscious or unconscious of the aid received from the spirit world. Ancient history is filled with accounts of wonderful cures attributable only to spiritual agencies. We would select the following accounts from Tacitus, of so-called "miraculous phenomena," occurring in the presence of the Roman Emperor Vespasian, who until the wonders described was unconscious of his mediumistic gifts:

"In the course of those months which Vespasian was waiting at Alexandria for the periodical season of the summer winds, and a safe navigation, many miracles occurred, by which the favor of heaven and a sort of bias in the powers above towards Vespasian were manifested. One of the common people of Alexandria, known to have disease in his eyes, embraced the knees of the emperor, importuning, with groans, a remedy for his blindness. In this he acted in compliance with the admonition of the God Serapis, whom that nation, devoted to superstition, honors above all other gods; and he prayed the emperor that he would deign to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth. Another, who was diseased in the hand, at the instance of the same god, entreated that he might be pressed by the foot and the sole of Cæsar. Vespasian at first ridiculed the request, and treated it with contempt; but when they persisted, at one time he dreaded the imputation of weakness, at another he was led to hope for success, by the supplications of the men themselves and the encouragement of his flatterers. Lastly, he ordered that the opinion of physicians should be taken, as to whether a blindness and lameness of these kinds could be got the better of by human power. The physicians stated various points: that in the one the power of vision was not wholly destroyed, and that it would be restored if the obstacles were removed; in the other, that the joints which had become diseased might be renovated, if a healing power was applied; such peradventure was the pleasure of the gods, and the emperor was chosen to perform their will. To sum up all, that the glory of accomplishing the work would be Cæsar's, the ridicule of its failure would rest upon the sufferers. Accordingly, under the impression that everything was within the power of his fortune, and that after what had occurred nothing was incredible, with a cheerful countenance himself, and while the multitude that stood by waited the event in all the confidence of anticipated success, Vespasian executed what was required of him. Immediately the hand was restored to its functions, and the light of day shone again to the blind. Persons who were present even now attest the truth of both these transactions, when there is nothing to be gained by falsehood."\*

We have another account of the above-mentioned occurrences related in the *Life of Vespasian* by Suetonius Tranquillus, differing in some particulars from the passage quoted from Tacitus, and yet corroborative in the main of the events related. It reads as follows:

"Accordingly he undertook a civil war, and despatched troops and generals into Italy, meanwhile crossing over himself into Alexandria, so as to hold the keys of Egypt. Here, having a wish to take

\*The History of Tacitus, Oxford Translation. (Bohn's Classical Library.) Book IV. C. 81.

auspices as to the security of his empire, he ordered all persons to be kept away from the temple of Serapis, and entered it himself unattended. After engaging in deep prayer to the God, he at length turned round, and found himself presented with boughs, garlands, and offering-cakes, according to the custom of the place, by the freedman Basilides; though it was quite certain that no one had let him in, that he had for some time been suffering from a weakness of the sinews which interfered with his entering the temple, and that he was then at a considerable distance. Immediately afterwards there arrived a despatch announcing the overthrow of the forces of Vitellius at Cremona, and the death of Vitellius himself in the city.

Vespasian's authority was unlooked for and still fresh, and weight and majesty were wanting to it. These were now supplied. One day as he sat on the tribunal, one of the common people who had lost his eyesight, and another who was lame, presented themselves before him at the same moment, begging for aid against their maladies after a method revealed to them in their sleep by Serapis. "He would restore the eyes of one," they said, "if he would spit upon them, and impart strength to the leg of the other, if he would deign to touch it with his heel." Incredulous of success, he scarce dared to try the experiment. At length, however, he gave way to the solicitations of his friends, and attempted both cures in a public manner before the assembled multitude, with complete success."

After these wonders had taken place Vespasian was possessed of a strong desire to visit the temple of Serapis, and consult the god concerning the affairs of the empire. Tacitus describes in the following language his visit to this temple, and the spiritual manifestation which then occurred :

"After this, Vespasian conceived a deeper desire to visit the sanctuary of Serapis, in order to consult the god about affairs of the empire. He ordered all persons to be excluded from the temple; and so, when he entered and his thoughts were fixed on the deity, he perceived behind him a man of principal note among the Egyptians, named Basilides, whom, at that moment, he knew to be detained by illness at a distance of several days' journey from Alexandria. Vespasian inquired of the priests whether Basilides that day had entered the temple. He asked of others whom he met, whether he was seen in the city. At length, from messengers whom he dispatched on horseback, he received certain intelligence, that Basilides was at that instant of time eighty miles distant from Alexandria. He then concluded that it was a divine mission, and deduced the import of the response from the name Basilides." †

Comments are unnecessary. Similar manifestations are of very common occurrence at the present. Our magnetic physicians are to be found in every land and clime, and their cures are fully as remarkable as anything recorded in the past. The vision in the temple of Serapis of the "double" of Basilides, shows that distance and material obstacles present no barriers to the spirit. The spiritual literature of to-day is filled with well-attested facts of the same nature. ZELOTES.

There is a gospel of science quite apart from those considerations which have so far engrossed our interest. It is a gospel of friendliness and neighborhood and solidarity. It fires the shot heard round the world. It issues "an edict of comprehension." It setteth the solitary nations in families. For see; its steamships make a floating bridge from continent to continent, and underneath it goes the singing wire. Its railroads, with their iron girder, hold the states together. Their net is spun more closely every year, and holds the dew of blessing all day long,—the blessing of completer knowledge, sympathy and trust. Its roaring looms provide the simplest clothing of mankind, the most gorgeous fabrics that delight the æsthetic eye. Its reapers reap, its threshers thresh, its mills grind out, fit for the housewife's hand, the prairie's vast, illimitable yield. What comfort here, what health, what happiness.—*The Gospel of Science.*

† Life of Vespasian, by Suetonius. Sec. 7.

‡ Tacitus' History. Book IV. C. 82.

## THE ISLE OF DESIRE.

ELLA TREVETTE STAPLES.

A land unexplored is the Isle of Desire,  
 By the world's rough feet never trod;  
 Yet o'er its wide beaches lie numberless wrecks,  
 Swept ashore from life's ocean broad.  
 Though its mysteries ever in shadow must lie,  
 Like the realm of a dim, weird dream;  
 Yet, back from some wreck of our own on its shore,  
 Comes the light of a passing gleam.

Such sad tender things to our senses it brings,  
 Of desires all trustingly warm,  
 Of high aspirations that lived but to fade;  
 In the blight of the world's bleak storm.  
 There are soul-written books of wonderful lore,  
 True eloquence thrilling each word,  
 And loftier thoughts on each heart-written page,  
 Than ever on earth have been heard.

Sweet songs floating down from that far-away Isle  
 To our ears like a swift tide roll,  
 In *some* heart they struggled like storm-beaten birds,  
 But the lips gave no voice to the soul —  
 There are poems, infinitely grand and pure  
 That ne'er greeted a mortal ear,  
 They *sought* for expression in words, and at last  
 To this Isle drifted out, with a tear.

Here, tenderest longings for sympathy sweet,  
 From hearts that are struggling alone;  
 Somehow, in life's darkness the right path was missed,  
 Where love waits in vain for its own —  
 But far o'er the drift of the troubled waves  
 Comes a whisper, thrillingly sweet;  
 One day, in the fullness of eternal love,  
 Each life shall be counted complete.

There, lips that grew silent o'er hearts filled with pain,  
 Shall find all their music once more;  
 Each hope sadly wrecked on the Isle of Desire  
 Find fruition, on life's better shore.  
 No fair bud that blights on the cold, dim heights  
 Of earth, shall be lost for a day —  
 But blooming beyond, each flower shall exhale  
 Its sweetness, forever and aye.

Patient hearts that grow faint on earth's rough highway,  
 Reaching out with a tender moan,  
 On *some* height of bliss you shall falter one day,  
 To clasp love's dear hand in your own.  
 Oh! *then* shall you know, that, though failing on earth  
 To strike the right chord in your song,  
 In the fullness and sweetness of God's good time,  
 No day was a moment too long.

## Editorial Department.

### WHAT IS A RELIGIOUS BASIS?

In our February number we wrote upon the subject of "Organization" in a manner we thought sufficiently plain to be fully understood by all Spiritualists. But it would seem that some do not fully understand what we intended to imply by a "religious basis" for all Spiritual organizations. Bro. Roberts, editor of *Mind and Matter*, thinks that we are not quite correct in our views of what should be the basis of a general organization, and takes exception to the following statement: "We also believe in the *absolute necessity of a religious basis to all our organizations.*" We esteem the opinion of Bro. Roberts very highly indeed, and we think we shall be able to show in this article that we differ only in the use of terms and not in the realm of ideas. He asks, "What is a religious basis of an organization? Is it not a creed, which all must profess, and a priesthood to expound and administer the creed so professed?" We thought that we stated in a concise manner the nature of a religious basis in our editorial on Organization, and we think that our statements there presented give a negative answer to this second question, and we would beg leave to quote a few sentences from that same editorial: "*Not that we would restrict our societies to the narrow confines of a petty sectarianism*, but, on the other hand, would seek to make our platform of principles so broad and comprehensive that it would embrace within its fold all humanity. The idea of a religious basis, need not deter any one from uniting with us, for even the most radical person will admit the necessity of a religious culture." Mark this — we use the word Religion, and not Sectarianism. There is a wide difference between the signification of the two terms. Sectarianism is synonymous with wrong, cruelty and mental oppression, while religion, pure and undefiled, always associates itself with man's higher aspirational nature and reaches ever out toward every department of thought after that which will benefit man by assisting in his mental and spiritual growth. Voltaire once said, "Man is a religious animal," and we are positive from a careful study of the religion of the past and of the science and philosophy of the present, that man cannot live by bread alone.

The organ of Spirituality when highly developed must necessarily give to us a "perception and feeling of the Spiritual in nature, and an interior revealing of the truth and what is best and right; while Reverence or Veneration would give us adoration of a Supreme Power of Eternal Justice and a disposition to worship. While the perversion of these faculties would produce idolatry, reverence for authority, *religious intolerance* and ultimate in a narrow and contracted sectarianism, — while we are opposed to every form of sectarianism that binds humanity with the iron shackles of its authority, yet do we dare maintain that Religion in its highest and purest form is an absolute necessity of the human soul. But what would Bro. Roberts give us in the place of a religious basis? Listen to his words: "A fraternal basis; a social basis; and an educational basis; a business basis; a reform basis, — any one of these,



or all of them, in our view are incomparably more consistent with the declared aims, objects and purposes of the Spirit friends of Modern Spiritualism." But is that not all comprehended in the term as used above? A fraternal, social, educational and reform basis, these are but segments in that great circle comprehended by the term Religion. Sectarianism might imply a creed and the necessity of "a priesthood to administer the creed so professed." But through religious culture all would become so fully developed as to require no one to interpret the oracles of the soul. Spiritualism recognizes no creed or sect, but seeks to develop a religion so broad and comprehensive that all humanity may be embraced within its fold.

