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## THE RIDDLE OF THE SPHINX AND ITS SPIRITUAL MEANING.

THIRD INSPIRATIONAL LECTURE ON THE WONDERS OF THE LAND OF EGYPT, DELIVERED  
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Reported by Mrs. Graphella Codrington Finch.

FOR the two past Sunday evenings, we have been considering the one greatest wonder of the land of Egypt, the pyramid of Gizeh. This evening it becomes our task to endeavor to unravel the mystery of the Sphinx. That grim old giant standing near the great pyramid in the delta of the Nile, as you are doubtless aware, has a most singular appearance, and has a no less strange and formidable story attached to it. An ancient legend or tradition says that the Sphinx must stand there in solitary grandeur age after age, propounding its questions to every passer by, until at length we shall answer correctly, then will the Sphinx destroy itself and be no more. The story has often been told of one traveller having answered the mysterious question correctly already, and that when he gave the right answer, the Sphinx drowned itself in the river, in a fit of unconquerable rage. But the Sphinx still stands, denying the assumption that its question has ever been satisfactorily answered; thus the story must be a prophecy in so far as it relates to the destruction of the questioner. But these strange Oriental tales have always two interpretations. They all have an exoteric and an esoteric side; moreover, they all relate to the individual man in a narrower, and to universal mankind in their broader signification. The Sphinx is practically defunct for those few highly endowed mortals, who, through diligent research, or marvellous inspiration, have passed from the bondage of the letter to the freedom of the spirit, and have thereby, to use the language of the New Testament, experienced the new life, having passed, as an apostle says, "from death unto life;" while the mystic Sphinx still remains for all to pass by, who have not as yet received knowledge of the real meaning and true purpose of existence. As the pyramid was the king of problems solved in ancient architecture, so the Sphinx is the queen of riddles; as the pyramid explains the relation of all parts to the whole, in a perfect geometrical figure and mathematical sum, so the Sphinx is the embodiment of each individual human life; and while dealing indirectly with the boundless necessities of universal being, has a particular message to each individual, and is the most eloquent product on earth of the rightful connection of brain and heart, soul and body, spirit and intellect. You are doubtless all familiar with the external aspect of the Sphinx. It has a woman's head, and a lion's body. The woman's head unquestionably symbolizes affection and intelligence, while the lion's body is indicative of strength, vigor, and material powers. The lion, as king of beasts, is the symbol of the highest physical development conceivable; while woman, in preference to man, is chosen as the symbol of the

spirit, because, through woman, rather than through man, the highest expression of soul-life is given to the world. Woman, being also the mother of the race, plays a part in the development of mankind so prominent that man's share in forming the character of future generations is very small in comparison. Not only does the Sphinx represent the true relations existing between the animal nature and the spiritual, but also typifies the ultimate and complete sovereignty of the soul over the intellect. Not that the intellectual powers should be discounted or set aside; not that reason should be regarded as the enemy of spirit, and be allowed to be idle, while only the affections or emotions are brought prominently into play; but that all the reasoning powers of man should be rendered subservient to the soul, intellect being the willing and plastic instrument of the moral nature, which should be in all things, at all times, lord over the senses or carnal appetites.

As there are many pyramids, while only one is really worthy of diligent study, so there are many Sphinxes in the land of Egypt, but only one of these will repay us for the time and thought we must expend upon it if we would comprehend its teachings, and learn the Oriental secret of existence, as therein enshrined and disclosed. Disclosed, do we say? Yes, to the one who can answer the question propounded by the image. But deeply veiled in impenetrable mystery to all save those who can see through the window of imagery into the palace hall of wisdom, where the greatest truths ever revealed to earth stand revealed in glowing beauty, though clad oftentimes in Oriental costume, which, by its foreign appearance, repels many a western eye, though the day is now rapidly approaching when there shall be no longer an abyss or yawning gulf between east and west; but truth itself, independent of the name it bears, or the forms in which it is couched, will be accepted by all nations as the one pearl of greatest price, to obtain which it is well worth the while of the strictest utilitarian to part with all besides, if he can but possess himself of this most glorious central gem, whose lustre will shine with undiminished—yea, with thousand-fold clearer radiance, when every symbol, veil, or shadow, shall have passed away, and all shall find the throne of God, the mercy seat, the shekinah glory, within themselves as soon as they have become holy temples consecrated to all uprightness.

The great conflict between religions has always been, and still is, on the question of orthodoxy. Rome ever maintains that she is the seat and centre of power divine on earth; that man's individual conscience is always liable to err, but that the voice of his holiness, the pope, can never err when deciding a matter of ecclesiastical doctrine or discipline, as it is not he who speaks, but the Holy Ghost which speaketh through him. Protestantism, fiercely denying the doctrine of papal authority, has, however, established in the stead of an infallible man, an infallible book; but while the infallible man is easier to comprehend than the infallible book, the idea that there is an infallible book for man to read, the discovery that every individual has a divine and inalienable right to peruse the contents of that volume freely, as he will whenever and wherever he pleases, is a truth, though in a broader, higher, and far deeper sense than Protestant orthodoxy has ever dreamed of. The infallible book is the book of nature. The right of private personal interpretation is the right of every individual to go direct to nature, and through nature to nature's God, without the interpretation of any medium, save that of his own divine nature, every man being

possessed, as the Orientals truly said, of a divine soul, the essential spirit called in India the *atma*, as well as of a human and an animal soul. Only when the seventh or highest principle has been unfolded in man, can he discern spiritual things spiritually, and not until he does so, can he answer the riddle of the Sphinx, and thereby destroy all Sphinxes which are mysterious from before his path for evermore. Mysteries are indispensable to childhood, and miracles must of necessity cluster thickly along the way of ignorance; but let the light of knowledge dispel the gloomy night of ignorance, and the realm of mystery becomes necessarily smaller, while facts explainable in the light of ascertained laws of nature multiply and increase in power and dignity on every hand. Miracle (derived from the Latin verb *miror*, which signifies to be astonished, or to cause astonishment), is not an improper word, and as a word it will no doubt have definite meaning in the lexicons of the future. Everything is a miracle or mystery to us, *i. e.*, it causes us surprise, and fills us with wonder, often with awe, until we comprehend the law which regulates the occurrence, rendering a singular and most unlooked-for phenomenon amenable to a law of being. Law is everywhere the expression of intelligence. There can be no law without intelligence, and no intelligence without law. Will is the great motor power in the universe. In your own lives, whatever you are constantly praying for, you are literally to obtain, because you are constantly willing it to you. Asking in faith, nothing wavering, is exercising your will power unflinching and continuously; and while every good and perfect gift may be from above, and come down from the Father of lights, with whom is no variableness, neither shadow of alteration, there is infinite truth in the trite old proverb, "God helps those who help themselves." It is in the spiritual precisely as in the material world, we must work for what we win; we can only enjoy the fruits of labor, and though materially many persons get anything but their just deserts, in spirit-life, as you have only what your own spiritual development causes you to accrete to you, you will have little reason to complain hereafter of the sorrows and injustice endured below, as in the realm of spirits all is judged by efforts accomplished, and results obtained, so that if in a brief span of earthly experience of the sharpest and bitterest kind, you have endured, what seemed to you, while passing through the trial, almost an eternity of unmerited anguish in that seething cauldron of affliction, you will but have developed the royal prerogatives of your spiritual being, and accelerated your progress to that celestial condition of unmixed felicity, where spirits may still have much to learn, but have no longer need to suffer, as suffering has wrought in them its perfect work, and they are, morally speaking, perfect, entire, lacking nothing. The doctrine of everlasting progress for the human spirit is not inconsistent with the idea we have just put forward; though at first sight, and to careless hearers, it may appear so. Wisdom is infinite; we may be learners through eternity, and still be perfectly happy in our acquisition of knowledge. We may be always rising higher, always making some fresh discoveries of truth, always mounting as on eagle's wings nearer to some supernal goal, which evermore eludes us, as the higher we rise the more conscious we become of the infinitude of the heights above us. There may be always room for hope among the stars which deck celestial firmaments; meanwhile, learning may be a pleasure, not a pain, delightful activity, not painful labor. Thus the two ideas of constant work and perpetual rest may each be fully verified; for happy rest is not

idleness, truly blessed and continual work is anything but harassing and wasting toil.

When the riddle of the Sphinx is answered, rest and work are one; the brain and the heart alike are satisfied, intellect and affection join hand in hand, and walk together through earth and heaven as a wedded pair, whose perfect connubial blessedness makes one into two, and two into one, as Swedenborg endeavored to explain in his exquisite disquisition upon the loves of the angels. Duality is natural to all life, from the atom to Deity. All life is dual, and this duality produces a trinity, as the fruit of marriage produces a constant stream of life proceeding from fatherhood and motherhood. There was nothing unnatural in the original idea of God and the angels, as set forth by the Egyptians of the far-off past. Osiris, the father, and Isis, the mother, produce Horus, the child. Every sun, every planet, every constellation, according to the old solar religion, was ruled by an indwelling divinity, who appeared as the guardian angel of the orb; and when the worshippers at Memphis, or at Heliopolis, turned their eyes toward the glorious luminary of day, and prayed to power above them three times daily, at sunrise, noon, and sunset, they did not address themselves to matter, but to the spiritual powers, whose presence they felt most nearly when the light first broke in upon them, and aroused them from their slumbers; at mid-day, when the fullest glory of the light was manifest; and again at evening, ere the one bright luminary withdrew behind the clouds; only that human eyes, no longer overpowered by his intense brightness, might be able to perceive the "lesser lights," which, though in themselves often a million times greater, appear to human eyes but small and feeble on account of the immense distances which intervene between them and the earth. So does true greatness, matchless beauty of spirit, surpassing dignity and unfoldment of intellect, appear small, mean and poor to those who are accustomed to the glare and glitter of what is nearer to their own level. The ordinary man of to-day finds his deity in the sun which shines immediately, and from no such immense distance, upon the world of matter in which he lives and moves, and has his constant being in thought and in desire, as well as in outward action; while the man of higher aspirations and more poetical nature may find his idea of deity best portrayed in a far distant Alcyone, a sun of much greater magnitude, of immeasurably greater influence through space, but apparently smaller and weaker from the standpoint of earth, because so far removed from the immediate concerns of earthly toil and business.