A religious basis would recognize both man's physical and spiritual needs. It would seek to adjust the difficulties now existing between labor and capital, and all social reforms so necessary for man's well-being would be treated with the utmost cordiality. Physical Science would open up to us the gates of health by teaching us the laws of physical well-being. "Enlightened mediumship" would tear the masks of fable from the shrines of the past, and reveal even under the covering of most repulsive dogmas, sublime spritual truths. Through the influence of new rational systems of education, this conception of religion and its objects will obtain in the world. We most emphatically believe that no organization of Spiritualism will ever succeed and be of pernament value to the cause until such organization shall provide for the spiritual as well as for the physical nature of man. And still further Bro. Roberts says, "But in the interests of liberty, progress and success, may we not hope that if we must have *a religious basis* for any organization we attempt, as Bro. Fuller thinks is a necessity, that it will be *religious only* in name?" Why, Bro. Roberts, that is the very thing above all that we would guard against. It is the perversion of religion that has retarded progress, abridged liberty and thrown innumerable stumbling blocks across the pathway of human prosperity and success. We must not charge this to religion, but rather lay it *all* at the doorway of sectarianism, ignorance and superstition. You council us that if we must have a *religious basis* to have it so "*only* in name." Far too often the Christian Church has been "religious only in name," and from that lack of true religion has been developed the bitterest of sectarianism. Let our religion of Spiritualism become a part and portion of our daily life, and then in a practical manner it will be so interwoven with all our affairs that it must become a part and a portion of all our organizations. *In name only religious!* Shame upon all semblance of hypocrisy. Our religion should penetrate everything we touch, and all our organizations should vibrate with the sweet melody of a true spiritual religion. In conclusion Bro. Roberts suggests that "Spiritualism should be the basis of organization, and if there must be any religion about it, that it be so worked in the superstructure that no one will know that it is there." Now, we believe in Spiritualism as a religion as well as a science, and it is this religion of Spiritualism we would have as the basis of our organization, and we would not only have it so worked in as not to be seen, but would have it as the corner-stone, pillars, arches, dome, *the all* of the great structure of Spiritual truth. For into the religion of Spiritualism are pouring through many channels the inspirations of all the ages past.

## THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

It is a marked fact in history that some of the most remarkable discoveries in science have been made by men who have been looked upon by nearly all scientists as imposters. Nearly all discoveries in medical science worthy of note have been made by quacks. It has been a fashion long in vogue to classify all pioneer scientists as charlatans. Even Darwin, at one time, was looked upon as a fanatic; but now his theories are accepted by the leading scientists of the world. A little more than a quarter of a century ago all investigations into the psychological sciences were held in contempt. But what a change has taken place. Everything that pertains to man's spiritual nature has become of vital interest, and scientists all over the world are carefully collecting facts that point in the direction, not only of the dual nature of man, but also the continued life of the spiritual part after death; and yet many of these scientists claim to ignore Spiritualism, and treat its disciples with supreme contempt. The British "Society for Psychical Research" have collected many facts of mental and spiritual phenomena, but as yet have hardly reached the threshold of the great temple of spiritual life and activity. More recently there has been organized in Boston "The American Society for Psychical Research," modelled after the British Society. In their investigation of psychical phenomena they will most probably move with the rapidity of snails. Of course they will not accept the work already accomplished in this realm of mental science by men like Profs. Denton, Crookes, Varley, Wallace, Zöllner, Hare, Buchanan, and many others whose names might be mentioned, for most of these men they probably consider incompetent witnesses. An editorial appeared in the March number of the *Popular Science News* in reference to this matter, from which we make the following selection:

"We are glad to see that this very important subject is to be investigated by competent persons. It is not very much to the credit of modern scientific inquiry, that phenomena of such importance, and whose genuineness has been attested by the most unimpeachable evidence, should be abandoned to religious enthusiasts and peripatetic charlatans. There can be no more doubt of the actual occurrence of the phenomena, miscalled spiritual, than of any other fact in natural science; and we are confident that searching and thorough investigation will at last solve the mystery that now surrounds them, and give them their proper place in the great system of nature."

Now, we shall be glad to welcome all scientists in the seance room, who are willing to comply with the conditions imposed by the spirit-world, and thoroughly investigate the phenomena presented. But we cannot conceive of any reason why we are not as competent to investigate the phenomena that may occur as many of our modern scientists, who probably never have given a moment of serious thought to the subject in their lives. If the men whose names we have presented above, and many others that might be mentioned, of equal ability, are incompetent investigators of the phenomena presented, we cannot possibly surmise who would be. If these men are "religious enthusiasts, and peripatetic charlatans," we ask where can we classify the rest of the world's scientists? These are the men who have sacrificed all to their devotedness to principle. They have not arrived at their opinions hastily, but through long years of patient research have carefully verified all facts collected, and from them deduced their theories, and these men have been obliged to accept the spiritual theory as the one that would account for all the facts they have been able to investigate. Dr. Nichols, in the editorial quoted above, expresses himself as believing that psychical phenomena is "miscalled spiritual." We

cannot imagine what the doctor could have been thinking of to make a statement like the above. Of course all phenomena likely to be investigated by the "American Society for Psychical Research" would be of a mental or psychical nature, and according to Worcester, the word psychical signifies "relating to the soul or mind," and the word spiritual "relating to the spirit or soul." Therefore psychical must be synonymous with spiritual. Then the phenomena is not miscalled when styled spiritual. It matters very little to us what they call the phenomena at the outset of the investigation, if they will not allow themselves either to be prejudiced by the previously conceived notions of Science, or biased by theological assertions, and thus with minds open to the perception of new truths, pursue all their investigations candidly and conscientiously, we shall meet them all eventually upon the common ground of Spiritualism. We hail with joy all honest investigation, believing that we have a philosophy founded upon absolute Science, that need have no fears of the keenest criticism, and the severest investigation.

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### WHAT THEY SAY OF US.

The February number of SPIRIT VOICES is before us. It is filled with the most deeply interesting matter from beginning to end. The inspirational lecture delivered W. J. Colville, in Berkeley Hall, Boston, which it contains, on the subject, "The wonders of Egypt, The Great Pyramid, Sphinx, and other Marvels of the Ancient World," is worth more than the price of the subscription for a year. The second paper on "Ancient Spiritualism," by Zelotes, in a small space provides a volume of matter for the profoundest thought. "The Annals of the Tlaskans," by the editor, is a marvel of spirit work through a grand medium. For the wierd and entrancing effects of its imagery, and the deep spiritual significance of this remarkable narration, there is nothing equal to it in extant ancient or modern fiction. If it is not a true narrative, it certainly is a most marvelously ingenious one. The poem "Spirit Voices," by Emma Miner, is a gem of word painting of Spiritual realizations. We have read with interest the editorial on Organization, and in the main concur with Brother Fuller in his views upon that subject. But we do not think he is quite correct in his views of what should be the basis for general organization. He says: We also believe in *the absolute necessity of a religious basis* to all our organizations." What is a religious basis of an organization? Is it not a creed, which all must profess, and a priesthood to expound and administer the creed so professed? We know of no other basis that in any proper sense can be called a religious basis. A fraternal basis; a social basis; and an educational basis; a business basis; a reform basis, — any one of these, or all of them, in our view, are incomparably more consistent with the declared aims, objects and purposes of the spirit friends of Modern Spiritualism. But if we cannot have a general organization without throwing the religious tub to the world's whale, we say let us have the organization. We have pulled "hither and yon" long enough without effecting an organization; let us try whether we cannot have it by pulling together in one direction, and that direction where organization is possible at all. Why cannot we learn a lesson from the political movements of our time? "Rum, Romanism and Rebellion" have secured the control of the government of the people of this great country for the next four years; and they will be found standing shoulder to shoulder in maintaining their mutual views and interests. Why should we, who are in so great a minority, not profit by such a practical lesson of wisdom in matters of greater importance, and vastly more beneficence than either of these powers of mischief? But, in the interests of liberty, progress and success, may we not hope that if we must have a *religious basis* for any organization we may attempt, as Brother Fuller thinks is a necessity, that it will be *religious only* in name. If anything more than this is demanded, the organization will have a basis, but it will never support a Spiritual structure. As a Spiritualist, we suggest that Spiritualism should be the basis of organization, and if there must be any religion about it, that it be so worked in the superstructure that no one will know it is there. It can add nothing to the perfection or beauty of the edifice of Spiritual truth.

The stirring appeal for fearless devotion to truth, and justice towards man and womankind, from the pen of the assistant editor, Mrs. G. Davenport Stevens, should quicken the heart-beats of every true worker in the cause of Spiritualism. She well and truly says: "Great as woman's name has been in the annals of history, greater yet shall it be in those of to-morrow as an equal, if not a superior worker to man, in all reforms of conditions and principles. Through her emancipation from physical and mutual bondage, by "enlightened mediumship," will come the development of dormant faculties and perceptions that the needs of the future demand." It is by and through woman that the triumphs of truth, right and justice is to come to man. What loving father, husband, or brother or son has not had proof of this in their home surroundings. Let the emergency be what it may,

woman — blessed woman — is ever the staunch, the ready and faithful caretaker of all. Herself for gotten, her whole nature goes forth in practical efforts to relieve, to comfort and defend. Yes, sisters, we are glad to recognize your claims to the fullest fraternal and all other equality with man, and it will not be our fault if the nineteenth century does not see your right to this fully recognized, let the changes, which it will compel, be what they may.

We are delighted to see the work of the National Developing Circle go on so promisingly. If properly sustained it must result in good — *Mind and Matter*.

We have before us the prospectus of the National Developing Circle, organized October 16, 1884, headquarters at No. 121 West Concord street, Boston, Mass., Dr. Jas. A. Bliss, developing medium. The plan of work for developing mediums throughout the nation is set forth very carefully. We advise all under whose eye this notice may fall, to send to Dr. Bliss for information relative to the N. D. C. A special offer has been made to all interested in extending the work of the Circle. The N. D. C. publish a monthly magazine devoted to the interests of Spiritualism entitled *Spirit Voices*, edited by Geo. A. Fuller and Mrs. G. Davenport Stevens; their aim being: 1st. The presentation of the claims of enlightened membership. 2nd. The consideration of all reforms that tend toward the elevation of all humanity. 3rd. To bind together in one brotherhood the disaffected factions in our ranks. Having these purposes in view, the magazine will be kept absolutely free from all insidious personalities. Terms of subscription \$1.50 per year. Our perusal of the January and February numbers enable us to speak highly of *Spirit Voices* and commend it to all. Dr. Bliss' magnetized paper has received thousands of testimonials, over 33,900 sheets having been sent to sick and afflicted persons all over the country. Send for description.—*The New Era, Grand Rapids, Mich.*

## OUR LETTER-BOX.

MASSACHUSETTS. — *Leominster*. — Mrs. Juliette Yeaw, one of our finest inspirational lecturers, writes as follows: "Editor SPIRIT VOICES,—Dear Friend: I have received to-day the Feb. number of SPIRIT VOICES. I am thoroughly pleased with it, and I shall use whatever influence I may have to increase its subscription list. I hope it, like Spiritualism, has come to stay. Our sister Coad's little gem of poetry in the Jan. No., and Sister Miner's in this number, are both excellent. Indeed, Brother Fuller, the whole appearance of the new-comer is exceedingly creditable, both externally, and in the drift of its thought. I shall speak in its favor wherever I go. I have just finished my engagement here, and will lecture in Clinton next Sunday, after which I shall go to Hillsboro' Bridge, N. H. Think I shall be very busy at the camp-meetings this summer, as I have engagements to speak at five different ones, having just accepted an engagement to lecture at Niantic. I will close by wishing you success in your work."

*New Bedford*. — Wm. F. Nye writes: "I duly received No. 1 of SPIRIT VOICES, and think it admirable throughout. With your (Dr. Bliss') executive force, and Mr. Fuller's ever reliable inspiration, we feel that we shall get from it each month "a feast of reason and flow of soul!" Herewith find enclosed \$1.50 for the year's subscription.

NEW HAMPSHIRE. — *West Campton*. — Mrs. Anna M. Babbitt writes as follows: "No. 2 of SPIRIT VOICES came Saturday night. As I opened it, and turned the leaves, I felt the same magnetic influence I do while sitting in circles, and the account of Blackfoot's magnetizing *Mind and Matter* in No. 1 of SPIRIT VOICES, (by J. M. Roberts), came to my mind. Shortly I came to "Do the spirit friends magnetize our Magazine?" and the experience of Mrs. James Winn, with the request "for any one having a similar experience to let it be known." I gladly write you this, and will add that your magazine is very interesting, and *wish it came oftener*."

*Claremont*. — Mrs. Addie M. Stevens, a cultured and refined lady, whose able lectures at the Sunapee Lake camp-meeting, during the past few years, have created great interest in Spiritualism, writes briefly as follows: "Thanks for the copy of SPIRIT VOICES received. It interested me deeply, and I most sincerely pray that success may attend your laudable efforts for humanity."

VERMONT. — *St. Albans*. — Dr. Geo. S. Brunson, one of the finest magnetic healers in the world, sends us the following congratulations: "I congratulate you upon the appearance of SPIRIT VOICES. It is beyond all my expectations. Enclosed you will find the names of four subscribers I have already obtained. Soon I will be able to send you many more. The position you take with regard to mediumship is the right one. Stick to it, and your work must be a success."

PENNSYLVANIA. — *Philadelphia*. — H. A. Canne!! writes: — Find enclosed \$1.50 in payment for your Magazine, SPIRIT VOICES. Your zeal and perseverance in desiring the spread of spiritual

knowledge is a great work for both mortals and advanced spirits to be engaged in. Mr. Colville's lecture on the ancient marvels of Egypt, in the Feb. No. of SPIRIT VOICES, is very interesting."

OHIO. — *Bellefontaine*. — James Cooper, M. D., writes as follows: "I have just received No. 2 of SPIRIT VOICES, and being much pleased with it, I herewith send postal note in payment for subscription of present year. I am specially interested in the 'Annals of the Talaskans,' having received from the Atlantians a little of the history of the 'Mound Builders;' and I, sometime when my wife's health is better, will give you some scraps from the chapters I have. It seems that the inter-marriage of the Atlantians with three powerful tribes, (Aztecs, Toltecs, and Tlaskans), originated the civilization of Central America and Mexico, and the issue produced the 'Mound Builders.'"

MISSOURI. — *Kansas City*. — We make the following extracts from a letter received from Mrs. Jennie Clary, a very devout and earnest Spiritualist: "I am perfectly delighted with the copies of SPIRIT VOICES received. Yes, I was more than pleased as I read its pages, and was deeply interested in the lectures, reports of materializing *seances*, and also the news of the N. D. C. We have a Spiritualist society here. Lyman C. Howe lectured two months. I was able to hear him only twice. He drew crowded houses every night."

TEXAS. — *Waco*. — We have received the following encouraging words from Mr. Philip A. Richards: Find enclosed \$2.00. "Fifty cents to be applied to my membership in the N. D. C., and the remainder for subscription to SPIRIT VOICES. I am very much pleased with the numbers received, and think it one of the best publications on Spiritualism it has ever been my pleasure to pursue, and typographically cannot be excelled. I handed the specimen copy sent me to Col. Booth, and he said he would subscribe for it at once."

CALIFORNIA. — *Courtland*. — Mrs. J. B. Greene writes: "Just received your number of SPIRIT VOICES, and beg leave to say that we have been deeply interested in its perusal, and trust that it will be a source of enlightenment to many inquiring minds, a work long needed in the spiritual community. Will do all we can for the advancement of the Magazine, and the N. D. C. Hope there will be no drawback to deter the advancement of both, or burdens too heavy to be borne by Bros. Fuller and Bliss, and their associate co-workers. You will find enclosed postal order for \$6.00, for which send the Magazine to enclosed list of persons. Am sorry the list is no larger, but hope ere long to be able to send more."

*Honolulu, Siskyon Co.* — "Tom" Middlemist writes: "I have just received No. 1 SPIRIT VOICES. It is clear, crisp and beautiful. Find enclosed, \$2.00. Send copy for one year to A. B. F. Roberts, Candia, N. H.; the fifty cents is for the N. D. C."

#### AMONG OUR WORKERS.

During the month of February, we have occupied the platform of Grand Army Hall in Worcester, Mass. When we commenced our labors in that city we found the society with a debt of over \$100 hanging over them, but when we closed our labors there they were entirely out of debt. Mr. Seth Hale, an earnest and energetic Spiritualist, worked exceedingly hard that this might be accomplished. Not only did he talk well, but gave liberally towards liquidating the debt. The Worcester Spiritualists certainly owe him a debt of gratitude for the faithful manner in which he labored. Our lectures were well received, our audiences steadily increasing from the first Sunday until we closed our labors in that city.

Dr. C. H. Harding of No. 24 Upton Street Boston, is a most excellent psychometric reader. At our home a few evenings ago we thoroughly tested him as far as reading character from photographs is concerned, and we were careful that he should only see the back of card containing the photograph, and in the six persons read he was very accurate and clear. He is also an excellent medical medium.

We make the following quotations from a very lengthy report of the meeting held in Manchester, N. H., Friday evening, Feb. 28th:

Upwards of 250 people gathered at Knights of Honor Hall last evening for the purpose of attending the public meeting of the Pennacook Club of Spiritualists. George F. Rumrill presided, and as far as possible saw that every one was provided with seats. Shortly after eight o'clock he called the company to order and introduced Mrs. M. Townsend-Wood of West Newton, Mass., as the speaker of the evening. Mrs. Wood prefaced her remarks by the rendition of a poem, entitled "Guilty, or not Guilty." She then entered into a clear and comprehensive dissertation upon the

phenomena of Modern Spiritualism. Mrs. Wood is a pleasing and forcible speaker. She takes up her subject with earnestness and animation and sets it out with all the beauty of eloquent language and poetic imagery of thought. She began by saying: "The phenomena of Modern Spiritualism has claimed the attention of the entire world. Manifestations not to be accounted for on any other basis have made their appearance in every clime and amid every people. There are few thinking men and women in the world to-day, of whatever creed or belief, who will not say 'there must be something in Spiritualism.' The time was when into our homes came a silent messenger, unseen by us except in its sorrowful results, and seizing upon our loved ones, would close the eyelids and cause the pulse to cease its beating. We in our agony would mourn above the cold corpse, and turning our tear-bedimmed eyes heavenward, would cry, 'O God! show us something of this mystery.' Thirty-seven years ago thinking men and women everywhere were aroused by the raps that proceeded from a humble home in the city of Rochester, and there was born the comforter that has since walked over the world and said 'there is no death.' The transformation from life to what we call death is not death, but merely change. The spirit is a part of God. God is deathless. Many a man and woman have been taken from the lowly walks of life, and through the influence of these unseen powers have been educated and developed until their learning and understanding would mystify the most profound scholars of the day. You have an example of this in your own divinely gifted townsman, Edgar W. Emerson, who is being brought out and becoming known throughout the length and breadth of the land as one of the most popular mediums of the day. Spiritualism has come to do a great and mighty work, and that work has already begun. It is revolutionizing the society of the world. The home shall be the church where men and women, bound by links of love, shall raise above them children who are the fruits of pure affection, and not of the baser passions. Such shall be the home made by those who are chastened by the humanity of Modern Spiritualism." Mrs. Wood closed by congratulating the people of Manchester upon possessing a medium possessed of such wonderful qualities as Mr. Emerson, to whom she paid a high compliment for his earnest and sincere labors for the advance of Spiritualism.

Mr. Emerson then spoke briefly, saying that he felt sure that he had been gifted with mediumistic powers from his birth, although he obtained his first knowledge of his powers as a medium seven years ago this present month, he being at that time a member of the Tabernacle M. E. Church in this city. He also stated, in reply to several inquiries received recently, that while he could see spirits and hear sounds of music while in the normal condition, that while in direct communication with the spirit world he was entirely unconscious. He then passed into the trance state, and a number of spirits made themselves manifest through his mediumship, nearly all of whom were readily recognized by those present whom they had known in life. The first spirit was that of a young girl, who passed away several years ago, who brought greetings to friends this side. She was followed by an aged couple who formerly lived in this city. The next was that of a young lady who desired tidings conveyed to her parents, who were not believers in Spiritualism, expressing her contentment in her present state, and assuring them that she was often with them. She was followed by the father and three other friends of the speaker of the evening, Mrs. Wood. The next spirit was that of a former well-known public character, and a former commander of the Amoskeag Veterans. Then came the spirit of a young girl, which was recognized by the mother and sister who were present, and who were moved to tears by the loving messages borne to him through the medium. The spirit of the son of a lady present then greeted her, and assured her of his present peace and happiness. Then came the spirit of a former well-known citizen, accompanied by that of his son-in-law, who said that they had "overcome the world, the flesh and the devil," and now dwelt in a land more beautiful than any they had ever imagined while upon earth. A number of spirits followed in rapid succession, and the test was regarded by the majority present as of the most satisfactory and convincing nature.

Mr. Emerson's engagements for March are as follows: 1st and 8th, Haverhill, Mass.; 2nd, Merrimacport, Mass.; 5th and 6th, Facts Convention, Boston, Mass.; 9th and 10th, Dover, N. H.; 15th, Newburyport, Mass.; 19th, Pennacook's Club, Manchester, N. H.; 22d, Marblehead, Mass.; 29th and 31st, Providence, R. I.

The Providence *Evening Telegram* speaks in the following manner of a recent lecture delivered in that city by Dr. Willis:

Blackstone Hall was filled to its utmost capacity, last evening, at the evening session of the Providence Spiritualists' Association. After the usual opening exercises, Dr. Fred. L. H. Willis, of Boston, delivered an able address upon the "Crucifixion of Truth." He told the story of Christ's life and death briefly, and said: "Through all ages had the same drama been enacted again and again, and the truth has been crucified again and again, even as on 'Calvary.'" The speaker could remember well when this great body of Methodists were looked upon with contempt. The grand and mighty revelation of Spiritualism has been one of the greatest revelations ever known. It is daily bread of human life, with no priest to stand between the Creator and the creature, except the ministering angel of God. Many a poor medium has had to bear a cruel cross up to Calvary, and had every sensibility crucified. Spiritualism, so many times slain, continues to convince the world of its spiritual origin. He then called attention to the sermon delivered by the Rev. J. Benson Hamilton. He had been asked to answer it; but he had looked it over again and again, and could not find the first shadow of an argument to answer. I pity the man occupying the position that he

does, as Christian minister. This false evidence is unpardonable in a man occupying that position, or he is either a wilful falsifier. "He speaks of Dr. Henry Slade as an accomplished fraud," said Mr. Willis. I deny this. I defy all the reverend gentlemen to prove that Dr. Slade was ever exposed in a fraud. Traps have been sprung upon him, and the cry has gone out that he was a fraud. Says Mr. Hamilton, "This religion does not depend upon honesty, truth or purity in its teachers. I will tell you why the church does not agree with us; it is because those angels of God tell us that no soul there is happy or miserable because of any dogma or creed that it believed in, or refused to believe in, in this world. My reverend friend says that Spiritualism is antagonistic to Christianity. I am glad to give him credit for one truth. It is in harmony with the religion of Jesus Christ." The speaker was then controlled, as he claimed, by the spirit of Lorenzo Dow, the eccentric Methodist preacher, who said that men called him eccentric and mad when upon earth, but that he would try to prove that there was method in his madness, for now he knew that he was simply a medium. "I used," said he, "when in the mortal form, to be given to expressing myself in a peculiar style of rhyme, and will try and pass my respects to J. Benson in that form." He then delivered a lengthy rhyme, criticising the recent address of that gentleman. At the close of the address, a test seance was given Mr. Edgar W. Emerson. A large number of departed spirits were called up, and were generally recognized. The service was then closed by a benediction by Dr. Willis.