The celebrated teachers of Egypt, those who gave to the world a religion that was scientific, a science that was religious, and a philosophy that was both, seem to have placed the Sphinx so near the pyramid which contains the solar solution of the greatest problems of the universe approachable by man, in order to induce all coming generations who should encounter that majestic, and yet awe-inspiring and not altogether beautiful image, to pause awhile, and ask why, in a land where there are so many traces of the highest art and deepest culture, has there been for so long, and is there still, such deep and awful degradation? The few indeed who were truly initiated in spiritual wisdom, and framed their outward lives in accordance with their interior enlightenment, were saved from all the awful consequences of corruption and degradation which overthrew what was once the greatest and most civilized country on all the earth. The Sphinx represents, first, Egypt in her pride and glory, when

she was truly great, and when purity, morality, and spirituality reigned supreme, making all intellectual attainments and physical pursuits subservient to the soul; then in a broader and more universal sense by far, the Sphinx is an emblem of life itself, and applies in its teaching to every human being, from the lowest to the greatest, who has ever trod the earth, and to every disembodied spirit in communion with mankind, from the darkest dweller on earth's threshold, to the brightest angel ministrant who wings his way from the brightest spheres overshadowing the earth to the heart that yearns for heaven-born light and sympathy, no matter whether that heart beats beneath a robe of lace or velvet, a coat of skin, or a rag that barely hides a beggar's nakedness. The Sphinx is the actual symbol of the true relations of man and woman, reason and intuition, affection and intellect, commerce and art, science and religion. Let us first consider briefly the true relation of the lion of masculine strength and vigor, to the affection and intuition of woman, depicted in the face of the image. We will first remark that we regard as entirely erroneous a great many ideas of man and woman, and of sex in spirit, which are put forward, not only by orthodox churchmen, but by Spiritualists of certain schools of thought; also it will now be our purpose, during the next few moments, to present to you plainly, and as briefly as possible, in concise language, our attitude with regard to sex in spirit. We must for a moment carry you back to a few ancient sources of information, to do away if possible with certain popular misconceptions of the true relation of the sexes culled from ancient authorities, who have been misquoted and falsified to serve the ends of a domineering priesthood and legislature, composed exclusively of members of the male sex, who, in order to continue in power and sweep all obstacles out of their way, have debased woman, trampling her virtue in the dust, depriving her of the culture freely accorded to her brothers, and refusing to allow that because of her sex she could be anything more than a tool in the hands of man,— her rightful portion being at man's footstool. We do not agree with all that Paul has said on man's supremacy and woman's subserviency. Though marvellously convinced of spirit presence by a vision shown to him when journeying from Jerusalem to Damascus, armed with authority from the high priests and rulers of the people to bring the heretical Essenes, who were the true primitive Christians, followers of Jesus, bound to Jerusalem, that they might be made to recant, or else suffer the confiscation of their goods, the loss of their liberty, and even a cruel death itself, if they would not either become orthodox Jewish formalists, or else bow down to the gods of Rome; though Saul of Tarsus, as he was then called, became a medium and a Spiritualist while on that eventful journey, he never wholly lost his old fiery, domineering, masterful spirit. If he could no longer act as the emissary of powers bent on exterminating heresy, he would himself become a powerful heresiarch, and bid these persecuted people to look to him as their especial leader, compelling them to submit in all things to his authority. Ernest Renan proves from the New Testament itself that the character of Paul was haughty and overbearing. His redeeming traits were zeal and earnestness, indomitable courage, and so great an amount of will power that he could overcome almost supernatural impediments, and revive after afflictions which would have crushed any ordinary men years before Paul even showed signs of weakness. Paul must not be judged by any modern standard, if we judge him, except by such a standard as that which you are in fairness compelled

to set up when you try the case of a singularly bold, intrepid, and self-opinionated man, who has besides his own arrogant will and intense love of power to contend against, difficulties, dangers, and annoyances impossible to overestimate. He was certainly a reformer, a troubler of the waters, one who had a mission, and who was faithful to the light which shone upon him. But in spite of his raptures, and his ecstatic flights of spirit, even into what he terms the third heaven, where he sees and hears things impossible to describe on earth, he never gets over early training and the force of youthful associations.

In judging of Paul's position on the question of woman's rightful place, either in the church or home, we must carefully discriminate between his views as an inspired apostle, and his prejudices as a proud and prejudiced Pharisee. He declares that he belonged in youth to the straitest sect among the Jews, and was a Pharisee of Pharisees. Now, as the Pharisees were always the most influential sect of Jews, until very recently, when progressive Judaism is becoming more powerful among influential and educated Israelites, we need not wonder at Paul's position. Go into any strictly orthodox synagogue to-day, and mention women taking part in the public service, and they will open their eyes with horror and dismay. Men alone may preach, sing and pray. Men may fill the best seats, and approach the ark containing the sacred scroll of the law, even though sometimes their hearts are anything but pure, and their hands anything but clean; while women, because they are such, no matter how clean and pure they may be, must sit apart, screened in a gallery, or in some seats partitioned off from others, as it would be profanation of a holy place to allow woman's foot to tread on the most holy ground. Such Pharisees have lost the original beauty and purity of Jewish thought and worship. They have departed most radically from the customs of the days of Miriam and Deborah. They have introduced a clause into their service which is entirely barbarian, and which all progressive Israelites repudiate and scorn. When they thank God so complacently and self-righteously that they were not born women, they may but be cultivating the spirit of a Dives, which in the life to come will make them as desirous of being equal with the womanhood they despised on earth as the rich man in the parable envied the condition of the beggar, who was beneath his notice ere he left the mortal plane. Paul forbids woman to speak, as a Pharisee whose early prejudices cling to him even after his conversion; and prejudices cling to him just as they cling to Calvin, Luther, Melancthon, and hosts of other reformers, who appeared long after his day, and who, while effecting reformation to a certain extent, became as bigoted and intolerant in the days of their power, as were the societies who thrust them out because of their opposition to the old prevailing forms and doctrines of theology. In another light, the attitude of Paul towards woman may, by his apologists, and such partisans of his as stand up for him in all things, whether he be right or wrong, be construed into his desire to protect women from needless insult and exposure to danger, and at the same time, to protect the churches he had founded, or for which he had a care, against the disturbances which "lewd women of the baser sort" often created in assemblies into which they could force an entrance as speakers. Such women, according to many commentators, molested the primitive Christians and called forth Paul's rigorous charge against women as ministers, much as the Sophists annoyed the Greek philosophers. But to appeal to Genesis in support of the anti-

woman movement, is to appeal to a document which distinctly teaches, both in plain and allegorical language, the absolute natural equality of man and woman, upon the days of their first appearance upon earth. Gen. i., ver. 27, says, "And God made man (mankind) in his own image; in the image of God created he him. Male and female created he them." The old pronoun in the original Hebrew undoubtedly had a dual significance, meaning he and she, and it is an imperfection of the English and other modern languages, that there is no such pronoun in the languages commonly spoken among civilized people to-day. The second chapter of Genesis is evidently an allegory, and there we find women spoken of as being made from one of Adam's ribs. She was, if the allegory be regarded as a literally correct account of the origin of men and women, which it certainly is not, formed later than man, and therefore a superior being, instead of an inferior; for, however much dispute there may be between geologists and theologians, however much Genesis and evolution may apparently conflict, Genesis, as well as science, teaches that the higher forms of life were created after the lower, so, if woman be the latest type created or produced by evolution, then woman is actually man's superior, a higher being, more fitted to survive than he, and legitimately his ruler, not he hers. Let us look at the matter from a plain, common-sense standpoint. Let us study man and woman, and watch them in their mutual relations, and we shall soon perceive that, given equal educational and other advantages, woman can be as intellectual as man; while, when her baser passions are aroused, she can be as cruel and pitiless as man.

Education, surroundings, and mode of life, have tended to create artificial distinctions between men and woman. Remove these causes of outward difference, and we shall soon see no essential difference between man and woman, either in morals, intellect, or power of physical endurance. We incline very favorably to Plato's idea of the soul. He it was who said that the spirit of man was only one-half a soul, while the spirit of woman was the other half. When true spiritual marriage occurs, the halves unite, and one perfect being is formed from two imperfect ones. If any truth at all be enshrined in that idea, then all notions of sexual inequality must be groundless and fallacious. If man were all intellect, and woman all emotion, then one could never be a helpmeet for the other. But if both be at the base of their being equally intellectual and emotional, then we can conceive of celestial bliss, because it will consist in the intellectual nature of the one complementing the affectional need of the other, and vice versa.

Masculine and feminine elements are indispensable to the building of a great and perfect character. A man is braver instead of less brave, when he is gentle and affectionate, than when he is hard and callous. The bravest soldier is he who can readiest shed a tear at sight of his comrade's suffering. The most powerful intellects are only rendered sublimer when they are coupled with tender feeling and intuition. The form of a Hercules would only be rendered manlier, and far more beautiful, if all the love depicted in the countenance of Venus, or all the sympathy and spirituality of Mary, shone out through the dauntless eyes. Venus can lose none of her fairness if she borrow intellect from Minerva. Christ can lose none of his spirituality if he borrow strength from Hercules and beauty from Apollo. The highest art, the truest reason, the deepest affection, alike demand manliness and womanliness, combined in the person of him or her who shall depict humanity at its

highest and best on earth, or in the realm of spirits. Woman, we are often told, is not fit to go to war, and cannot be a defender of her country. This is untrue, as some of the most striking examples of heroism on the battle-field are examples of woman's valor. Have you never read of Joan of Arc, a fragile girl, a child in years, who headed the French troops, and commanded them more skillfully than any of their generals. True, she was inspired; she was a medium, and worked out the purposes of higher beings than herself; but her woman's form endured the hardships of the siege, and bore the strain of battle equal to any man's. Have you never read of the siege of Carthage, when the Carthaginian women made ropes of their long, luxuriant hair, and worked like galley slaves to defend their city, bearing the fatigue as well as any men. Have you never remarked how in Norway, Sweden, and some parts of Germany, and other places in Northern Europe, women carry the heaviest burdens, work on the farms, and expose themselves to every inclemency of the weather, and excel in outdoor work as well as men. Even the fashionable lady who follows the hounds often proves the fallacy of the assumption that woman's physical strength would give way under the severe strain which taxes man so heavily. Bring up any stout, healthy boy and girl together. Expose them equally from the cradle to rough work and rough weather, and you will find that if she is required to do it, and trained for it, woman can do as much laborious work as men, but when brought up differently, she exhibits in her physical conditions the results of opposite training and habits of life. Take woman intellectually, and contrast her with man,—woman, when undergoing preparations for the learned professions, solves all her problems by the same rule as man employs in their solution. Young women at Vassar can pass examinations full as rigid as those young men must undergo at Harvard. Woman as an author can write as George Sand or George Eliot, and no one will know they are not reading the effusions of a masculine intellect. Mr. and Mrs. Browning were poets together, and their married life was one of great happiness and mutual admiration, and we might quote numberless such instances.

Woman can be a political economist, and, in the person of a Harriet Martineau, distinguish herself in the field of letters, as much as any man who has essayed the same branch of labor. There are no evidences that men and women are not intellectually equals. Do we want brilliant thinkers, capable of deciding the affairs of state? Where shall we find a French statesman with clearer head and deeper insight into political affairs than Madame Recamier, or Madame De Stael? Do we want mystical, sensitive, dreamy women, who, in purely intuitive ways, apprehend truth through the soul, rather than through either sense or intellect? We may instance Madame Guyon, whose mind was intensely feminine in these respects; but she it was who contributed most liberally to the influence which Fenelon exerted by his wonderfully strong and effective preaching. Do we wish to find examples of intuition, of moral excellence, of kindness, even softness of heart, in great men, as well as in great women? We shall find from where history commences, until the present hour, these qualities have never been the sole possession of either sex, but have been distributed almost equally in both. We utterly ignore sex in mind, in art, in literature, in government, in politics, in labors; we believe the only just course to pursue is to give every child a fair chance to become whatever his own inherent powers can enable him to become. It is to us a matter of total indiffer-



ence whether a physician, lawyer, preacher, or government officer is male or female, young or old, black or white. Qualifications should alone be inquired into. All laws enforcing sexual inequality are, to us, infamous. They are sins against nature, and demand instant repeal. The new era was heralded by the mediumship of three little girls, mark ye, not boys. 1848 was alike the year of the Rochester Knockings, and the holding of the first Woman's Rights Convention in the United States, and though all suffragists (indeed many) do not see it, they will ere long be forced, by the superabundant testimony which will be furnished to attest the fact, that modern Spiritualism, which can alone interpret the riddle of the old Egyptian Sphinx, has done more than all other agencies combined to advance the cause of woman's emancipation and recognized equality with man before the law of America and every other land.

The churches are still in the main the bitterest opponents of woman's suffrage. Clergymen are, as some noble woman has recently declared pretty plainly, the most relentless foes which public-spirited women have to encounter. There are some noble exceptions, but as a class the Christian ministry is in deadly opposition to the rights of women; while from March 31st, 1848, until the present, Spiritualism has been woman's friend and supporter; while the spirit world has chosen many of its best and most royal instruments from the ranks of the sex improperly called the weaker. Certain sacred and most important duties devolve on woman, which man can never perform; functionally, there is a distinction between one sex and the other. The woman who would neglect her children to orate in public is not a true woman; but a woman's own conscience, and her own intuitive sense of the fitness of things, as well as her reason, must decide for her her duty, as man must decide for himself in what path duty requires him to walk.