FACTS CONVENTIONS. — The Facts Convention, under the management of L. L. Whitlock, held at Blackstone Hall, Providence, R. I. Feb. 3rd, was very largely attended and the exercises were all of a very interesting character. The remarks by Mrs. Abby N. Burnham were of a nature calculated to interest all who were present. Mr. Colville answered questions in a very eloquent manner. From the *Evening Mail* we quote the following passage, descriptive of a physical seance:— Mr. P. L. O. A. Keeler was then introduced by President Whitlock and gave a physical seance on the platform. A Cabinet was arranged on the platform, but instead of being in the cabinet Mr. Keeler sat in front, in sight of the audience, with a committee of two. He held one of the committee by both hands, and while in that position musical instruments were played inside of the cabinet, hands were shown and sitters were banged in the head with the guitar. While this was going on, a man named Walter Olney, who resides in the Third Ward, astonished every one by jumping on the stage and peeping into the cabinet. His actions were so quick that every one was taken by surprise. He saw *nothing*. He was summarily ejected. It is understood that Olney is mentally affected on religion. During the afternoon he mounted the rostrum and accused Spiritualists of being infidels and non-believers in the Bible. He was very courteously tolerated by Mr. Whitlock, much against the wishes of the large audience, who were quick to detect the man's mental aberration. President Whitlock, while not considering Olney's words worthy a reply, vouchsafed the information that there was not one Spiritualist in ten but what believed in the Bible, and that as a rule Spiritualists were better Christians than so-called church members, because they have positive evidence of an after life, which made their faith stronger, as the doubting Thomas was made stronger by feeling the materialized flesh and blood of Jesus. Mr. Keeler's seance proceeded after the interruption, the spirit control being George Christie, a minstrel. Rev. Thos. R. Slicer was called to the platform, and made such examinations as he chose, but he admitted that he saw nothing in the cabinet, although while he was standing there the guitar played, hands appeared, to the amusement of the audience and the discomfiture of Mr. Slicer, who said that "whatever it was, it was quicker than his eyes."

Mr. Slicer, after examining the cabinet to see that no one was concealed, admitted that the question "was knottier than theology." As previously stated, the demonstrations took place while Mr. Slicer was on the platform and while the medium and the committee were in front of the cabinet and in sight of the audience. Mr. B. G. Chace and Dr. Wiggin also examined the cabinet and found nothing.

The singing during the entire convention by the choir, which consisted of Messrs. Dunham and Wilcox, Mrs. Taylor and Mrs. Remington, was of a high order and fully appreciated by all.

Mrs. Myra Adams has been holding successful floral seances at No. 136 Chandler Street, Boston, Mass, on Wednesday evenings. Materialized hands are realistic in their touch, independent voices are heard and articles are carried about by invisible power after the flower band have brought their offerings. Mrs. Adams also gives private sittings for business, etc.

Mrs. Juliette Yeaw, of Leominster, Mass., was very successful in all her ministrations during the past month. Her lectures at Clinton, Mass. have given such universal satisfaction, that she has been engaged for the entire month of June. March 9th, she speaks at Hillsboro Bridge, N. H. She also has engagements at camp meetings for the following Sundays, July 5th and 26th, Aug 15th 23rd and 30th, and Sept. 7th.

Miss M. A. Keating spoke from the platform of the Ladies Aid Parlor, No. 1036 Washington Street, on Sunday evening, Feb. 23rd, before the Medium's Camp Meeting Association of the Two Worlds, and gave an interesting address under control of George Randolph. Later on, under control of "Mattie," she gave some wonderful tests to several in the audience. This lady gives highly satisfactory sittings at No. 15 Lawerance Street, Boston, Mass.

## Children's Department.

[Devoted to the use of our "Little Folks." All contributions for this department should be sent to the editress, addressed as follows: "QUEEN MAB," Box 433, Dover, N. H.]

We must not forget the claims of the little folks in the pages of SPIRIT VOICES. Their bright eyes and eager faces are very dear to us, and we would not like to see them dim with disappointment when the magazine comes in and they ask, "Is there anything in it for us, mamma?" If they were obliged to turn back to their dolls and forts, without the anticipated story or puzzle. Childhood loves its simple verses, and it will be a loving labor for us to make up a budget of reading for expectant little minds. Now I shall request each boy and girl to help the blessed spirit friends in their work, by making every effort to be *dutiful and loving* to their fathers, mothers, brothers and sisters, that home may be made a harmonious visiting place for kind and watchful angels. Your tender hands are not too young or weak to give a big lift in helping others to keep cheerful and happy. Remember, the "grown up" boys and girls can't do *all* the work, and every *kind word* and *unselfish action* on your part goes towards making a beautiful home for you in the Spirit World. I look to your love and sympathy in making my pen fly over the paper and my imagination active, in thinking up "something good" to write about. I give you a little verse to learn:—

Unto God in the morning will I kneel in prayer,  
And ask through the day His constant care;  
When evening its shadows shall change into  
night,

I will thank His kind mercy for leading me right.

### A VAIN PUSS.

A very intelligent little kitten was lying on the rug one day, when a young lady took off her bracelet and playfully put it around pussy's neck. Nothing could exceed the little creature's anxiety to find out what this new appendage was; and after vainly trying to see it by turning her head about, she quietly got up and walked across the room and jumped

on a chair that happened to stand in front of the mirror. She looked earnestly at herself in the glass, felt the bracelet with both paws, stroking it first one side then the other and when apparently quite satisfied with herself and her necklace, she returned to her place and settled herself calmly. *Advance.*

### THE QUEER MOTHER.

Six downy chickens  
Standing in a row,  
Homeless little orphans,  
Know not where to go.  
Who had killed their mother?  
That I cannot say;  
But I know they found her  
At five o'clock that day.

"Peep!" said the oldest,  
"Peep!" the others cried,  
And to wake their mother  
All in vain they tried.  
Susie heard them calling,  
Ran to ask them why;  
And her eyes that moment  
Made their own reply.

Tender-hearted Susie  
Tried to hide a tear;  
Saw her mother's henry  
Standing empty near;  
In it placed the chickens,  
And above them spread  
A nice, soft feather duster  
When they went to bed.

### THE PRINTER BOY.

ABOUT the year 1725, an American boy some nineteen years old found himself in London, where he was under the necessity of earning his own bread. He was not like many young men in these days, who wander around seeking work and who are "willing to do anything" because they know how to do nothing; but he had learned to do something and knew just where to go to find something to do; so he went straight to a printing office, and inquired if he could get employment.

"Where are you from?" inquired the foreman.

"America," was the answer.



"Ah," said the foreman, "from America! a lad from America seeking employment as a printer! Well, do you understand the art of printing? Can you set type?"

The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John:

"Nathaniel said unto him, Can there be any good come out of Nazareth? Philip said unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money and returned to America, became a printer, publisher, author, Postmaster-General, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17th, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns and villages in America, named after that same printer boy, Benjamin Franklin, the author of "Poor Richard's Almanac."

#### BE HONEST CHILDREN.

I suppose that some of the little boys who read this will say, when they look at the title of this piece, "That's easy enough, I am honest, I never took anything that did not belong to me in my life." Well that's right; but there is more in being *truly honest*, perhaps, than you think. I will tell you a story, then you will understand me.

In a country school,—the school of which I am the teacher—a large class were standing to spell. In the lesson there was a very "hard word," as the boys say. I put the word to the scholar at the head and he missed it; I passed it to the next, and the next, and so on through the whole class 'till it came to the last scholar, the smallest in the class, and he spelled it right (at least I understood him so), and he went to the head, above

seventeen boys and girls all older than himself. I then turned around and wrote the word on the blackboard so that they might all see how it was spelled and learn it better. But no sooner had I written it than the little boy at the head cried out, "Oh! I did n't say it so, Miss W——, I said *e* instead of *i*," and he went back to the foot, of his own accord, quicker than he had gone to the head. Was he not an honest boy? I should always have thought he spelled it right, if he had not told me; but he was too honest to take any credit that did not belong to him.—*London Children's Paper.*

#### PUZZLE DEPARTMENT.

*N. B.* All contributions to the Puzzle Department will be thankfully received. Answers should accompany the Puzzles. Address "QUEEN MAB," Box 433, Dover, N.H.

##### I. EASY ENIGMA.

My first is in great but not in small,  
My second is in fence but not in wall,  
My third is in sand but not in dirt,  
My fourth is in chapel but not in kirke,  
My fifth is in red but not in pink,  
My sixth is in chain but not in link,  
My seventh is in lead but not in pine,  
My whole is in a chief officer.

##### 2. HIDDEN TREES.

Is your sash all right, dear?  
Mirriam, a pleasant lady, is visiting us.  
She will help in eating it up.  
Is the large bridge firm?  
Is it best, Will? own up.  
The camel makes travel easier in the desert.  
She will always be a child, I am afraid.

##### 3. WORD SQUARE.

A kind of lawyer; a meadow; a part of the body.

##### 4. DECAPITATION.

Behead to pretend, and leave a kind of meat;  
behead again, and leave the first person of a verb.  
Behead a specimen and leave plenty.  
Behead a color and leave to need.  
Behead a stag and leave skill.

*Answers to the above will be published next month.*

## N. D. C. Editorials.

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Quite a number of our members have asked in their letters very important questions, and we shall take this opportunity to answer them in such a manner that others that read this editorial may get the benefit of the answers.

The regular circles of the N. D. C. are held every Sunday at 3 P. M. and Thursday evenings at 8 o'clock. The Thursday evening meeting is especially designed for the "Home Circle," when all the members gather around the family table for their development and for spirit communion. At this circle the especial spirit relatives of the sitters will send messages to their friends through the mediums in the circle. The Sunday afternoon circle is designed for the good of humanity, and it is especially intended to be a *public* circle in every sense of the word. To this end, we invite the co-operation of mediums and persons interested in forwarding the noble objects of the N. D. C., to establish in every town and city in our country an N.D.C. headquarters. *The members of these circles must receive their certificates of membership direct from this office to be recognized as members.* They pay the regular fee of fifty cents per month, and the recognized developing medium of each circle, forwards thirty cents each member to this office and retains the balance, twenty cents, to aid in paying expenses of hall, advertising, &c. Persons attending the circle out of curiosity, or those not willing to be identified as members, should be charged a fee of twenty-five cents each time they attend the circle, this fee to be put into the fund to sustain the circle. The members of the N. D. C. that have "paid-up" certificates of membership should always be admitted free. A monthly report should be made to each circle by the developing medium of all receipts and expenditures and the condition of the treasury.

The developing medium should appoint by impression a historian and treasurer, and see that they faithfully attend to their duties.

The historian should keep a correct record of all remarkable manifestations that may take place during the sitting of the circle and forward them to this office for publication in this magazine. The treasurer should have charge of all monies and pay all bills presented to him approved by the developing medium and historian.

The friends of the N. D. C. should bear in mind that the movement is only in its infancy and that it is best to pattern after the Boston circle as much as possible until matters can be thoroughly systematized.

These matters will be thoroughly discussed at Rindge and Sunapee camp meetings this summer, when it is hoped that we can show to the world that the N. D. C. is the true basis for organization, not only of Spiritualists, but of all humanity.

Let us work together with "malice towards none and charity for all."

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Be sure and send *all your records* direct to Mrs. G. Davenport Stevens, 136 Chandler Street, Boston, Mass.