Having thus boldly announced ourselves believers in the equality of man and woman, we must now turn our thoughts, though very briefly, to the true relations of science and religion, intellect and emotion, art, and the practical things of life. Allow us to say, that though we are earnest sticklers for definite meanings being attached to every word employed, we hate narrow meanings, and therefore refuse to employ terms in a partial, contracted sense, which is a lowering of language, subserving no useful end. Science comes from the Latin verb *scire*, to know. A scientist is properly one who knows; therefore, science must be knowledge. Now, religion, derived from *religio*, to bind, implies a recognition of a moral sense, or line of duty, of mutual obligations, of a universal law which all must obey, and by which all are bound. Science and religion are truly one. Science may discover law, while religion may insist upon obedience to it. In a moral sense, a priest may be most irreligious, and an infidel highly religious. The morality of Col. Ingersoll is rarely called in question, even by his bitterest opponents, while the church admits she has many black sheep in her fold, who, though attending to every ordinance, give scandal by their lives, and thus bring what is popularly termed religion into disrepute. Material science needs not to be set aside, but to be added to by a true theology, which is, according to a correct definition of the word, the science of divine or spiritual things, as much as geology is the science of the earth, astronomy the science of the stars, botany of plants, etc. Now, science can never be idle guesswork or speculation; science can have no fellowship with superstition.

Theology, pure and simple, must be made up of well-attested facts relating to man's spiritual nature. Spiritualism is a trinity in unity. It is a science, a philosophy, and a religion. As a science, it is a self-proving theology. It constitutes a definite and practical revelation of spirit-life, both in embodied man, and among spirits who have cast off the mortal coil. Mediums, and their gifts of intercourse with the spirit world, are the true professors of the science and the instruments employed in ascertaining fact. A mediumistic gift is like a telescope revealing a new star, or a microscope revealing wonders in a drop of water. Stars exist whether you have telescopes or not; but without a telescope, and a good strong one, there are many you can never see, so spiritual realities are all about us. Mediumship is the glass through which we see them. We plead that children be educated naturally; we claim that there are children who only need freedom to enjoy angelic tutelage, and they will be educated in seminaries you do not see, and by professors whom you do not see, to reveal truths which man in his present condition can receive only through these channels of communication between the spiritual and material realms of being. Education is necessary to mediumship, but what is education? Literally, the word means unfoldment, either the unfoldment of latent truth, or principle, or the unfoldment of capacity to receive instruction. *Educere*, the Latin verb from which education is derived, means to lead forth, and thus means anything but the ordinary cramming, which is the popular substitute for genuine education. In the east, in olden days, children designed for the prophetic office were educated entirely by agencies invisible to sense. A schoolhouse and a teacher often exist where your eyes utterly fail to perceive them, and of a far higher quality than those you have on earth around you.

External education is valuable, as it helps one to acquire a mastery over language, and to acquire information concerning historical facts, about which there can scarcely be two opinions. No one can be too well acquainted with actual facts, or be acquainted with too many; but such acquaintance with fact in no way biases the mind, or prevents it from responding readily to spiritual influence. We are all agreed that the Declaration of American Independence was signed July 4th, 1776, and no genuine inspiration would ever be impeded by a child or grown person knowing that Washington, Paine and Jefferson were prominent men in that day. No one's inspirations can be impeded by a knowledge of how to keep accounts correctly. At the same time, a perfect knowledge of external history, and of the management of worldly business, is not imperative in a spiritual teacher. You would not ask a man to be your bookkeeper because he was an excellent florist; you would not choose a prima donna from the opera to teach arithmetic or algebra because of her fine vocal powers and imposing stage presence. We ought to recognize in mediumship, as in regard to all other things, that a spiritual teacher or revelator fills an unique position that no one else can fill, or could others fill it, there would be no crying need for inspiration at all. For public speaking before large audiences, purity of diction, perfection of grammar, and a large vocabulary are desirable; but often with no pretensions to oratory, a speaker can pronounce home truths, which, clothed in simplest language, and though spoken with a pronounced brogue, or dialect, carry conviction to hearts which the eloquence of a Demosthenes, or the style and finish of a Cicero would probably leave untouched. The spiritual side of

nature can be developed independent of either the intellectual or physical; as one bodily sense can be developed without a correspondent development of others. A blind person may hear accurately, and a deaf person enjoy unusually good eyesight, while in not infrequent instances the loss or absence of one faculty positively sharpens and stimulates another. Wherever there are excesses there will be corresponding deficiencies. Extreme superstition develops extreme iconoclasm; extreme ritualism is counteracted by extreme plainness in forms of worship. Blind faith is offset by bold denial of everything spiritual, and such will be the state of things until the riddle of the Sphinx is practically interpreted by every individual, and by every nation. The riddle is simply this: how to equalize our powers so that we have no excesses and no defects. The Sphinx, when interpreted, solves the problem of evil; nothing is evil in and of itself; good inheres in all things; good is alone eternal; evil is good out of place; too much of the lion will make men tyrants, and ferocious; too little will make them weak-minded and cowards; too much effeminacy deprives life of its masculine vigor, the strength of character which is indispensable to a perfect life; too much virility makes its possessor coarse, sensuous, and domineering. The goal of life is the finding of a perfect equilibrium. Phrenology has gone some considerable distance on the road towards solving the riddle of the Sphinx; there was a time when people usually thought (and many think so still) that certain proclivities of human nature are positively evil, and must be wholly eradicated, or man can never become perfect. This is an utter fallacy, an unqualified mistake. We do not want our old natures taken away, or new ones given us in their stead. We only need to understand our natures as they are, and rightfully subordinate one part to another, that all the faculties with which we are endowed may sing as a great chorus in perfect harmony,—one group of faculties being, for instance, the sopranos, a second the altos, a third the tenors, and a fourth the basses. Acquisitiveness makes people steal when immoderately developed; but without it no one could learn or acquire anything; combativeness and destructiveness make some persons pugilists, and even murderers; but were these organs totally absent in any, such persons would lack energy and force, and be simply intellectual and moral pigmies, so sensitive to everything as to have no stamina or resistory power of their own at all. Without amativeness no one could be a libertine; but were it totally removed, affection would go with it. Veneration, ideality, and sublimity are often largely developed, together with marvellousness in extremely fanatical and superstitious people; but were these absent, there would be no conception of higher things than those purely sensuous. The great question for us all is how far we can attain symmetrical unfoldment. In the highest life the prosaic, the practical and the ideal are one; poetry and romance dignify and gild common labor, and the intellect bows at the shine of the soul, while the senses yield gladly to the reason that rules over them. Learn to unite reason and conscience, poetry and practice, the ideal and the actual, in all your daily lives, and you have solved the riddle of the Sphinx, and can henceforth walk on earth as angels.

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

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

### CHAPTER IV.—*Concluded.*

400-480 *A. T.* The High Priest names the child Lom-Tha-Sontil. The affairs of the nation are once more regulated by the priesthood for twenty years; and then the child, who had been educated to do their bidding, assumes control of the affairs of the nation. During his reign, the great canal between Thalénque and Thalomque was constructed, so that in a more easy manner stone from the quarries of the North for building purposes might be obtained. Also an expedition was fitted out for the priesthood to go into the far North in search of traces of the one sent during the reign of the Five Rulers after copper. After an absence of a number of years, they returned, bringing no tidings of the lost expedition, but were loaded with large quantities of copper, for which they had exchanged gold and silver with the nations of the country through which they had passed.

480-515 *A. T.* Montevijduta, upon the death of his father, becomes king, and reigns thirty-five years. The poet Creuntu lived and sung during the reign of this king. His greatest work, and that which gave him celebrity for thousands of years, was entitled, "Hianu Lomkatos," signifying "The Legend of the Dead," referring especially to those who had died on their journey to the Sacred Land. After a very quiet and peaceful reign, the king passed to another life, and his kingdom passed into the hands of his eldest son.

515-547 *A. T.* Xenotl reigned thirty-two years. Many new roads were built, and the old ones much improved, and the one connecting Thalomque and Neontque completed. A mail system was established, so news was brought to Thalomque from the other four cities weekly, thus cementing more firmly the alliance already existing between the five great cities. While chasing the wild boar one day, the king fell over a rocky precipice, receiving serious injuries, from which he died a few days later.

547-610 *A. T.* Sebactu-Onratl II., named in honor of the first king of Tlaskanata, and only son of Xenotl, reigned sixty-three years. He organized a large army of 10,000 warriors, and invaded the Rahontland, and took possession of a city called Leautoona; but had hardly got possession of the city before a mighty army, far outnumbering his, came pouring down upon him from the North, and he was obliged to flee to his kingdom for safety, with great loss of lives. He reached home with only nine hundred warriors. Without having accomplished any great work, this king died in his eighty-fourth year.

610-611 *A. T.* Zulontra, the oldest son of the preceding monarch, reigned only one year. He was assassinated by the priesthood because he refused to furnish human beings for them to sacrifice in the temple of Omn-Tha.

611-674 *A. T.* Zenotl II. reigned sixty-three years. He sent an expedition to the North in search of copper. After a long absence, they returned with

large quantities of copper which they had taken from the earth beside "the big waters of the North." In this age, painting with earthy and mineral substances, mixed with an oil expressed from the seeds of a native plant, was introduced from the realms of the South by the artist Calipontu. This artist decorated the temple at Thalomque with many paintings illustrating the religious rites and ceremonies of the people. He also painted upon the ceiling of the innermost chamber of the temple a large picture illustrating the creation of the earth by Omn. This consisted of two parts; the first represented the form of a powerful man with the lightnings chained to his back, standing upon a dark cloud, with a halo of light around his head, holding in one hand an object shaped like an egg, pressing it against his lips, and breathing into it his spirit; the second part represented the same God in human form, moving rapidly through the air, the lightnings flashing all around, and the storm-clouds moving beneath him. The egg-like body he had thrown into space, but it was held in connection with his heart by a silver cord connecting the two. This was a very peaceful reign, and the king died at the good old age of eighty-four years.

674-725 *A. T.* Luxtlonque reigned fifty-one years. A plague visited the city of Thalomque, destroying over two-thirds of its inhabitants. Thaontque was visited by a water famine, and an aqueduct was constructed so as to bring water from a river on the side of the mountain to supply the demands of the city. Luxtlonque died in his seventy-fourth year.

725-850 *A. T.* Luxtlonque died childless, so once more the kingdom passed into the hands of the priests. They could either call the council of five to assemble, or rule the nation themselves. They preferred to try their hand at ruling. There were quite a number of influential men in the kingdom who were believers in the philosophy of Zertoulem. All that could be found who revered his memory, or had in their possession his writings, were immediately burned. Having rid the land as far as possible of heresy, they turned their attention to building new temples and decorating old ones. A branch order of the priesthood is established in every city and outlying province. Thus passed 125 years of priestly rule, and then "it pleased Omn," in the language of the High Priest, "to give another king to the nation," for another infant boy was found in the Sacred Chamber of Omn-tha-Quitem.

850-910 *A. T.* They named this child Orquitem II., Orquitem being an especial favorite of the priests. The first twenty years of his reign, of course, were completely controlled by the priesthood. After he became of age, the first act of his reign, and the only act of importance, was to take a census of the entire kingdom, which gave the following result: Thalenque, 3,223 men, women and children, and 100 priests; Thaontque, 12,714, and 300 priests; Zantlque, 11,454, and 275 priests; Neontque, 12,693, and 309 priests, and Thalonque, 18,974 and 700 priests. The outlying provinces containing a few small villages, with an aggregate population of 7,173, and 235 priests. A total population of 59,058, and 1,910 priests. War, plague, famine and human sacrifice, had made sad inroads on this nation, or the census would have told a far different tale. How many thousand more there might have been, Omn only knows, if it had not been for the infernal devices of the priesthood. The altar of Omn-Tha was always wet with human blood, and the groans of human <sup>me,</sup> victims almost perpetually echoed. Young men and women of faultless

form were selected by the priesthood, from homes of wealth as well as those of poverty, and none dared to interfere. Orquitem II. died in the 60th year of his reign.