## THE OUTLOOK FOR THE N. D. C.

IT MUST be gratifying to every earnest advocate of the N. D. C. to read the monthly financial reports of our treasurer. The February report will show that, in spite of our heavy advertising and printing bills, there is a comfortable balance in the treasury after paying all our expenses. Our plan of making public our financial condition is not imitated by our contemporaries, but we feel that it is the right way to do business. Some persons have fallen into a grave error by making statements that the N. D. C. was a scheme to make money out of its members. On the contrary, every penny paid in is expended to spread a knowledge of the truths of spiritualism, and strictly accounted for at the end of every month.

We do not flatter ourselves that we shall be able the year round to make such good reports of our financial condition. We realize that, during the coming summer months, many of our circles will close up, and of course we shall at once notice a falling off of our receipts, but we do earnestly hope that the now enthusiastic admirers of this grand and purely unselfish work will continue to renew their membership if for no other reason than to see the work safely through the dull season. We shall do our part, regardless of expense, to make SPIRIT VOICES a first-class magazine, and if our friends wish to assist us in that work they can do so very effectually by sending us subscribers.

We have not been very fortunate thus far in finding a large number of those blessed with an abundance of this world's goods that were interested enough to send in their checks to assist us in sending the magazine to the worthy poor, but all our spiritual journals have given us a kind reception, and especially are we indebted to our old friend and defender, *Mind and Matter*, for the earnest words of recommendation it has given us. We never mention the name of its noble editor that we do not say "God bless dear Jonathan Roberts." We feel proud of the good name he gives us. He stood by our side unfaltering when all the world was ready to condemn and crucify us without mercy. We feel we can say that we have not proved ourselves unworthy of his confidence. We hope we shall ever be worthy of it. But to return to our subject. Stand by us friends while we do our best to develop a medium for spirit manifestations in every home in our land. We know you will do it, for our faithful band of spirits have assured us that our efforts shall be crowned with success, and as they have never deceived us, we feel we can now fully trust their statements. Who will send us the first club of subscribers after reading this editorial?

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AGAIN we are compelled to ask our correspondents to *write short letters*. Our time is so much occupied with this work that we must ask you all to condense your matter as much as possible. If you ask questions, *come to the point at once*, and give us an opportunity to give the simple answer yes or no, as much as possible. We wish to be just to all, ourselves included.

## NATIONAL DEVELOPING CIRCLE RECORD.

[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 the Historian 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 Associate Editor, Mrs. G. DAVENPORT STEVENS, 136 Chandler Street, Boston, Mass.]

TAUNTON, Mass., Feb. 12th.

Please send me one sheet of Developing Paper, and oblige. I have had some very good manifestations.

EPPING, N. H., Feb. 19th, 1885.

I belong to the N. D. C., and think our Circle is much stronger by uniting with it. I send money for Developing Paper.

Members of the N. D. C. are requested to send records of circle to my address, and not to the Headquarters.

MRS. G. DAVENPORT STEVENS, Historian, N. D. C.

BOSTON, Mass, 136 Chandler St.

STEUBEN, Mo., Feb. 23rd, 1885.

The work you have begun has long been foretold through my mediumship, and that many may be brought into the Circle is my heartfelt wish. I could write a long letter on this subject, but as your time is valuable I forbear.

CLINTON, MASS., Feb. 23rd, 1885.

Between 8 and 9 o'clock on the evening of Feb. 19th I saw two hands come opposite sides and clasp in unity. On the 20th, just before receiving the mail, a Red Man's hand with a fleecy cloud around it came to me. Please send me some Developing Paper for Thursday evening.

PROVIDENCE, R. I., Feb. 20th, 1885.

I enclose money for two months' membership in the N. D. C., and I hope you will send a strong developing power to my house that may aid this work here. I have the promise of faces and flowers within a few days, and if your forces come to help, it may be the turning point of my *development*.

BROOKLYN, E. D. N. Y., Feb. 21st, 1885.

Certificate for membership in the National Developing Circle received, for which many thanks. I sat with a part of my family Thursday eve, and felt queer sensations all over my body, as though hands were passing over me. I saw white clouds before me break open and reveal darkness, out of which came a *white bird*. My right hand has been controlled as though to write, but has made nothing but scratches thus far. I am a true Spiritualist at heart, and wish to help the cause along. May God's angels bless every effort put forth to do good.

LACONIA, N. H., March 9th, 1885.

— I tried the Developing Paper, and like it very much. I think it is wonderful the way it works on me. I sat at the table and asked the spirits to make it whirl round on one leg; they did so, and it went around so fast, I had to get out of the way. It tips for me, and moves around the room. I have had raps on it that sound like a person striking it with the finger nail. I wish I could see spirits, for I know I would not be afraid of them. I am fifteen years old, and would rather be a good medium than anything else. I send you a subscription for SPIRIT VOICES. I shall try to get members for the N. D. C.

Yours truly,

GEO. D. STEVENS.

DEETH, NEVADA, Feb. 20th, 1885.

Enclosed please find money for membership for husband and myself in the National Developing Circle. Words cannot express the surprising and beautiful visions which come to me. I have seen my angel mother as she looked in life. This morning I heard raps distinctly on the head of my bed. Strange as it may seem, I have heard "Sweet Bye and Bye" played on the *brass springs of my bed*. I could write many more strange facts about what has come to me since becoming a member of the N. D. C. What a pleasure it is to me, alone as I am most of the time, to be able to see spirits as though they were alive. Can you tell me whether it will be possible for them to speak to me? Please inform me on the subject.

BIRMINGHAM, N. Y., Feb. 20th, 1885.

We received your letter on Thursday, and that being circle night, I put it in my pocket before entering the cabinet. We did not get our usual manifestations, but felt a new and different influence. I have had two Indian controls, one of them quite wild. The new influence seems to be

of a more refined nature, and after coming out and sitting at the table, I asked about the new influence. I was told that it came with your letter, and I was given the name "*Silverfoot*," with the advice to send for some of *Blackfoot's* paper. I send money for membership, a copy of SPIRIT VOICES, and Developing Paper. Please let me know what the magnetism in my letter indicates.

[This is a wonderful test to me. *Silverfoot* and *Silverthorn* are twin brothers, and have for years been co-workers and intimate spirit friends with *Blackfoot*. — JAMES A. BLISS.]

FORT WAYNE, Ind., Feb. 10th, 1885.

I want to join your N. D. C. I am fourteen years old in March. We have been sitting over a year, and I am a clairvoyant, rapping and writing medium. I have been writing with a pencil, but the spirits have been promising me independent slate writing. I send money for membership, (four weeks), one number of SPIRIT VOICES and Developing Paper.

(I think this will be of interest to parents having children with mediumistic gifts. — *Historian*, N. D. C.)

Good! Parents encourage your children to develop their gifts all you possibly can, for they are the ones that will very soon take our places.

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

HAMLIN, KAN., Feb. 23rd, 1885.

We held a circle last night at my brother's house. I was controlled by different spirits and got writing on a slate. The first spirit to write on the slate was *Clara Miller*; she wrote about what she was going to do for the circle. She also wrote that she was born in Pennsylvania in 1858. We had writing by Henry Clay, Thomas Paine, and Mary Evans. They wrote that we would find out a great many things if we continued to hold the circles. We are willing to wait for whatever comes. I will ask you a few questions in regard to spirit control. I have been so shaken at times by spirit power that I have been thrown from my chair to the floor. Is this done for tests? or for the development of mediumistic power, or simply due to the effect of electricity? Why do my hands go up and down on the table where I am sitting even when alone? I have been shaken up so that I would like to know what it all means. I dislike to bother you, but I want to understand the right meaning of manifestations.

WORCESTER, MASS., Feb., 15th, 1885.

Last Thursday eve we formed a circle at 8 o'clock, consisting of three ladies and two gentlemen, one of the ladies being a developing medium. We have been in the habit of sitting together once a week for some time, but never before have we had such strong magnetism; every one in the circle noticed the change. We sat without any light save that coming from the street. The medium with us described a large number of spirits; I was almost unconscious during the sitting, and several times received quite a shaking-up. Everything was working nicely, when all at once the power seemed to die out. I struck a light, looked at the clock, and found it was exactly *half past nine*. This afternoon I sat alone with good results, there being a strong battery, but at half-past four it seemed to go like the shutting off of steam. I will keep you informed in regard to my development. I would rather not have my name published at present. I am making an effort to form a large circle, and think I shall succeed. I have sent by Bro. Fuller for some Developing Paper.

QUEECHY, VT., Feb. 26th, 1885.

The night before I received the Jan. number of SPIRIT VOICES, I dreamed I saw a beautiful landscape and lake. The sunshine seemed to dance and sparkle on the water and I exclaimed, "*What a sunny lake!*" When the plan of your camp ground and the name of the lake (*Sunshine*) met my eye, I saw the original of my dream. It is an omen of good; *the lightness of Truth will dispel the darkness of error*. I thank you for the magazines; they come freighted with magnetic power that acts like a galvanic battery on my system. After holding one I received yesterday, I began to see something like snowflakes falling on me; it was at twilight. To-night it commenced again and flew around me like sparks of fire; it made me *wild*; I cannot imagine what it means, and my head feels strangely at the time. Samuel R. Thurston, the first representative Oregon sent to Washington, is one of my band. I wish I could know if I am doing as the control wish. I have not been in the habit of going to mediums, but now I need help and am forced to act against my own pride and seek it. I am very positive and do not think I could be made unconscious. I am trying to get more members for the N. D. C.

WACO, Tex., Feb. 15th, 1885.

HISTORIAN:—I have been sitting for development about three months, and have been a member of the N. D. C. two months. The first month I was a member, I was instructed by spirit guides to sit in a cabinet; I did so, and was not there five minutes before I was controlled to laugh very heartily; in five minutes more I was controlled to talk, by a spirit calling himself *Robert Dale Owen*. Since that time I have talked more or less under control, at every circle. There is an Indian control called *Santo*, who says he is a Delaware who "passed over" before this country was settled by the white man. There is another Indian present at every circle, who calls himself *Waukeshan*;

also an Indian squaw named *Honto*. She says she is from the cold country, and calls her medium "Billy." There is an old Hebrew, who says he died 200 years B. C. He can control only when the conditions are good. *Blackfoot* has been here several times, and an Irishman, *Patrick McCarty* by name, who says he belongs to the N. D. C. spirit band. Once or twice materialized hands have been seen darting from the cabinet, and sometimes white vapors are seen. We hold our sittings at the appointed time, and intend to stick to it to the end, and hope to accomplish much good when we become developed.

ALBION, MICH., Feb. 25th, 1885.

— I have tried to follow directions given for sittings, and think the developing power is doing as well as could be expected with a person so old as I. I have had a great deal told me by mediums in regard to my spiritual work when developed, but never got anything through myself in relation to any phase of mediumship until within the passing month. The Indian influences said they were going to make me "talk low, talk loud, and make music." They have held me to lecture like one on the rostrum in their kind of gibberish. They have magnetized my piano through my own hands; in all this I sense a grand and strong power, the magnetism of which cannot be measured. They seem to wish to shake me up, for I am made to dance, and sing my own music. Mrs. —'s club meet with us now, since Mrs. R. started for California; I am not allowed to sit in the circle, but am sent around to magnetize each member, sometimes twice during the sitting. That circle will send in its own report at the end of the month. Mrs. R. is trying hard to get up clubs, and I am placing the subject before all I can; for I see that "enlightened mediumship" is to put mankind upon the road of progress. I give myself up to this great power for the grand work before us. I am and will be a co-worker with you all. Amen.

Mrs. — — —

NEVADA, Mo., March 9th, 1885.

— We are doing exceedingly well — at least we think so. I will endeavor to give you a partial account of the results of our sittings. Our first sitting with the N. D. C. convinced us that we were on the right road. The first evidence was the agitation of my hands on the table in imitation of piano-playing. After this I was controlled to take a pencil, and write a lengthy communication of encouragement and instruction, covering two sides of legal cap, signing the name of Jas. N. Huston as control. At another sitting, I was impressed to seat myself at the organ, where I was controlled to play a portion of two or three pieces; I don't know one note from another. During this time, our little daughter Jennie, received unmistakable signs of writing. I resumed my seat at the table, and, taking the pencil, began to write, but was interrupted by the arrival of an old friend, Capt. A., who knew nothing of Spiritualism. I told him about our experience, and as he seemed to be much interested, we invited him to sit with us. On March 5th, my control wrote two pages of note paper over, when the pencil at once dropped. By this time, Capt. A. showed the usual signs of being under some powerful influence; we were soon made to understand that he was under control of an *old soldier friend*. The scene that followed is beyond description; he talked, laughed, cried, and was made to march up and down the room. This control appeared to him in spirit form, and talked to him. All in all, no one could have a jollier time, and this lasted until midnight. March 8th, at 3 P. M., we again took our seats with Capt. A. in the circle. This time I was not influenced to any extent, but my little daughter was partially under control, and I think she will soon be able to write. Capt. A. was soon under a powerful influence part of the time; his spirit friends revealed to him many of the truths and beauties of the Beyond. This influence he was under some four hours, and all through the night he was partially under control, but rested well. This morning about eight o'clock, he was entranced, and so continues at this writing, 2 P. M. He tells what he sees, and is the happiest man I ever saw. We are all rejoiced that he has found the truth. About seven o'clock last night I was controlled, and wrote a lengthy message, an extract of which is as follows: "Good-evening, Mr. Wilcox; the results of this evening will all be made plainer in due time. You will soon have results in your family that you will be proud of. When you go to see General B., I will meet you there, where we can talk face to face. (General B. is the control of J. H. Mott, materializing medium, Kansas City; I have been there often.) After this affair with Capt. Adams is over, I desire you to sit alone with your family, as we wish to develop you and yours especially; this we cannot do so well while others are present. I am pleased that your friend, Capt. Adams, was admitted at the sitting; good will come of it. He has an old and intimate friend in the spirit world, who is a member of our band. They met at your house last Sunday for the first time in many years. Our Mr. Kelly was so startled on seeing his old captain and comrade in arms, his joy knew no bounds. He could not rest until he made himself known to Capt. A. The manner in which this has been done, and the results so far, you already know. I find that I will soon be able to control you very readily; you will develop into a superior writing medium. Adieu. Your friend, Jas. N. Huston." What I have written is only an outline of what has transpired with us. *Blackfoot's* hand have been with us also.

Yours for the truth,

WESLEY WILCOX.

Those who have kept the theological hell of Christendom burning all the ages down have lit their torches at the flame of Jesus' lurid speech. The ingenuity which is equal to adumbrating his Gehenna into a pretty trope, is equal to any imaginable critical transformation. — *Jesus and Modern Life*.

## Proofs Positive.

As I take up my pen to picture experiences and convictions, I do so with feelings of profound gratitude that circumstances allow me the happy privilege of sending tidings to our readers concerning the progressive march of materialization. Some read my articles on this subject with pleasure, and belief, perhaps, while others see neither sense, reason or probability, in them. I do not expect to make converts by relating what I have seen, but simply wish to aid the spirit world by every power of hand, tongue or pen, that seeking humanity may be uplifted and "enlightened."

"What you write sounds like truth," a questioning individual said to me not long since. "I believe and accept materialization as a *positive fact*." I replied, "Investigate honestly for yourself, whenever the opportunity offers." This advice always holds good, I think.

Before I go further, let me give you an idea of the location of the seance room and cabinet, at 121 West Concord St., Boston, Mass., the residence of Mrs. Bliss. On entering the house, the visitor ascends to the second floor, and enters a commodious room containing chairs, an organ, a small table, and the cabinet; there is no egress from the room, save through the door opening into the hall. The cabinet stands in an alcove of this room, the floor of which is directly over the lower hall, where the street door opens. The cabinet is of dark wood hung with crimson draperies, and consists of the top and four sides, with but one door, and two small open apertures in front; it is always open to close inspection before the beginning of a seance, and the visitor is free to hunt for "traps," "*one extra, very handy, sealed up door*," or "sliding panels," as his imagination or mistrust may dictate. A very satisfactory light is placed midway on the rear wall of the room, and connected with the cabinet by means of rubber tubing. By this arrangement the cabinet spirits raise or lower the light to a desirable degree. This method is a vast improvement on the old way, and saves time and trouble.

A select number of gentlemen and ladies have been meeting every Tuesday evening at Mrs. Bliss's, for the purpose of holding "experimental" seances. The idea is, to give spirits every advantage of harmonious conditions through mortals thoroughly *en rapport* with them. Choice music is provided, and most satisfactory results from the cabinet have been attained thus far.

Lucille Western is always "on hand," and frequently brings her sister, Helen, with her. On one Tuesday evening, Mrs. Bliss was somewhat indisposed, and expressed reluctance about holding a seance, fearing the control might find difficulty in holding her through the customary time. She stood in the centre of the room, some two or three yards from the cabinet, as she expressed her doubts about the success of the seance, and the desire that it might be postponed until her physical condition was more favorable. As she concluded, she turned towards the cabinet, but started back instantly with a terrified cry, and fell to the floor seemingly unconscious. Her eyes had rested upon a tall, white-robed spirit standing between the parted draperies, and the unexpected vision was too much for her excited nerves to meet calmly. "Little Wolf" instantly took control, and brought her to her feet, with the remark, "Me all right," and seated her in the cabinet. Lucille rehearsed this scene with amusing effect later on, Helen, standing at the cabinet door to represent the *ghost*, while she advanced to the place where the medium had stood, and clasping her hands with pretended fright, exclaimed, in imploring tones, "Save me! Save me!" Lucille sang several songs that evening with telling effect. Adelaide Phillips came out, and spoke to various individuals, and spirited and beautiful Adah Isaacs Menken came to give me an affectionate embrace, and whisper cheering words. She has said to me, since appearing as a materialized spirit, that she desires the world to know that she "still lives," and has outgrown old conditions. She finds delight and happiness in returning to earth, to take her share in the grand work of helping human souls out of misery and darkness.

"Billy" and "Blueflower" were outside the cabinet at the same time, "Blueflower" taking me by the hand, and leading me around the circle, while "Billy" darted about with an agility that is very startling to strangers. He excels as a vocalist, much to "Miss Blueflower's" disgust, who pronounces him very "conspic'us." Never mind, "Blueflower," if "Billy" does carry off the laurels now; your

efforts to cultivate your dormant talents as a song-bird are truly remarkable, and time may yet work wonders with your vocal organs. You have my hearty sympathy and applause whenever you appear. Two beautiful female spirits came hand in hand, and passed from one to another in the circle, to the delight and satisfaction of all; others came out in single file and seated themselves with their white garments falling around them in classic beauty. All this time Mrs. Bliss remained in a deep trance, no sound coming from the cabinet save the voices of "Billy," "Blueflower," Mrs. McCarthy, or Lucille. Ancient spirits appeared illuminated with a wonderful radiance, their bearing stately, their salutations impressive; friends welcomed friends from the "other side," and relatives once more pressed the hands of the "dear departed," while they listened to their loving assurances of never faltering protection and help.

Last Tuesday evening the circle were surprised and delighted by the appearance of beautiful Adelaide Neilson at the cabinet door. Advancing with noiseless tread and graceful mien, she bowed deeply, and seated herself at the table. Presently she arose, and for a few moments, expressed in pantomime, with eloquent pose and gesture, that it was indeed the idolized actress so suddenly cut down in the midst of earthly success and artistic triumphs. Capt. William T. Hodges called us up to the cabinet, and shook hands with us, and all the while answering eager questions. A gentleman beside me exclaimed, after shaking hands with the captain, "Those were masonic grips." A spirit came out dressed in a dark material of some kind, and seating herself in a position to directly face us, she so sat until illuminated from head to foot by a wonderful brightness that transformed her into a dazzling spirit of light. Many illuminated forms followed this, several being decorated with soft, luminous lights. Lucille materialized outside the cabinet, and was quickly followed by "Billy," who led her a merry race around the room, amidst the laughter and applause of the spectators. Harry Montague materialized superbly, and a gentleman who went up to the cabinet with me to greet him, informed me that he had been an intimate friend of his in earth life, and that the materialization was perfect. A German lady came out with great strength, and sang with charming expression. A gentleman present had her spirit picture, and it was found to be an exceedingly correct likeness on examination. Sister Josephine, who lost her life in a burning building, while trying to save the tender little lives around her, always comes out and sings an Ave Marie.

It is impossible to write in detail all that happens to surprise and delight the fortunate visitor at Mrs. Bliss's seances. Some spirits come and go in swift succession; while others linger, chat, sing, walk around and shake hands with cordial words of welcome. Beautiful clusters of flowers are always found resting on the table for spirit friends to accept and enjoy. That they fully appreciate the thoughtfulness of kind hands and hearts is amply demonstrated by the generous efforts they make to satisfy the hopes, and quiet the doubts of the many that seek or question the truth of spirit materialization. They have met with cruel thrusts in their heavenly mission, and have wept, as only angels can weep, in sorrow over selfish souls denying divine truths. May the hour hasten when humanity at large will stand ready to welcome and value the teachings of materialization in its wonderful revelations.

MRS. G. DAVENPORT STEVENS.

**SPIRITUALISM IN GRAND RAPIDS, MICH.**—It must be very gratifying to our friends in Grand Rapids that so many are investigating the phenomena and discovering the truths of the philosophy of Spiritualism. The interest taken is attested by the large attendance at circles and seances of many in the churches, who, like Nicodemus of old, are secretly and earnestly seeking the light and truth—yes, and the knowledge, that the teaching of the churches does not and cannot give to us. Men and women in all grades of society are inquiring into the teachings of our reasonable, satisfying religion. Many circles and seances are being held at the homes of prominent professional and business men throughout the city. Their interest is evinced by their willingness to let earnest inquiry take the place of cavil and ridicule.

Friends of the glorious cause, let us be true to our high privileges, taking advantage of every opportunity to unfold to the inquirer the beauties of a philosophy that uplifts mankind and prepares him to *live!*—*The New Era.*



## HOW TO BECOME A MEDIUM.

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Inherent in every man and woman lie dormant powers of mediumship which, under proper training, may be developed to that degree which will make communion with spirits possible. We believe that none are entirely destitute of these powers. It has been thought and taught that those possessed of mediumistic powers were exceptions among men, peculiar persons, set aside by God, and possessed of that which for others was unattainable; but this is a mistake; each and every man and woman possesses in some degree mediumistic possibilities.

Mediumistic power is *soul power*, and as one strives to develop soul power, so much nearer will come the possibilities of mediumship; the body — the case or garment of the soul — is that, only, through which, or *by* which, objective cognizance of phenomena becomes possible to our earth-bound, material senses. This body furnishes to manifesting spirits the elements by which they produce physical phenomena; the subtle alchemy used by them, in appropriating these elements combining them, and again returning them to their sources, is as yet unknown to us.