910-957 *A. T.* Quitzel succeeded to the throne, and reigned forty-seven years. In the year 912, and on the 13th day of June, occurred a terrible volcanic eruption. All night the inhabitants of Thalenque had been held in terrible suspense by the fearful noises that seemed to issue from beneath their feet. They believed Tha was angry with them, and the priests beat huge drums, and offered human sacrifices, but in vain; the God would not be appeased. All night Sebas-Omn-Tha sent forth sheets of flame that made the night as light as day. When the morning came, the hoarse, rumbling thunder ceased for a moment, and a great sea of liquid fire came pouring down from the side of the central peak, known as Sebu-Omn, over a mile in width; on it came towards the city, destroying vineyards, orchards, and fruitful fields, and deluged in a fiery bath the north and western portions of Thalenque. Only a small portion of the inhabitants of this section of the city escaped; the rest were lost amid the molten waves. This outpouring of volcanic matter lasted but a few hours, after which the mountains gave a low groan of satisfaction, and then looked down complacently upon the once beautiful valley, now the seat of ruin and the home of despair. Over a thousand perished on that dreadful day. This city seemed to be fated; yet so deep was the love of its inhabitants for their old home, that the remnant of the people who have survived still cling to their portion of the city, and continue their various labors as if nothing had happened.

957-1013 *A. T.* Dracontl is crowned at death of his father, Quitzel. His aim seemed to be to make Thalenque the flourishing city it was previous to its partial destruction. During his reign the nation is at peace and on friendly terms both with the nations of the North and South. He ever sought to make his subjects happy, and cared but little for religious ceremonies and priestly devices; and having by his neglect aroused the suspicions of the priesthood, they secretly administered poison in his food, and he died in the fifty-sixth year of his reign. And thus closes a thousand years of a nation's history.

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## ANCIENT SPIRITUALISM.

### IV.

ONE of the most deeply interesting works of antiquity is entitled "The Shepherd of Hermas," and is thus entitled because it is supposed to have been written by Hermas, brother of Pius, Bishop of Rome; and also, because the angel who brought the revelations to the medium always assumed the habit and form of a shepherd. Chambers' Encyclopædia says, "It has been described as the *Pilgrim's Progress* of the early church; and although it contains but little of positive dogmatic teaching, is a most interesting monument of the Christian life of that period." Origen thought that it was divinely inspired, and a most useful writing; Eusebius, although speaking of the work as not canonical, says it was read in the churches, and this statement is corroborated by Jerome; Athanasius says the "Fathers appointed it to be read for direction and confirmation in faith and piety." A writer

in Appleton's Biographical Cyclopædia remarks, "That it is further interesting, because affording evidence that the early Christians believed in the ministration of angels around them."

The work is divided into three parts, called "Visions, Commands, and Similitudes;" and these books contain accounts of visions seen by Hermas, undoubtedly in a condition of ecstasy similar to the superior condition of modern clairvoyants. In the first "Vision," we find an account of the appearance of one whom he had "loved as a sister," and had thought to make his wife. And he says, "When I had walked a little, I fell asleep, and the spirit caught me away, and carried me through a certain place towards the right hand, through which no man could pass. It was a place among rocks, very steep and unpassable, for water. When I was past this place, I came into a plain; and there, kneeling down upon my knees, I began to pray unto the Lord, and to confess my sins; and as I was praying, the heavens opened, and I saw the woman whom I had coveted, saluting me from heaven, saying, 'Hermas, hail!'"\* Then follows a lengthy conversation, in which the woman accuses him of sin in thinking of her. After she ceased speaking, "the heavens were shut," and Hermas was "utterly swallowed up of sadness and fear." He continues by saying, "As I was thinking over these things, and meditating in myself upon them, behold, a chair was set over against me, of the whitest wool, as bright as snow, and there came an old woman in a bright garment, having a book in her hand, and sat alone, and saluted me, saying, 'Hermas, hail!' and I, being full of sorrow and weeping, answered, 'Hail, lady!'"† Then another conversation follows, with regard to the sin supposed to have been committed, and she closes by reading from the book she held in her hand; and when she had made an end of reading, she rose out of the chair; and behold, four young men came and carried the chair to the east. And as she was talking with me, two men appeared, and took her upon their shoulders, and went to the east,‡ where the chair was. And she went cheerfully away; and as she was going, said unto me, 'Hermas, be of good cheer.'"§

One year after the events enumerated above, Hermas was on his way to Cuma, and he was pondering over these visions. Again he is carried away by the spirit, and is brought into the same place where he was one year before. Again he sees the old woman, and this time she gives him a book, that he may transcribe its contents. He says, "As soon as I received it, I went aside into a certain place of the field, and transcribed every letter, for I found no syllables, and as soon as I had finished what was written in the book, *the book was suddenly caught out of my hand.*"||

He further related that he saw six young men, or rather angels, clothed in shining vesture, building a tower of square white stones, symbolic of the church of Christ.

In the introduction to the *Commands of Hermas*, we read, "When I had prayed at home, and was sat down upon the bed, a certain man came in to me, with a reverend look, in the habit of a shepherd, clothed with a white cloak, having his bag upon his

\* The Apocryphal New Testament. Printed for William Hone, London, 1820. The Shepherd of Hermas, Vision I, vs. 3, 4 and 5.

† The same, Vision I. vs. 8, 16 and 17.

‡ The same, Vision I. v. 30.

§ The same, Vision I. vs. 33 and 34.

|| The same, Vision II. vs. 6 and 7.

back, and his staff in his hand, and saluted me. I returned his salutation, and immediately he sat down by me, and said unto me, 'I am sent by that venerable messenger, that I should dwell with thee all the remaining days of thy life.' But I thought that he was come to try me, and said unto him, 'Who are you?' for I know to whom I am committed. He said unto me, 'Do you not know me?' I answered, 'No.' 'I am,' said he, 'that shepherd to whose care you are delivered.' Whilst he was yet speaking, his shape was changed, and when I knew that it was he to whom I was committed, I was ashamed, and a sudden fear came upon me, and I was utterly overcome with sadness, because I had spoken so foolishly unto him."\*

Then the spirit reveals his mission, and says he has come for THE PURPOSE of presenting certain *Commands and Similitudes*, which he desires to have him write down, that he may the more easily keep them in his memory. Most of the commands are so completely blended with the theology of that age that they would be of very slight service to the present generation. We will quote a few of the thoughts which we consider to be worthy of the consideration of all :

"See that thou speak evil of none, nor willingly hear any one speak evil of any.

"Be innocent, and without disguise; so shalt thou be like an infant, who knows no malice which destroys the life of man.

"Love truth; and let all the speech be true which proceeds out of thy mouth.

"Be patient and long-suffering; so shalt thou have dominion over all wicked works, and shalt fulfill all righteousness.

"Depart thou from anger, and put on equanimity, and resist wrath.

"To minister to the widows; not to despise the fatherless and poor; to redeem the servant of God from necessity; to be hospitable; (for in hospitality there is sometimes great fruit;) not to be contentious, but be quiet. To be humble above all men; to venerate the aged; to labor to be righteous; to respect the brotherhood; to bear affronts; to be long suffering; not to cast away those who have fallen from the faith, but to convert them, and make them be of good cheer; to admonish sinners; not to oppress those who are our debtors; and all other things of a like kind. 'Do these things seem to thee to be good, or not?' And I said, 'What can be better than these words?' 'Live,' then, said he, in these commandments, 'and do not depart from them. For if thou shalt keep all these commandments, thou shalt live unto God.'

"Clothe thyself with cheerfulness, which has always favor with the Lord, and thou shalt rejoice in it. For every cheerful man does well, and relishes those things that are good, and despises sadness."

The book entitled "Similitudes," is of an allegorical nature, and many of the visions described therein are truly beautiful. In speaking of the works of Hermas, Dr. Peebles says, "Evidently his epistles were too spiritual to be vated *canonical*." †

The visions of Hermas undoubtedly strengthened the faith of the early Christian in hours of severest trial, and many of the moral teachings of the Shepherd Spirit may be read with profit by the most enlightened of to-day.

ZELOTES.

\* The same, *Commands*, Introduction, vs. 1, 2, 3 and 4.

† *The Seers of the Ages*. By Dr. J. M. Peebles, Chap. XVI., p. 124.



## Editorial Department.

1848 — MARCH 31 — 1885.

THIRTY-SEVEN years ago a new religion was born unto the children of earth. Then angel hands rolled the stone away from the sepulchre, and revealed the spirit of man as immortal. We would not imply that the world was devoid of spirit manifestations until the year 1848,—for history is replete with similar accounts of wonders and marvels. All ages have had spiritual manifestations adapted to the condition of man. The inspiration of the past becomes the stepping-stone upon which man stands when reaching out for higher truths. And to-day, as he seeks to explore the heavens, and bring its treasures down to earth, he simply follows the injunction of St. Paul, who said, "Therefore, leaving the principles of Christ, let us go on unto perfection." He winnows all the religions of the past, and saves each and every grain of spiritual truth that nourishes the life of the soul; while he casts away as rubbish all antiquated pretensions and irrational theories, and he learns that his present necessities are not supplied by past inspiration. For light and guidance he must look within. As Schiller says:

"The oracle within him, that which *lives*,  
He must invoke and question, not dead books,  
Nor ordinances, nor mould-rotted papers."

Spiritualism reveals that oracle within every human being, and does away with the necessity of hired priests to officiate at the altar of God; for through the education and unfoldment it brings, every man becomes a priest unto himself. It does not revel, like other religions, in mystery, but seeks to make all things plain to the understanding of man. While other religions would keep man in ignorance, it would "Enlighten" the world upon all subjects that pertain to his growth and happiness.

When Spiritualism came, the world was enshrouded with theological darkness. The sulphurous clouds of a fabled hell obtruded between the vision of man and the celestial glories of paradise. The iron walls of creed and dogma held man in perpetual slavery. The nefarious dogmas of total depravity, and the vicarious atonement, smothered the nobler instincts of man; the prevailing theology of that day taught that man was not a progressive being, but a fallen one. The aim of religion was not to save man, or make him better in this life, but to prepare him for death and the world to come. When Spiritualism came, a new light shone upon the world. It sought to remove all barriers that impeded the progress of the soul, and it taught the gospel of physical well-being, and declared, to use the language of one of America's most gifted poets,—

"They have rights who dare maintain them;  
We are traitors to our sire,  
Smothering in their holy ashes,  
Freedom's new-lit altar fires;  
Shall we make their creed our jailer?  
Shall we, in our haste to slay,  
From the tombs of the old prophets  
Steal the funeral lamps away,

To light up the martyrs' fagots  
Round the prophets of to-day?

"New occasions teach new duties ;  
Time makes ancient good uncouth ;  
They must upward still, and onward,  
Who would keep abreast of truth.  
Lo, before us gleam her camp-fires !  
We ourselves must pilgrims be,  
Launch our Mayflower, and steer  
Boldly through the desperate winter sea,  
Nor attempt the Future's portal,  
With the Past's blood-rusted key."

Like John of old, the prophets of the early days of Spiritualism went about crying aloud in the midst of the theological wilderness, denouncing wrong and oppression, and ever upholding freedom, virtue, truth, and purity. And the angels, bending from the very heavens, cried out against the accursed dogmas of the church, that for so many centuries had proven a stumbling-block along the pathway of the nations. Is it any wonder, then, that the entire church was aroused against this latest child of heresy. Something must be done, and that quickly, to retard the growth of the already rapidly spreading, new philosophy. She hardly knew how to meet the invincible logic of her new assailant. Her weapon had been, in the past, the Inquisition, with its thumb-screw, rack, and the stake. But these refined arguments for Christian faith had grown into disuse. The growth of infidelity in the world had placed these powerful allies of the church on the retired list. Therefore, she must meet Spiritualism either with argument, or with ridicule and contempt. *She chose the latter course*; and we most emphatically declare that we believe that this course was decided upon after she had carefully considered the arguments in favor of Spiritualism, and had found them unanswerable. The early advocates of Spiritualism, chosen by the spirit-world, were especially adapted to the missions imposed upon them. Unwaveringly they performed their duty, when assailed from every quarter; and they were sustained by angels in hours of sorest trial and of need.