The next sphere of existence, into which we pass through the change called death, is peopled with beings, possessed like unto ourselves of every conceivable variety of character, liable as we are to errors of judgment, likes and dislikes, desire, love, and hate; therefore, in seeking communion with them, we should seek to approach them in such a manner that we shall not cramp them in their earnest and good efforts, or, by our misdirected efforts, open the way for perversion and misrepresentation. Remember, also, that they always labor under crushing and almost insurmountable difficulties, which oftentimes make it almost impossible for them to produce good conditions, and, in consequence, mistakes are liable to occur. Therefore, we should be as little children, ready to receive, and willing to conform to their conditions as far as is in our power. Honorable treatment upon our part will be met with honorable treatment from them. Their return to the earth sphere is permitted always for a wise purpose — never without an object, and if we seek for a good purpose, the result will be satisfactory; but if we approach them with frivolity, falsity, and dishonor, we must expect the same in return. We are, in the present period, upon the eve of great changes. A new era commences. Many in power are soon to be dispossessed. Convulsions in church and society are imminent. *In this crisis will be demonstrated the survival of the fittest, and the spirit circle is to be the great and only power in working out the great problems which will arise; and its dissemination — its establishment throughout the land — is a necessity.* There should be a medium in every home and family. The truth should be taught to every man, woman and child, that they may *know themselves*, and their capabilities for mediumship. This is the object of the National Developing Circle. This demand has caused its birth. It has no religion but to do good. It seeks to proclaim to the whole world "enlightenment" through the "Voice of God;" and it sends out these rules for the guidance of all who would seek the truth where it may be found.

### THE SEANCE ROOM.

If possible the seance room should be used for no other purpose than for holding sittings in. It should be well ventilated and lighted, and as pleasantly situated as possible, and the more there is added to it in the way of pretty furniture and tasteful decorations the better. Plants which are in a flourishing condition are very appropriate and refining in their influence, as are also fresh flowers, but sickly plants, or withered and decaying flowers, are to be excluded from the seance room. The temperature should be comfortable, say about 70° Fahrenheit, and as far as possible closeness of atmosphere should be guarded against. During sittings, the light should be subdued and softened as much as possible, that no direct or reflected rays may injure or interfere with the manifestations, and all metallic substances should be excluded from the room. A piano or organ adds to the beauty of the room, besides furnishing the means for the employment of music when available, which is always a great help towards the establishment of good conditions. Writing materials should also be handy, that the circle may not be disturbed in order to obtain them. The seance room should be well aired out once every day in order to keep the air as pure as possible, and in all other ways should be kept neat and cleanly, for spirits delight in and can work best in good surroundings. The room should be kept as far as possible for the use only of those who compose the circles, and should not be used for living room, or a general sitting room, or storeroom, as every person as well as every object possesses its own peculiar magnetism, and an indiscriminate use of the room might interfere with its proper conditions. The hanging of the walls with spiritual pictures, and others of an elevating, cheerful, or instructive nature, is to be recommended. It may not always be possible to conform to all these conditions. In such cases endeavor to approach them as nearly as your means will permit; humbleness of surroundings is no drawback to spirit manifestations, neither is honest poverty repulsive to them, when sincerity of purpose and honesty of heart prompt any to seek.

### TIME OF SITTING.

The morning and the evening hours are the most appropriate for sitting. When an hour has been decided upon, make your sitting come at that same hour of the day invariably. Let nothing but urgent necessity cause you to miss sitting at the appointed hour. Be punctual. Consider it your duty to invariably keep your appointment with the spirits at the chosen seance hour, for spirits are unfailing in *their* punctuality, and you should emulate their fidelity. Admit of no interruption while sitting, unless absolutely necessary — not even to admit tardy members of the circle. Extend your sittings to one hour each time, until manifestations are obtained, then regulate the length of sittings according to the advice of the manifesting intelligences. [Note.] Members of the National Developing Circle will bear in mind their regular weekly sittings are held on Thursday evenings at 8 P. M., and Sunday afternoon at 3 o'clock; for while the controlling intelligencies of the N. D. C. are continually watching at all times over its members, and helping them in all sittings they may hold, yet at the regular meetings they come more especially *en rapport* with them. The meetings held on Thursday evenings are especially designed for the "home circle," when members will sit around their tables

for development and direct communion of their own spirit relatives and friends through the "home medium." This, however, will not deter members of small circles from sitting together by special arrangement, when agreeable to all parties concerned. The Sunday afternoon circle is as far as possible to be a public circle for the benefit of Humanity. Here persons that feel the "burthen of the spirit" can have an opportunity to do missionary work for the spirit friends. Here honest skeptics may be admitted to the seances, and converted to "Truth," by the labor of self-sacrificing mediums.

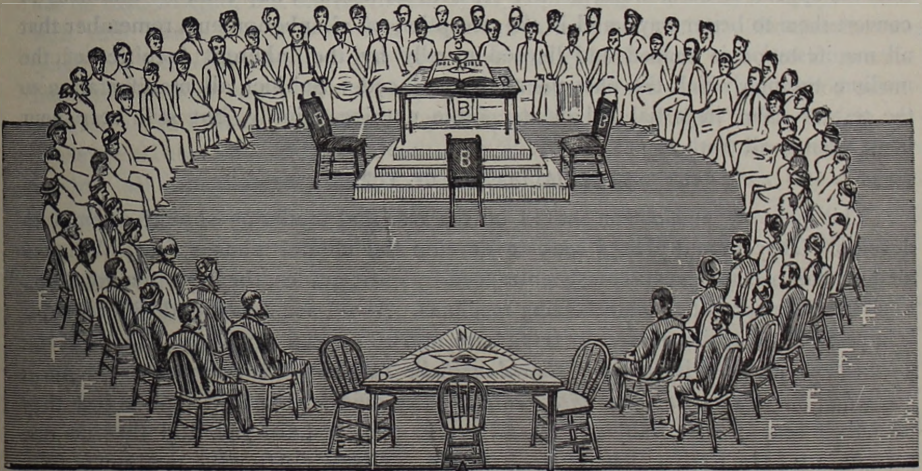
The public circle is the only true foundation stone for the organization of the now scattered forces of Modern Spiritualism.

#### SITTERS.

Choose carefully in forming circles. Admit none who will not conduce to harmony. An equal number of males and females is usually a wise choice. The more nearly the positive and negative elements in the circle are balanced the more satisfactory will be the manifestations, and the sooner obtained. The circle should comprise at least three persons, and as many more as may be wished. The best results, however, will be obtained in circles of from sixteen to thirty-four.

#### CONDUCT DURING SEANCES.

Always require each member of the circle to occupy the same seat unless the spirits themselves advise a change. Form the circle as near as possible according to the following plan :



PLAN FOR ARRANGING SEATS IN THE N. D. C.

*N.D.C.* Developing Table. *A.* Chair occupied by Developing Medium. *B.B.B.B.* Vacant chairs, to recognize the presence of invisible spirit friends. *C.* Glass dish, filled with water, placed upon the open Bible. *D.* Altar. *E.E.* Chairs, to be occupied by sensitives selected by the Developing Medium from the Circle, to receive direct developing influences; male on the left, female on the right. *F.F.F.F.F.* Chairs, to be occupied by members of the Circle.

Given by Spirit William Verity, under direction of Spirit Faraday, Nov. 2d, 1884.

JAMES A. BLISS, Medium.

The home and public circle should have the triangular table if not the rest of the paraphernalia represented in the cut. Open the seance by reverently and courteously

invoking the aid of spirit friends. Follow this with appropriate music of a lively, cheerful character, either vocal or instrumental. After this, conversation may be indulged in, but it must be of a quiet, friendly nature, free from frivolity, gossip, slander, or boisterous discussion. Conversation upon spiritual matters is the most conducive to harmony. No changing of places, or moving about, should be permitted. If any sitter should be strongly impressed to write, speak, gesticulate, sing, dance, or play upon piano or organ, he should not resist, but should faithfully follow the impression.

If a developed medium can be present to sit with the circle, and direct it, until one of its members shall be developed, all mistakes will be avoided. If you have none you should appoint one of your number to act as the Developing Medium until the spirit friends make a change.

#### PHENOMENA.

When manifestations occur, receive them always in a spirit of kindness. If too violent, quietly solicit them to be less so. If your solicitations are not heeded, break up the sitting. No matter how puerile or ludicrous the first manifestations may seem, persist in your investigations, and they will grow stronger and more to the purpose, and soon manifest intelligence. Spirit control is often at first defective. Spirits must learn, and gain experience by practice. As they become more experienced, and as they obtain more and more control, and get more used to the magnetism of the sitters, the manifestations gain in point and power. If bad influences appear to be at work, do not repel them harshly, but seek by kindness to convert them to better ways, and in the reception of all phenomena remember that all manifestation is shaped and limited usually by the inherent faculties of the medium through which the phenomena is produced. Subject all manifestation to the test of calm, impartial judgment. Take nothing blindly, but still keep your heart open to all truth.

#### MATERIALIZATION OF FORMS.

This phase of phenomena should be the last that mediums should attempt to develop. They should always seek to develop the mental phases first. When a medium can become unconsciously entranced by spirit guides, they are in a condition to sit for development as materializing mediums. As all are developed differently, it is impossible to lay down rules for this phase, and all we can say to the friends of the unconscious medium is, that *they should carefully follow out the instructions the guides give while the medium is under their control.* The mediums should feel, before they take their seat in their cabinet, that all are in perfect harmony, and that no one present in the circle for a moment doubts their honesty. After the medium is fully developed, honest sceptics may be admitted to the seances; but persons that desire to come into a seance and break every necessary condition for the production of materializing phenomena, should be prevented by the friends of the medium from entering the room. Remember, "Like attracts like," and if persons come into a seance room filled with suspicion and distrust they will attract that class of deceiving spirits to your seance room, so that honest, well-meaning spiritualists will be, in a measure, subject to their psychological control, and the manifestations will not be satisfactory to spirits or mortals.

## CABINET.

A curtain stretched across a corner of the room, parted in the centre, is sufficient for a cabinet, until the spirit friends are able to manifest themselves in materialized form, then a strong wooden cabinet should be built that should not be used for any other purpose. It should be provided with a lock and key, and none but the medium should be allowed to enter it. It is hard work to follow the above instructions, but the manifestations would be much stronger and be far more satisfactory if they were religiously observed.

## DIET.

Advice upon this point *should* be superfluous, but it is not. Few persons in this world know how to eat properly, — never overload the stomach. Eat with absolute regularity. Eat of articles which are easy to digest. DRINK NO LIQUORS, OR STIMULANTS OF ANY KIND. Take no narcotics. Eat sparingly of spices and pickles. If mental phenomena is sought for, eat sparingly of animal food, and generously of grains and fruits. If physical phenomena is sought for, eat more generously of animal and vegetable matters. Never eat hearty or late suppers.

Many of the members of the N. D. C. are obliged to sit alone. To such I should say, — Remember that development when sitting alone is necessarily slower than when sitting in a developing circle, but your chances of a sure development are much better than if you sat in a promiscuous circle, for the controlling influences of the N. D. C. are with you and are especially interested in your development. So do not be discouraged, but sit down quietly in a dimly lighted room, at a small table, with your hands on the table and paper and pencil before you. Have everything quiet and harmonious; shut out from your thoughts all cares and worldly matters; live for the hour alone in which you are sitting, render yourself perfectly passive (negative), and place your mind on your spirit friends, and if no manifestations take place spend the time in meditation upon the future life beyond the grave. Guard against all interruption or any confusion or noise near you which will take your attention from your sitting. Use the developing paper magnetized by the developing medium, and never be without it, for it acts as a battery to hold the spirit power to your surroundings. Avoid the perusal of any variety of trashy literature. Let your reading be of a solid, instructive nature; strive to put *purpose* into every moment of your life. Cultivate harmonious relations at home, and among friends and acquaintances. Do all the good you can; cultivate intuition, especially when sitting cultivate *attention*; keep the thought of your spirit friends in your mind throughout your daily duties, and you will soon find yourself becoming susceptible to spirit impression. When you become subject to impression follow implicitly such impressions, and as long as you live pure, honest lives, your impressions will never mislead you. Be faithful and punctual to your hours of sitting, and you will be successful.

Yours Fraternaly, seeking to "Enlighten the World,"

JAMES A. BLISS, Developing Medium of the N. D. C.

FINANCIAL REPORT OF THE TREASURER OF THE "NATIONAL DEVELOPING CIRCLE" FROM  
FEBRUARY 1, 1885, TO MARCH 1, 1885.

1885.	RECEIPTS.	1885.	EXPENDITURES.	
Feb. 1.	To balance in Treasury from last report . . . . .	\$101.65	Feb. 28. <i>Advertising Account,—</i>	
" 28.	Membership Fees to date . . . . .	123.75	Banner of Light . . . . .	
" 28.	<i>Subscriptions,—</i>		Boston Herald . . . . .	
"	"Spirit Voices" . . . . .	\$116.94	Spiritual Offering . . . . .	
" 28.	<i>Advertisements,—</i>		Light for Thinkers . . . . .	
"	"Spirit Voices" . . . . .	9.70	3.75	\$26.45
" 28.	<i>Sunday Circle Collections,—</i>		<i>Stationery, Books, etc.—</i>	
	Feb. 1, \$1.00 Feb. 8, \$2.50		Membership Book . . . . .	
	" 15, 1.50 " 22, 3.25	8.25	Wrappers, "Spirit Voices" . . . . .	
" 28.	<i>Contributions,—</i>		Subscription Book, "Spirit Voices" . . . . .	
	Mrs. J. B. Green . . . . .	\$3.50	Ruler and Red Ink . . . . .	
"	"Tom" Middlemist . . . . .	.50	Rubber Bands . . . . .	
" 28.	<i>Postage Stamps sold . . . . .</i>	5.00	.20	9.60
			<i>Postage Account,—</i>	
			Stamps and Postage, "Spirit Voices" . . . . .	
			Clerk Hire . . . . .	
			12.00	
			<i>Office Expenses,—</i>	
			Rent of Hall and Office . . . . .	
			Shelves and Desk . . . . .	
			4.25	20.75
			<i>Printing Account,—</i>	
			Tolman & White, as per bills rec'd . . . . .	
			Cut of Developing Circle . . . . .	
			Cut of Riddle . . . . .	
			8.60	198.55
			<i>Balance, Cash in Treasury. . . . .</i>	
			91.12	
			\$369.29	\$369.29
1885.				
Mar. 1.	To Cash Balance in Treasury,	91.12		

Respectfully submitted

MRS. JENNETTE W. CRAWFORD,

Treasurer, N. D. C.

## Our Book-Table.

LIFE AND LABOR IN THE SPIRIT WORLD.—By the Members of the Spirit-Band of Miss M. T. Shelhamer, Medium of the *Banner of Light* Public Free Circle. A 12mo. volume of 430 pages, substantially bound in cloth. This volume is as absorbing as a work of fiction, and yet all its word-painting of scenes in the spirit-life are natural, and in that one fact lies the chief charm of the work. Its aim, as stated in the Preface, is to "teach mortals the conditions and surroundings, and the pleasures and pursuits of and influence exerted upon the denizens of earth by the inhabitants of the spirit world." The volume is divided into three parts. Part I. is devoted to the charming experiences of Spirit Violet in spirit life, and contains descriptions of places and incidents in the spirit world. The following extract, descriptive of the city of Zencollia, will give the reader an idea of the chaste and beautiful language employed by this spirit in all her communications:

"Zencollia, 'City of Light,' the sight of thy white walls, gleaming in the distance, recalls a vision of thy beautiful streets, so unlike the streets that mortals know. No jarring voice disturbs the serenity of thy places; and yet the ceaseless murmur, the ever-present appearance of active, energetic life within thy limits, proclaims that therein is found sentient, individualized, conscious existence. The edifices, so beautifully constructed of shining stone, artistically adorned with carvings of exquisite grace and symmetry, do not crowd and elbow each other for want of space; but each building stands within its own enclosure, surrounded by garden plats and banks of emerald green. Lofty trees, whose umbrageous foliage furnishes a cooling shade, are scattered here and there, giving an aspect of natural beauty to the scene. The very streets, though paved through their centres with polished stones, are fringed on either side with grassy leaves and nodding flowers, which no careless foot seeks to trample down. And yet it is a city vast and magnificent. Its massive buildings, its countless inhabitants, all mark the difference between it and the town or country. At regular spaces great plats enclosing flowery beds of every variety of color and perfume, tiny lakes and gushing fountains; gleaming pavilions, furnished with rustic seats and tables; small groves of shade trees, tiny grottos and fairy glens, where birds make music through all the sunny day, are kept under constant care and cultivation for the enjoyment of all who wander therein; and it is no uncommon

thing for groups of harmonious spirits to gather together in one of these gardens, and spend an hour in that communion of soul expressed in the singing of hymns, the exhortations from inspired lips, or the encouraging words given from one to another, that lift the spirit still nearer the Infinite Light hat pervades in some measure all space and permeates all life."

Part II. contains communications from Spirit May, and will prove of special interest to the children, although the older children will find it most delectable reading.

Part III. contains the experiences of John Critchley Prince in the spirit world, and contains many exquisite poems from the same spirit, some of which we have read in the pages of the *Banner of Light*. We regret that the crowded state of our columns prevents us from making further selections from this most valuable contributor to our spiritual literature. With this volume we received the following circular which we print in full:

"This book is one of a large number, published by the request of its Spirit Authors, to be furnished without expense to such as desire to read its pages, but who have not the means (or, having the means, do not choose to expend them for such information,) to purchase a copy. The publishers claim no ownership in this book, nor is such a right invested in any one, for it *belongs to humanity at large*; and it is requested that whoever shall receive a copy will carefully peruse its contents, and then pass it on to others, who may be benefited by reading it, that it may reach as many thinking minds as possible. *Keep this book in circulation.* Persons who desire to buy these books can get them by sending \$1.00 each, and 10 cents additional, if sent by mail, to our Co-operative Society, 330 Race Street, Cincinnati, O."

FACTS MAGAZINE.—The February number of this magazine is received. This magazine is "devoted to the statements of mental and spiritual phenomena," and most certainly fills an important place in the field of spiritual literature. We have very carefully perused its contents with both pleasure and profit. The editor, in discussing "Who are Honest Men?" presents many valuable thoughts worthy of our most careful consideration. We would call the attention of our readers to the following passages quoted from this editorial: "The *intentional slanderer* has no peer in corruption and dishonest intent. His influence on society has no limit, and his viciousness cannot be measured by any punishment of the law." Of public teachers he says: "Daily and hourly they preach and teach things which they either know are false or do not improve their opportunities to know the truth of, and, therefore, are at least as guilty for omission when they might have known as though by commission they had taught what they knew to be false doctrine." And he would urge upon mediums "of all classes, whether public or private, the importance of teaching all spirits they come in contact with the necessity of truthfulness, for to spirits we are responsible as much as though they were still in the earth life and our physical companions; therefore all possible care should be used that we do not impede their progress or our own by not doing our duty to them. We often overlook in a spirit things we would not in a mortal, and this is why, in our opinion, so many strong spirit manifestations are produced,—that, while showing power to communicate, do not elevate either the spirit or sitter as much as would be the case if this same power was utilized for more instructive phenomena." Then follow the following well-written and instructive articles: "Independent Writing at Syracuse," (illustrated) by L. L. Whitlock; "A French Doctor Controls and Cures a Patient," by Mrs. Eliza L. Turner; "Public Slate-Writing Seance," by Geo. A. Fuller; "Materialization and Dematerialization of Embroidery," by Mrs. Julia A. Dawley; "Unexpected Materialization," by Mrs. C. P. Pratt; "Mrs. Eaton's Tea Party," by Mrs. J. C. Hunt; "A Spirit Knitting a Stocking," by the same; "Mr. Edgar W. Emerson's Descriptive Seances"; "Some Things in Regard to Materialization," by E. A. Brackett; and "Book and Other Notices." For sale by Colby & Rich, 9 Bosworth Street, Boston.

THE TRUTH SEEKER.—With great pleasure we welcome this paper to our book-table. It is a staunch advocate of mental and religious freedom, and certainly must be dreaded by all theological bigots. Among its contributors may be found the names of the ablest men and women in the ranks of liberalism; and its editorials are all finely written and filled with matter for the deepest thought. We have been deeply interested in the perusal of "Letters from Friends," containing thoughts from the people in all sections of the country. From a perusal of these letters we may pick up many new thoughts, and also ascertain the kind of work needed in different localities to make liberalism a success. We have also carefully read the "Children's Corner," edited by Miss Susan H. Wixon, of Fall River, Mass., and would recommend this department to all liberal-minded parents as suitable, entertaining, and instructive reading for the young. Published by The Truth Seeker Company, 33 Clinton Place, New York.

THE NEW ERA.—We have just received No. 1 of this new paper, devoted to the promulgation of the principles of Modern Spiritualism. We have very carefully perused its contents, and are well pleased both with its external appearance and the matter presented. From the editor's salutatory, addressed "To the Friends of Truth," we learn that its aim will be to dispel the dark clouds of ignorance relative to man's physical and spiritual well-being. A long experience in the church did not satisfy the thirst for knowledge. Creeds were now made, and did not rest upon the bed-rock of knowledge. Therefore its editor moved "up and out" from "theological teaching to knowledge and truth." The rappings in the presence of the Fox girls attracted his attention more than thirty years ago. Slowly, yet surely, the fact of spirit communion dawned upon him. "Then we realized, for the first time, that what we call death is but the change that awaits us all; continued life a demonstrated fact." We would quote one more sentiment, which we fully endorse: "Honest mediumship will have our hearty support,—the spurious our heartiest condemnation"; also, "Harmony in our ranks, and such organization as shall make us strong in the bonds of union, will have an earnest advocacy." We see no reason why this paper should not be successful. We most certainly wish that its publishers may be fully sustained in their self-sacrificing work for humanity. Published by Messrs. Garnsey & Barrows, 2 Pearl Street, Grand Rapids, Mich., at \$1.00 per year.

## SPIRIT VOICES.

A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF MODERN SPIRITUALISM,

And the Advancement of the Work of the

**NATIONAL DEVELOPING CIRCLE.**

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121 WEST CONCORD STREET, BOSTON, MASS.

### PRESS NOTICES.

It is creditably edited. It makes a good start and has our best wishes for its success.—*Banner of Light.*

It is a compact, well-filled magazine, containing matter of great and vital importance to all interested in the cause of human progress.—*The New York Beacon Light.*

It is excellent in the make-up and quality of matter.—*Light for Thinkers.*

Filled with interesting matter—good paper and print.—*The Rostrum.*

Beautifully printed; worthy the utmost confidence.—*Facts Magazine.*

Our perusal of January and February Numbers enables us to speak highly of "SPIRIT VOICES, and commend it to all.—*The New Era.*

It is filled with the most deeply interesting matter from beginning to end.—*Mind and Matter.*

The mechanical execution approaches perfection, and the contents are equal, if not superior, to that of any other Spiritual journal. The editorials are quite up to the editorials in our first-class Spiritual journals.—*The New Thought.*

Send all subscriptions to JAMES A. BLISS, Business Manager, 121 West Concord Street, Boston Mass.; all articles for publication to GEO. A. FULLER, Dover, Mass.; and all N. D. C. Records and accounts of phenomena to Mrs. G. DAVENPORT STEVENS, 136 Chandler St., Boston, Mass.