But we do not propose now to notice the rapidly shifting scenes of the past thirty-seven years of angel ministry. Those events have already passed into the pages of history, and we speak to-day of Spiritualism as already established in the world as one of the greatest religions of the nineteenth century. Under the influence of its teachings, and in the light of its demonstrations, we no longer tremble at the approach of death, for we know that we shall pass through death unto life eternal; and that this world, of whose solidity we boast, is but a projected shadow, when compared with the Summer Land of the Immortals. While all other systems of religion only affirm man's immortality, Spiritualism presents the evidence thereof. The rap heard at Hydesville, N. Y., was but a prophecy of the higher phases of mediumship soon to dawn upon the world; yet in that apparently insignificant phenomenon, the possibilities of Spiritualism were revealed to the world.

Spiritualism means more than communion with the world of spirits. It means growth and education in this, our present life,—a strong and healthy growth out of past erroneous teachings, induced by more rational systems of education. The

work of Christianity may be styled soul-building, all being done for the future welfare of the soul. Spiritualism recognizes the necessity of unfolding man's physical nature. If it were to write a new Bible, its Genesis would contain an exposition of anatomical science, and its Exodus would present in a concise manner the laws of health. This seems to us a better foundation for man to build upon than that of theological controversy. Without healthy bodies we cannot attain the highest enjoyments of this life, and give to our spirits the proper conditions for development. Then let us

"Make the house where gods may dwell,  
Beautiful, entire, and clean."

By making the best conditions possible for the manifestations of the soul while in the body, we shall make all necessary preparations for the life to come; and at the same time, prepare the way for those angels of light to draw nearer to us, that they may bless all humanity with their unselfish love and devotion.

### CALLED HOME.

We were pained to learn of the transition to a higher life of one of our most esteemed friends, and also one of the best workers in our ranks in New Hampshire. Mrs. Ann E. Lamson, of Manchester, N. H., was a woman of rare intellectual attainments, and was widely known among Spiritualists. She was an earnest worker, and a bold and fearless advocate of the most radical truths. Our sympathies go out towards the friends and relatives of this most noble-hearted woman. We beg leave to present a report of the funeral services from *The Manchester Union*:

The obsequies over the remains of Ann E., wife of Joseph W. Lamson, who departed this life on the 25th inst., took place from the family residence, 82 Prospect St., at 2 o'clock yesterday afternoon. The attendance of friends and relatives was far beyond the capacity of the apartments, although both floors were utilized, and many were unable to gain admission. The remains of the deceased reposed in a beautiful casket, and about it, as well as upon it, were manifestations of affectionate remembrance in the shape of choice floral tributes. Among the offerings was a bouquet from John S. Kidder and wife; mound, Pennacook Club of Spiritualists; bouquet, Mrs. Joseph Rowley; wreath, Edgar W. Emerson and George F. Rumrill; basket of flowers, Emma Waterman and Mrs. John C. Young; anchor cross, Mrs. Gilman Clough. The services were inaugurated by appropriate music by Misses Grace and Maud Baker, and Messrs. Thomas E. McDerby and Frank T. E. Richardson. This was followed by Mrs. M. S. Wood, a Spiritualist speaker, residing at West Newton, Mass., reading a poem, which she followed by an impressive invocation. After a second selection by the quartet, Mrs. Wood addressed the large company of mourners, saying that a short time since she was entertained beneath the hospitable roof of the one whose death was now being mourned, and she realized at that time as never before how great her nature, her zealous labors in behalf of others, and how her heart was filled with charity toward all. We are taught that to die is gain, and also that there is a natural and a spiritual body. As we learn more of the existence of the unseen forces around us, we learn that the spiritual was brought into requisition to produce the natural. The form is only the body, or means of manifestation of the spirit. In the space of time it is as natural that the spiritual should be born from the natural body, as it is for the child to be born from the mother. We know that the physical body is of use to the spirit to acquire knowledge, and the spiritual body developed in the natural to pass from one condition to another is a gain. Every experience that we have is a gain. What has taken place here in the person of her whom we mourn is but the birth of the spiritual body from the natural; to illustrate, we might say that the change is something like the gain to a child who passes from a lower to a higher grade of school, where there is much more to be learned and gained. The spirit has passed with its spiritual body to a higher life, and you who loved her so well have experienced a loss, and that loss is the visible presence of your friend. But when you remember, with your love for this noble woman, that she has been born to a higher and nobler life, just in the proportion that you love her, you will rejoice that she is free from pain and suffering, and advanced to a higher plain. You look from the dark side, from the natural to the spiritual, and when your eyes catch glimpses of the future, your sorrowing is at an end. The spirit in these bodies of yours is all one and the same. You may say that it cannot be possible that we are all alike, but by the manifestations of the spirit you are to judge. You can know that every mother knows every other mother's heart. When you have learned the true unfoldment of the spirit, that which is cruel and unjust, cold

criticism, monopoly, and other evils, pass away, and the spirit which moves to one common end will bring to you that equality that belongs to the human race. While you mourn, you may rejoice; while you shed tears, you may at the same time bathe your faces in smiles, for such a life as hers, who is generally regarded as dead, is so beautiful. The dowry which she leaves us is of far more value to the world than if she had left untold millions, for the example of a noble life is worth more than all the wealth of the world. She has not left you; she will be with you until your physical form, like hers, shall be dropped. In the name of the spirit born to the other life, try to understand each other on a spiritual basis; go to each other on the plane of mother love. Sustain one another, and then do you become spiritual and carry out the purpose which was so pre-eminent in the spirit of the body which now lies before us. While you may be sad on the side of mortality, you should be joyful on the side of spirituality. The speaker closed by saying that the risen spirit was present, and desired to say that she was not dead, nor was she asleep, but was present, and willing that her body should go back to its parent earth. She was grateful to relatives and friends for ministrations during her illness. The services closed with singing, and after the remains had been viewed, they were conveyed to the Pine Grove Cemetery for interment, the pall bearers being S. B. Woodbury, G. P. James, I. Campbell and K. L. Hale. The arrangements were in charge of H. J. Poor.

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### A DEAD WOMAN'S FEATURES SHINING OUT THROUGH THOSE OF A DYING CHILD.

"H. E.," a Newark lady, writes to the *Sun* as follows:

"Many people are deceived by optical illusions. On a recent morning I looked into my brother's room, and saw him standing at his dressing-case. Then I remembered that I had heard him go down stairs, and I said to myself, 'This is an optical illusion.' Knowing that it was such, I looked at the figure until it slowly faded away. Let me add that I am in good bodily health, cheerful, and, I believe, sound in mind. A friend, who died lately, said in her last hours, when apparently she was rational, that she saw her dead parents and brother in her room. She exclaimed, addressing the friends who stood at her bedside, 'There they are, right there. Can't you see them?' I repeat that, as far as any one could judge, she was thoroughly conscious. But we will pass over her case, for it is not exceptional, and while we cannot say she was delirious, neither can we affirm positively that she had her senses.

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"'Emily, who was it?'

"'Adelaide,' was the answer.

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 And, looking outward, far and wide,  
 No trace of nature's life could see.  
 On wooded knoll, each barren tree  
 Stood desolate, and sere, and bare,  
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 A river, wrapped in icy shroud,  
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 Brown willows stood, a frozen hedge;  
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L. H. Wiggin, Collector; G. W. Johnson, Janitor; Sanford Taylor, J. D. Waite, and A. W. Burke, Auditing Committee. Friday evening, March 20th, we lectured for the Spiritualist Society of Keene, N. H., in Cheshire Hall, before an audience of about one hundred, the severe cold weather keeping many away from the meeting. The president of the society, Mr. Justus Fisher, for many years has been a most untiring worker in the cause of Spiritualism.

R. H. Sumption, of Madison, Nebraska, writes that "Moses Hull and Mattie Hull from Maquoketa, Iowa, have both lectured here during the month of February for eight nights to crowded houses. Liberalism is in the ascendancy here."

Miss Jennie B. Hagan, of East Holliston, Mass., lectured in Boston, Mass., March 22d, and during the anniversary for the Ladies' Aid Society of Boston. Her engagements are as follows: During the month of April, at Clinton, Mass.; May 3d, East Dennis, Mass.; May 10th, Brockton, Mass.; May 17th and 24th, Plymouth, N. H.; May 31st, Boston, Mass.; June, Northern Vermont; July 14th to 28th, Onset Bay; July 31st to August 7th, Cassadaigua, N. Y.; Aug. 8th to 21st, Sunapee Lake, N. H.; Aug. 23d to Sept. 4th, Queen City Park, Vt. Will accept engagements for July 5th and 12th, also Sept. 20th and 27th.

Edgar W. Emerson has the following engagements for April: April 2d, Pennacook Club, Manchester, in connection with G. F. Rumrill; April 5th and 12th, Troy, N. Y.; April 16th, Pennacook Club, Manchester, N. H., in connection with Capt. H. H. Brown; April 19th, Newburyport, Mass.; and April 26th, Providence, R. I. For engagements he may be addressed at 240 Lowell St. Manchester, N. H.

FACTS CONVENTION, — From the *Providence Evening Mail* we condense the following report of the Facts Convention held in Boston, March 5th and 6th.

"BOSTON, March 6th. — Paine Memorial Hall was thronged yesterday morning, afternoon and evening. It was the first day's session of the Annual Facts Convention. Well known and prominent Spiritualists were present from the different sections of the country, and a spirit of entire harmony appeared to prevail over the deliberations yesterday, which were very interesting. L. L. Whitlock, Esq., founder of the Fact organization, and president, arranged the details for the convention, and with his usual skill in anything he undertakes, nothing has thus far been found wanting, and the sessions will not only be interesting, but profitable. The Society of Facts is now well known throughout the country, and the principles are well set forth in the able monthly *Fact Magazine*, edited and published by President Whitlock. A pleasing feature of yesterday's meetings was the singing of Mrs. Geo. B. Lapham, with Mrs. L. L. Whitlock as piano accompanist. The morning session was devoted mainly to business, and preparing the programme for the sessions to follow. Captain H. H. Brown was the principal speaker at the afternoon meeting, and waxed eloquent as he vividly portrayed the beauty of the belief in Spiritualism."

After Captain Brown's admirable lecture, Mr. W. J. Colville sang, and then answered in a most satisfactory manner questions propounded by the audience. Mr. Edgar W. Emerson gave some delineations of spirits present, and called many names. After which, Mrs. Sarah A. Byrnes offered some very interesting remarks. The evening session was presided over by Dr. H. B. Storer; Mrs. Abby Burnham related in a most pleasing manner the beauties of the spiritual philosophy; Mrs. Kate B. Stiles, of Worcester, Mass., followed with very remarkable statements of phenomena that had come under her supervision; and Joseph D. Stiles, of Weymouth, Mass., closed the session by giving the names of sixty-five spirits who were present, and also many circumstances in connection with the names, so that nearly all were fully recognized by persons in the audience. The greater portion of the first session of the second day of the convention was taken by guides of Mr. Colville, who answered in a most remarkable manner many questions propounded by the audience; and facts were presented of cures performed without the aid of mediums. Mr. Emerson closed this session with tests of spirit presence. The afternoon session was taken up with descriptions of spirit phenomena. A vote of thanks was extended to Mr. L. L. Whitlock for his hard work in trying to bring before the public by the Facts Convention the fact of spirit phenomena. In the evening, after a concert by the Miniature Patti Company, Mrs. Whitney gave a physical seance, and the convention was brought to a close with a dance. This convention was certainly a great success.

Mr. Lucius Colburn delivered two lectures upon Spiritualism, at the Green Mountain Rink at Lincoln, Vt., Sunday, March 29th.

On Saturday evening, April 4th, Mrs. Myra Adams, the flower medium, held a private seance at 136 Chandler St., in the parlor of Mrs. G. Davenport Stevens. The flower band of the medium brought a generous quantity of beautiful blossoms; among them were lilies, roses, pinks, and tulips. This was an Easter offering from Mrs. Adams' band to the N. D. C., and on Sunday afternoon it was placed on the new altar so happily dedicated by "The Little German Doctor." Topsy, Mrs. Adams' control, sent an Easter lily with her love and blessings for the prosperity of the N. D. C. Spirit friends are always at hand to testify their interest and sympathy in this work.



We regret very much to learn of the long and painful illness of Mr. E. J. Durant, of Lebanon, N. H., president of the New Hampshire State Association of Spiritualists. He was attacked some time ago with pneumonia, and that disease has left him in a very weak and prostrate condition. We trust that the ceaseless attention of his wife, and other members of his family, may be the means of soon restoring him to his usual good health. Certainly, the entire family have our deepest sympathies, and Mr. Durant our most earnest solicitations for his welfare.

Mrs. J. F. Edwards, Box 9, Needham, Mass., is one of our most successful clairvoyant physicians. From a personal knowledge of her success in many most obstinate cases, we take great pleasure in recommending her to all who are searching for a physician of the new school.

A PLEASANT SURPRISE. — From the *Bristol (Vt.) Herald* we clip the following:

"Wednesday, March 18th, being the 46th birthday of Mr. A. E. Manum, fifty of his many friends gathered at his residence at an early hour in the evening, finding Mr. Manum away. On his return he was for a few minutes speechless, but gained himself, and said, 'Boys, you have done it this time.' As refreshments were served, and vocal and instrumental music listened to, Mr. Colburn, in a few well-chosen words, presented Mr. Manum with an elegant student's rocker, which was responded to in a feeling manner, acknowledging it to be a double surprise. Soon after, the party dispersed, wishing the host many happy birthdays."

It was with feelings of great pleasure that we read the above extract, for Mr. Manum is a gentleman, not only highly esteemed in the locality where he resides, but also widely known throughout his native State as an active Spiritualist. We most certainly join with his many friends, wishing for him *many happy returns of March 18th*.

We learn from a letter just received that P. C. Mills, formerly well known throughout New England as a most fearless advocate of radical Spiritualism, is laboring in Northern Iowa. Most of his time recently has been taken up with lectures upon temperance. Parties desiring his services as a lecturer upon the Spiritualist platform may address him at Sioux Rapids, Buena Vista Co., Iowa, Box 494. We can recommend him to all as an honest, sincere, and able worker in the cause of Spiritualism.

Capt. H. H. Brown will speak at Woonsocket, R. I., April 5th; at Greenwich, Mass., April 12th; at Manchester, N. H., for the Pennacook Club, April 16th; at Berkeley Hall, Boston, Mass., April 19th; will hold a reception at 30 Worcester Square, April 20th; at Haverhill, April 26th; and at Woonsocket, R. I., May 3d. Open for engagements in any part of the United States. Address Woonsocket, R. I.

### OUR LETTER-BOX.

MASSACHUSETTS. — *No. Abington*. — Millie V. Pierce writes as follows: "I have just received Nos. 2 and 3 of SPIRIT VOICES, and am much pleased with them; also have received the Developing Paper. Think the Magazine as fully magnetized as the Paper. I sat Thursday night, and felt the presence of spirits very strong. SPIRIT VOICES is splendid in every way, and I most certainly trust that it will be fully sustained."

NEW HAMPSHIRE. — *Keene*. — Mrs. M. M. Holt writes, "Have received three numbers of SPIRIT VOICES, and am perfectly delighted with them. I notice in some of the correspondence that some of your subscribers have felt a magnetic influence with the copies received. I have felt the same even from the first number received. On March 20th we had Geo. A. Fuller for one lecture, and I must say, if we could have him with us often, I am sure it would do much good for the cause in Keene, for he is a very able speaker."

MICHIGAN. — *Flint*. — Mrs. C. Fannie Allyn, an able and earnest advocate of Spiritualism, writes as follows: "Bro. Bliss, in the name of the Spiritualist and Liberalist Society of Flint, I tender you our heartfelt thanks for your most excellent letter, which was gladly read and gladly received by us. It did us good. Let me thank you on my own account, for it helped to vary the exercises, helped to make it interesting, and to encourage our friends here, and (now say I am selfish, and laugh, if you like), helped me by its magnetic power. You will think it was the spirits out of the form. I don't know it was not, but I believe the *real* health, and *psychical force*, came from the spirit animating the form of James A. Bliss. To me, you are a grand magnetic healer and helper; and I am off guard so much, and throw away vitality so often, especially by getting earnest in talking, and receive so little in return, that I am always glad if, in the realms of time, I ever gain a little strength. Really, if I was wealthy, I should think that I owed you for a treatment. I am so positive, (possibly you might call it another name not so mild), that I find but few who give me any strength. When I do, I say thank you, and so here I say it again. I am not afraid to say anything that I believe."

## 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.]

I KNOW our boys and girls are glad to welcome summer days, for they are full of delight to those fortunate enough to live within reach of green fields, blooming gardens, and shady groves. To be sure, many are obliged to remain in town most of the year, and know almost nothing of country life with its many charms. But God has given the blue sky and golden sunshine alike to all, and the hand of man has fashioned beautiful public parks and gardens for rich and poor alike. I would like to send the poor, neglected children of our great city into the fresh, beautiful country, and give their sad little lives a chance to expand into health and hope under the generous influences of Nature. Think of these unfortunates, my readers, and pray to the Spirit World to help you cast aside selfishness, that you may grow up into noble men and women, willing to share your abundance with the needy.

### NED'S BIRTHDAY.

A TRUE STORY.

NED came down stairs one morning, cross and ill-tempered. He kicked, because his boots, that had been wet the night before, would not go on easily. He said the fire wasn't good enough, and backed up so close to the stove to get warm, that he scorched the whole back of his little blue coat that mamma had trimmed all in brass buttons, and it took her nearly all day to put in a new one. He wasn't hungry, because there were no buckwheat cakes for breakfast, they being one of the things of which he was particularly fond. Mamma looked grieved and sad at all these naughty ways, but was silent. This made Ned soon begin to feel sorry away down in his tender little heart. He thought that mamma's sorrowful face hurt worse than if she had scolded; and when he had thought of it all day, at night he stole up, with tears in

his eyes, and asked mamma's forgiveness, and promised her that for the next week he would be good all the time. Now, it happened that his birthday came round just when this good week came to a close. It was Tuesday, and he was nine years old that day. Mamma had planned it all while he was at school, so when he came home, he found a table covered with pretty presents, among which were six little white notes; and when she told him that he was to have a party, the way he scampered off with the invitations told how delighted he was.

Six little girls and boys came to a "six o'clock tea," which delightful beverage they drank out of mamma's little china cups, then there were hot, flaky biscuits, frosted cakes, candy and nuts, and all seemed to really enjoy their supper. Then, after supper, they had a merry time playing games; and when it was most time to go home, mamma sat down to play at the organ, and they all joined her in singing some of the songs that they all knew. At nine o'clock every little footstep had died away, and little Ned went to bed the happiest little boy in the State. AUNT MARY.

### TRUE COURAGE.

SOME years ago, a steamer took fire on the St. Lawrence River, and became a complete wreck. Very many, in their attempts to escape death by fire, met with a watery grave. A boy, named Narcisse Lamontayne, aged thirteen years, saved eight children from the wreck. He accomplished his noble deed by seizing the door of a stateroom, placing the children upon it, and pushing it before him while he swam. By several such trips, he succeeded in landing on a dry rock, or on the beach, eight of the children who were on board the ill-fated vessel. Now, this is true courage. Many a boy who can make a great and

threatening noise before his playmates, would have been too great a coward even to have attempted what this noble Canadian, Narcisse Lamontayne, so bravely accomplished. "CIRCLE."

#### A DINNER AND A KISS.

##### I.

"I have brought your dinner, father,"  
The blacksmith's daughter said,  
As she took from her arms a kettle,  
And lifted its shining lid.  
"There's not any pie or pudding,  
So I will give you this;"  
And upon his toil-worn forehead  
She left a childish kiss.

##### II.

The blacksmith took off his apron,  
And dined in a happy mood,  
Wondering much at the savor  
Hid in his humble food.  
While playing about him were visions  
Full of prophetic bliss;  
But he never thought of the magic  
In his little daughter's kiss.

##### III.

While she, with her kettle swinging,  
Merrily trudged away,  
Stopping at sight of a squirrel,  
Catching some wild bird's lay.  
And I thought how many a shadow  
Of life and fate we would miss,  
If always our frugal dinner  
Were seasoned with such a kiss.

F. T. C.

Sir William Napier one day met a poor girl who was crying bitterly because she had broken her bowl. Having no money with him, he promised to meet her in the same place and at the same hour next day and give her money to buy another. Reaching home, he found an invitation to dine out with a gentleman whom he particularly wished to see; but he declined it on account of his pre-engagement with the child.

#### GERMAN "BULLS."

IRISH bulls are much more famous than German blunders of the same sort, but some of the latter are very amusing. A German newspaper has collected a few of them:

"After the door was closed a soft female foot slipped into the room, and with her own hand extinguished the taper."

"The chariot of revolution is rolling

onward, and gnashing its teeth as it rolls," is what a Berlin revolutionist told the students, in 1848, in a speech.

"The Ladies' Benefit Association has distributed twenty pairs of shoes among the poor, which will dry up many a tear."

"I was sitting at the table enjoying a cup of coffee, when a gentle voice tapped me on the shoulder. I looked around and saw my old friend once more."

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

##### I. NUMERICAL ENIGMA.

I am composed of 18 letters.  
My 18, 13, 14 is a witty expression,  
My 12, 7, 8 is a small quadruped,  
My 16, 7, 10 is a part of the head,  
My 13, 14, 15, 9, 10 is beneath,  
My 1, 2, 10, 7, 6 is a stalk,  
My 8, 3, 14 is a metal,  
My 11, 17, 4, 5 is to exchange,  
My whole is a proverb familiar to all.

##### II. HIDDEN POETS.

Are his words worth reading?  
Bring Ayer's Latin lexicon here.  
Mr. Black eats very fast.  
He will never to his home return.  
Her attendant entered with her.  
Stop opening that window; it is cold.  
Jennie Hamilton is a studious child.

##### III. DIAMOND.

A consonant; a liquor; gentle; the conclusion; a consonant.

##### IV. DECAPITATIONS.

1. Behead to pierce, and leave a small brook; behead again, and leave sick.
2. Behead an article of furniture, and leave a covering of the head; behead again, and leave a tune.
3. Behead a tuft, and leave the remainder.
4. Behead to correct, and leave to hurry.

*Answers to the above next month.*

##### ANSWERS TO PUZZLES IN MARCH NUMBER.

- I. General. II. Ash; Maple; Pine; Fir; Willow; Elm; Beech.
- III. ALE IV. Sham-ham.  
LEA Sample-ample.  
EAR Black-lack.  
Hart-art.

## N. D. C. Editorials.

### AGITATE! AGITATE!!

VERY soon many of our members will leave their homes and go to spend the summer season at the various camp-meetings. There they will meet with many kindred minds that have never heard of the N. D. C.; many that would become members if some earnest soul would take pains to present the claims of this, the only systematic plan of development of mediumship and organization of the scattered forces of Spiritualism.

Every member of the N. D. C., no matter how humble, is appointed to represent us at the camp meetings, and we hope that the knowledge they are doing right will be an incentive to be "instant in season and out of season," to obtain members for the circle, and subscribers for our loved organ, "Spirit Voices." The most enjoyable part of the work in the N. D. C. movement is that no particular person or set of persons are rulers. All are equal and all are accepted as workers no matter how low they may be. The least in this work is greatest, and our pope is seated upon his throne in our innermost soul, and the name of that pope is *Conscience*.

It is true we have a head-quarters in earth-life, and the spirit-appointed officers are at work there without hope of reward other than doing something for the advancement and enlightenment of generations yet unborn.

Members of the N. D. C. will be supplied with missionary documents as fast as the receipts of the "N. D. C. Extension Fund" will warrant it. *Remember that fund is our "Peter's Pence,"* and we hope that all the members will imitate the zeal of the Roman Catholic Jesuit, in feeling it is a pleasure as well as a duty to contribute something to swell it.

True and noble men and women are waiting to become missionaries in this work, and only wait until those that can afford it will donate a part of this world's goods to spread abroad the good news that, "the dead's alive and the lost found."

### THE RIDDLE OF THE AMERICAN SPIRITUAL SPHINX.

ALL of the readers of SPIRIT VOICES must have seen the "Riddle." We hope that the members of the N. D. C. will do their best to solve it. We have received from Mrs. W. H. Richmond of Fort Worth, Texas, a very fine answer, to which we call the attention of our readers.

To solve this strange "Riddle," a person should always remember that "the letter killeth but the spirit giveth life." They should call upon their spirit friends to help them, for without spirit impression the riddle cannot be solved.

\* Wherever a symbol is used belonging to any secret order, the work of that order should be used as a stepping-stone towards the true solution.

We believe that there is a true and perfect solution for each individual living

\* The Little German Doctor lecture, entitled "Your Nameless Friend," will assist Royal Arch Masons very much in the solution. We will send it free to our readers upon application.

upon this planet, and that no two solutions will be exactly alike; but each solution we publish in future numbers of SPIRIT VOICES will be a help for others to get at the "bottom of it" from their own standpoint.

One great help we can offer, to assist you to get at its hidden meaning, is that you shall *turn the riddle upside down*, — this throws the "false key" into the proper condition "*in the East*." Look intently at the little white spot in the centre of the circles. Does it not resemble the all-seeing eye, or the "connecting link"? See 1st Corinthians, 3d chapter, and especially the 16th verse; also 1st Corinthians, 5th chapter, 19th verse. Taking up this line of solution the answer will be an egg and a "lidless sarcophagus." The moment you solve it *you must surely die, yet you shall live*. The two witnesses, Light and Darkness, Day and Night, Love and Hate, Good and Evil, declare this unto you. Blessed are you if you can thus solve it, for you will then "place all things under your feet and become a law unto yourself:" See Gen. chap. ii., verse 17; Gen. chap. iii., verses 4, 5, 22 to 24. Friends, send your views of this matter as soon as possible.

#### SIGNIFICATION OF THE RIDDLE.

The emblem on the envelope first attracted my attention. The circle typifies the world — the triangle, the man, who is a triune being, composed of matter, mind and spirit, or physical, mental and spiritual attributes. Matter feels, mind thinks, spirit knows. At present man is unequally developed; when each of these three attributes become equalized, then shall we see the *perfect man*, God personified on earth, whose voice shall enlighten the world, for the whole world is his country, and his religion is to do good.

On the card the False Key represents temporal or man power, represented by Rome.

The True Key represents Spiritual or God power — Love. The first would subjugate everything to the advancement of its own interests or temporal power, holding the cross above the world as an emblem of its power, thus filling the world with darkness.

The second would subdue *self* to the advancement of universal interests and good or eternal truth, thus bathing the world and the cross itself in a flood of eternal light. The first requires us to look to the *Cross*, the second, directly to the true source of supply — *the Spirit World*.

The central picture represents the light shining in darkness, and the darkness comprehending it not; but its rays are even now penetrating to the uttermost parts of the earth, for the Sun of Righteousness hath arisen, and God's all-seeing eye will penetrate and permeate the whole world, from the east to the west, and awaken the world out of its sleep; then will all square their lives by, and live within the compass of this light, and the reign of Faith, Hope and Charity will commence in the Earth. The N. D. C. will help to develop this God-man, by equalizing his triune attributes, typified by the perfect triangle. His eye shall not be dimmed nor his strength abated, for the cares and trials of the world shall pass lightly over him, and the water of *Life* shall spring forth abundantly, according to his need. Friendship, Love and Truth will abide in the heart and no *Evil* will be able to cleave it in twain. Love will fill the *Earth*, for "*Love is the fulfilling of the Law*."

"On this rock (of love to God and man) will I build my church, and the gates of Hell shall not prevail against it."

Darkness is swallowed up in light, and peace and good will cometh to all men.

These are some of the things the picture says to us, and we would be glad to know if we sense the intended meaning.

Respectfully and fraternally,

MRS. W. H. RICHMOND,  
423 Jennings Avenue, Fort Worth, Texas.

### THE NATIONAL DEVELOPING CIRCLE.

It was a happy gathering for spirits and mortals on Easter Sunday, April 5th, 1885, as observed by the National Developing Circle of Boston. The blue canopy of heaven stretched over rich and poor alike, while the golden radiance of that glorious orb of magnetic life, the sun, sent strength, warmth and cheer wherever it rested or penetrated. Within the humble place, where, for so many weeks, spiritual, physical and moral truths have fallen on attentive ears, a large circle of earnest men and women sat in waiting; many were constant attendants, while others, out of a worthy curiosity, had entered to learn from personal observation concerning the new work in spiritual progression that gossip had given them a slight inkling of. The new altar, designed by spirit controls of the developing medium, Mr. James A. Bliss, was profusely decorated with choice and fragrant blossoms, and the beloved flags of America twining their protective colors around the base. "The Little German Doctor" controlled Mr. Bliss at the opening of the exercises, and spoke with thrilling and eloquent effect. With tireless zeal, patience and love, this noble and intelligent spirit works for the "enlightenment" of those seeking a peace and spiritual growth that materialism never brings. Speaking truths that fall with startling force on the understanding, he strikes right and left in condemnation of the selfishness that to-day is fighting and seeking to vanquish faith, hope and charity in their heavenly endeavors to lead humanity into peaceful and progressive conditions. "The Little German Doctor," has commenced his wonderful mission with every indication of a glorious and unselfish army of mediumistic followers to aid and support his every suggestion and advance. Well may the National Developing Circle be congratulated on the inspired instruction of a new leading, as given by this trusty, remarkable spirit.

Blackfoot, the powerful healing and developing Indian spirit, next controlled Mr. Bliss, and passed around the circle to give each person advice and magnetic strength. Blackfoot is constantly at work developing mediumistic powers, and possesses a will of purpose and magnetic force that is marvellous in result; many are the mediums that would be slumbering in ignorance of their gifts, but for him. Patrick McCarthy took control after Blackfoot left the medium, and his Irish wit, and comical upsetting of conventional terms and ideas, were lavishly indulged in. "When a mon gets on the other side, upon my sowl, Romanism gets knocked out ov him mighty quick, and its meself, Patrick McCarthy, that's after telling this sure," exclaimed the control, while giving his hearers a graphic recital of some incidents in his experience. Patrick's cheerful spirit breaks up constraint and despondency, if visible, and his active remarks are always hailed with genial smile. Many mediums were under control after Mr. Bliss returned to his normal state, and one could not but feel, that the first Easter of the First National Developing Circle of the World, was pregnant with happy omens. Inspired by spirit power, it is placed in the charge of mortal instruments, as a magnet to attract souls into a true understanding of the relation of mind, spirit and matter. In spite of selfish opposition, sneers and malicious tongues, it gains in strength as the weeks and months pass on, with the future drawing nearer, when educational institutions will rear their lofty walls to shelter students seeking knowledge that only inspired tongues and the spirit world can give. Truly shall this year be marked in ages to come, as the key that unlocked the door of ignorance, superstition and bigotry, through the instrumentality of the National Developing Circle.

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

A grand re-union of the Spiritualists of the United States, under the auspices of the Southern Association of Spiritualists, will be held in New Orleans, La., Saturday, Sunday and Monday, April 18th, 19th and 20th, 1885. It will not be a convention, "but a feast of reason and a flow of soul." Able lecturers and noted mediums are expected. All are specially invited. Samuel Watson, Memphis, Tenn., President; G. W. Kates, Atlanta, Georgia, Secretary.

VICTORIEN SARDOU, the French playwright, is a firm believer in Spiritualism, and declares that he is often under supernatural guidance. He shows a plate of copper, on which is engraved, with minute exactness and marvelous skill, a picture of Moliere's house. "Seated one day at my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled by secret influence, let my hand follow its own direction over that plate. The engraving you see is the result of several hours' pure mechanical toil. I could not of my own will make such a picture to save my life.—*The Truth Seeker.*"



## NATIONAL DEVELOPING CIRCLE RECORDS.

[This Department of the Magazine will be devoted to reports of Circles of the N. D. C.; also, to the experiences of members in their sittings, to prove to the world that it is possible to transmit to all parts of the country a strong magnetic, developing power. It is hoped that the members will feel that it is their duty to send their records to 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.]

WEIR CITY, KANSAS, March 24th, 1885.

Certificate of membership received all right. Do you know of an Indian control whose impression signifies that his name is something like "Rushing Wind?" I notice you have one on the list called "High Wind"; but this one seems to be a strong, hurrying, rushing wind, such as I have often encountered, but at the same time, not a hurricane. Well, when the magnetized paper came, as I could do no better, I put it under my pillow. I seemed to be in the timber along the bank of some stream, looking out on tall grass. I could see the grass and trees bend, and yet it seemed as though everything was still. I could even hear my heart beat, for it seemed that I was to pass through what the Western men fear more than God,—viz., a cyclone. I seemed to be alone, and yet I *knew* some one was near me. I could *feel*, rather than *see* or *hear*; for I have been in places in the mountains where this sense of *feeling*, as one might call it, has proved of valuable service to me. But the only idea that came to me was "Rushing Wind," silent, subtle, yet powerful. The name came to my lips without my knowledge, and yet *I was wide awake*. This was all; but it was repeated again and again, and now, as I write, it comes upon me. None of my spirit friends seem to know this spirit; but he is very strong. I do not know what work is before me, but I do know this; if my spirit friends can use me to help the cause of Truth in her progress, I will do my best in any sphere.

Yours for more light,

T. J. K.

MARKESAN, WISCONSIN, March 21st, 1885.

Enclosed, please find \$1.00 for two months' membership in N. D. C. I must take advantage of your kind offer in answering questions. We have had some manifestations. My sister has seen (clairvoyantly) hands, flowers, etc., also a red and pale-colored light on my face. What does this mean? I never lose consciousness, but am like one in a dream, and have no power to move. I dearly love the grand cause you work so faithfully for, and am willing to do all I can to help lift the clouds of darkness. I have received the two numbers of SPIRIT VOICES, for which please accept thanks.

OXFORD, ME., March 24th, 1885.

Enclosed find money for three memberships. You wish to know how we get along, so I will tell you as nearly as I can. We have all sat together, with the exception of one night, since we joined the N. D. C. I have sat every night with my father and mother, and our spirit friends are able to talk some through me. At first they could only move my arm or head to answer questions; but now there are five or six different ones able to control me. Helen Synder has not controlled me since I received your last letter. After I wrote you, she came and seemed to be quite lively; we enjoyed her coming very much, but of late she has not manifested. Perhaps she thinks now as she did last fall, that others can do better with me. I miss her, and would like to have her with us again. I will let you know more as I develop. I like SPIRIT VOICES very much.

MRS. S. H. F.

DOWNER'S GROVE, March 15th, 1885.

Please send the following at your earliest convenience: SPIRIT VOICES, one year; one membership in N. D. C.; one sheet Developing Paper. I am happy in informing you, that we are having tangible proofs of spirit presence. I have seen hands and faces quite distinctly. I have no doubt but that I can in another week or two, send you an interesting report of our little circle.

Yours faithfully,

WILLIAM GRIFFITHS.

GREEN RIVER CITY, WYOMING TER., March 7th, 1885.

I received your papers all right, and am glad that such a way is opened to poor, suffering humanity. Well, I have talked with a few friends here, and some will come in after a time; but I wish to start the work at once. I cannot tell what will be the result, of course, but will do my best. I send \$1.00 for memberships for two ladies. We all want some of the Healing and Developing Paper. We hope to report something of interest by the end of the month.

LACONIA, N. H., March, 26th, 1885.

I am very glad you are so pleased with what I wrote you about the manifestations given me by my spirit friends. I expect to be at Rindge, N. H., the new camp-meeting ground, this summer, and can then talk with you about my future course as a medium; for I will by that time have gained in development. I thank you sincerely for your kind, encouraging letters, and hope to be an honor to the N. D. C. Thanks for the photos of the officers of the circle.

Respectfully,

GEO. D. STEVENS,



KOKOMO, IND., March, 23d, 1885.

My spirit guides have directed me to build a cabinet, and if given proper conditions they will materialize. I have my cabinet in readiness, in a large room set apart for it. The guides wish to have it dedicated by other spirit bands, and to send out invitations to that effect. I send an invitation to your band, and give them the privilege of inviting other bands that are in harmony with them, and if this is a success, will report it to you. I shall do all I can for the good of the cause, and I pray you may succeed in your grand and glorious work, for I feel as though you and your band have brought about this new arrangement for me. May the good angels ever be with you, and make a success of all you contemplate, is my prayer.

Yours for progression,

MRS. DR. HULBURT.

I cordially invite the spirit bands of James A. Bliss, and wife, to attend the dedication of our new cabinet, March 26th, 1885, at half-past seven, P. M., which is to be devoted wholly to them, and their cause. I also give you the privilege of extending an invitation to other bands you see fit to invite.

By order of spirit band of

MRS. DR. HULBURT.

QUECHEE, VT., Thursday evening, March 26th, 1885.

In imagination I wandered in nature's garden, and watched the development of its productions. While there I was answered a question often asked, "Why have dark circles?"

The gardener places the seed in the mould,  
The germ develops, the leaves unfold.  
Thus we see the handiwork of God,  
Begun in darkness under the sod;  
But opening to light in a beautiful flower,  
Truth gives us facts from Flora's bower.  
Though the process is hidden from mortal mind,  
The law that develops we know is divine.

Yesterday I received the third number of SPIRIT VOICES. Thanks; I shall use them for our cause; I send them out magnetized with my prayers. What an exalted spirit sings in Mrs. Staple's soul; methinks I hear its echo in the corridors of my own soul. I am confident this new uprising is of God, and will not "come to naught," but hasten the Pentecostal day when Spiritualists will be "with one accord, in one place," on the plane of Unity, seeking not their own exclusively, but working for the good of the coming race. In the gardens of eternity we shall see the fruitage of all unselfish work.

Yours for the truth,

T. KATE FLINT.

BOSTON, MASS., March 31st, 1885.

Presuming you receive SPIRIT VOICES, from whatever source they may be sent (providing they are good and true), I will endeavor to give that which I consider to have been a direct spirit voice to me; it was given to teach me how to live here and hereafter. In trying so to live that great shall be my reward in heaven, I have learned the greatest of all lessons, and that is,—to do good for humanity's sake, brings its daily reward here in forgetfulness of self, and in making those around us truly happy. So, in the hope that the truths here given may reach some mortal, who, like myself, needs the lesson, I will relate my experience. Through the death of a beloved aunt, who had been like a mother to me, I was first brought face to face with the grim monster. Having been a Baptist by faith during her early years, she dissolved her connection with that church upon being convinced that Spiritualism was a truth and a religion to her. From that hour, she was a happy woman; she often assured me her new belief had robbed death of its terrors for her. Her last sickness brought unconsciousness from the first, and she passed away without recognition by word or sign. Not until her form was laid away did the feeling of doubt creep over me. Supposing she had made a mistake? What if her Baptist faith was true, and Satan had tempted her, thereby losing her soul? I can never express the torture of mind that clung to me night and day. Mediums were visited in the hope that I might receive some tidings of consolation; none came. One night I awoke, startled at seeing her standing by my bedside; her face wore an anxious look, caused, no doubt, by noting with what difficulty I breathed; it seemed as though with each indrawn breath icicles were rasping my throat, and before I could control myself enough to speak she disappeared. This left me more miserable than ever through questioning doubts of her happiness beyond. Months passed, until one night as I was lying in my bed planning a piece of work to be performed the following day, I felt a hand laid on my shoulder, and a voice said, "Come with me." I felt myself slipping out of my body through the top of my head; I looked at the shell lying there, and thought, "If I am truly dead, I am a disordered looking corpse," and mentally resolved if ever permitted to occupy that body again, I would never go to sleep with such tangled hair; I mention this that you may realize, as I did, that this was *not a dream*. I passed with the guide upward through the ceiling and roof, noting that I was neither bruised or retarded in my flight. On reaching the open air, I noticed the sky was very clear; the stars were shining brightly; and the atmosphere felt the same as though I was clothed in mortal form. I went but a short distance, when I came to what seemed to be a gauze curtain; it parted, and I stepped into another world. The first that attracted my attention was the light; it was neither of the sun or moon, but a pearly tint particularly restful to the eyes. I said, "Where am I? Is *this* the spirit-world?" My guide answered, "It is." "And have I passed through the change called death?" "You have," was the answer. "Then," said I, "if this fact was known,

no one would fear to die." I stamped my feet firmly on the ground to make sure of its solidity. At a little distance I espied a lake; upon going to it, I found the water deep and clear, while at the bottom were pebbles of every hue, glittering like precious stones. I saw valleys and hills, whose verdure was more beautiful than anything of earth; and as I thought of the world I had left, I said, "Truly this is the substance, and that is the shadow." My guide directed me to a lovely cottage, where my aunt came with open arms to embrace me. "Oh!" I exclaimed,—“is this really *auntie*?” “Yes, child,” she replied. “But,” looking at her intently, “how *young* you seem to have become.” She smiled, and said, “I am really much younger than this, but have appeared as old as possible, fearing you would not think me natural, and would go back fearing you had not seen your aunt; therefore, I dare not show myself to you as I really am. I did not know that any one loved me with the devoted affection you have shown, until after I left you; in return for that devotion, I have asked the higher powers to allow you to visit me, and satisfy yourself concerning my conditions and surroundings. You are to return to earth-life again, there to remain many years; I wish you to remember the experience that has been given you, for you will not be permitted to visit me again till you make the final change.” While looking around, I saw a lovely arbor covered with red and white roses. I said, “Auntie, dear, you have your favorite roses.” “Yes, child, everything of which I was deprived in earth-life is granted me here.” I noticed a long dining-room attached to the cottage, and the table laid for a great number of people; persons were bringing in food, and a great variety of fruit, many kinds of which I had never before seen. I said, “Do you live here? and what are you doing?” Her answer was, “My home is in Spring Garden City, much too long a distance from earth for you to go; beside, your lesson is to be learned here. This is called a half-way house, where poor souls on leaving earth, and having no one to welcome them, are brought here, fed and rested, and remain until their guides take them to the homes prepared for them. “But,” questioned I, “where and how do you obtain this food? If bought, where do you get the money?” “Ah, child, this is the most important part of your lesson; your bank stock must be earned and saved on earth-life through good deeds. “But, dear aunt, I have but little money to use for anything.” “Nothing is required of you that you are not able to perform. Every kind word or good deed coins money for you here. You have your hands, your feet, your brain; use them in doing all the good possible, and see to it that you do not come here bankrupt. Earth never held such beggars as the spirit-world contains; they were made so through leaving everything behind them.” Much more was said, but I have neither time or space in which to write it, nor can I find language to express the beauties of the surroundings, or the perfect peace that made it a heaven indeed. In parting, she desired me to treasure the lesson always, teach it to others, and to believe without doubt that I had visited my beloved aunt’s spirit home. I came back to my body through the same route. I seemed to enter through the top of my head, and soon sank into a sound sleep.

A. RIPLEY.

FINANCIAL REPORT OF THE “NATIONAL DEVELOPING CIRCLE” FROM MARCH 1st, 1885, TO  
APRIL 1st, 1885.

1885.	RECEIPTS.	1885.	EXPENDITURES.
Mar. 1.	To balance in Treasury from last report . . . . .	\$91.12	Mar. 31. <i>Advertising Account,—</i>
31.	Membership Fees . . . . .	107.10	Banner of Light . . . . . \$18.90
31.	<i>Subscriptions,—</i>		Boston Herald . . . . . 2.00
	“Spirit Voices” . . . . .	119.07	Spiritual Offering . . . . . 2.00
31.	<i>Advertisements,—</i>		Truth Seeker . . . . . 3.00 25.00
	“Spirit Voices” . . . . .	1.00	<i>Stationery,—</i>
31.	<i>Sunday Circle Collections,—</i>		Envelopes . . . . . 1.60
	Mar. 1, \$2.75 Mar. 22, \$1.50 }		Wrappers . . . . . 5.47 7.07
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31.	<i>Contributions,—</i>		Clerk Hire . . . . . 21.50
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			<i>Balance, Cash in Treasury . . . . .</i>
		\$326.29	90.39
			\$326.29
1885.			
April 1.	To Cash Balance in Treasury,	\$90.39	

Respectfully submitted,

Mrs. JENNETTE W. CRAWFORD,

Treasurer, N. D. C.

## SPIRIT MATERIALIZATION MARVELS WITH MRS. BLISS.

"There is no death: transition bears  
 Life onward unto higher spheres,  
 Dispelling doubts and griefs and cares,  
 Removing pains and dreads and fears.

Rejoice, O Earth! across the grave  
 Truth's banner is again unfur'd;  
 Love comes not man alone to save,  
 But to redeem and crown a world."

Among the various materializing mediums in Boston, few, if any, can show more wonderful results of their development than Mrs. JAMES A. BLISS, whose seances, at her house, No. 121 West Concord St., always give satisfaction, by the various phases that are shown, and Mrs. Bliss, when entranced by one of her control, an Indian, known as "Little Wolf," gives clear and lucid tests, that cannot be passed by as emanations from the brain of the medium. A few weeks since I was seated, with others, around the cabinet, when "Little Wolf" announced himself as being ready to answer questions. After doing this satisfactorily, there was a pause for a moment, when he remarked that one of the company had expressed an opinion derogatory to Indian control, which caused him regret, as he did not consider it just, and when making his objection, stated that he "had never heard a sentiment that would lead him to regard them as unwelcome visitors." The Indian seemed to speak more in sorrow than in anger, and gave as eloquent an address as I have ever listened to; I regret I cannot give in detail what he did say, but the purport was a rebuke to bigots and narrow-minded persons, who have no love for the human race.

During the seance, several strong manifestations occurred that seemed to me worthy of note. My sister seldom fails of coming to me whenever I attend a seance. At this one, a cabinet spirit spoke to me, and stated that my presence was desired at the cabinet, as my sister wished to speak to me; but as there were a number of unreasoning skeptics present, the spirit found it difficult to materialize as strong as she desired, but would do the best she could. Accordingly I went to the cabinet, and on the curtain being raised, a spirit stepped out, and warmly greeted me, but although the general appearance and language of the spirit was that of my sister, her complexion was *black!* I was naturally surprised, and so expressed myself, whereupon she held up her hands and arms as if to view them, and appearing astonished herself, said to me "Wait a moment, and I will return; the magnetic power I have received from you will assist me." Whereupon the spirit retired to the cabinet, and almost instantly returned in her usual complexion! I inquired about the unnatural color, when she stated that it was caused by the "dark aura" left by the spirit that preceded her, when he dematerialized, or faded away. It then occurred to me that a spirit, purporting to be a negro, had materialized and spoken to a gentleman as "Massa George," who stated that the materialization was that of a favorite colored man who in his boyhood was his constant assistant. It appears from this strange phase that the peculiar magnetism, or "aura," that one spirit brings to the cabinet can be dissolved into the atmosphere, and the spirit following, in haste to "make up," is very apt to take the "aura," with its coloring matter, upon itself. The interview between myself and sister, after she had thrown off the unnatural color, was warm and sisterly, as her greetings ever are. The voice of "Billy" here said, "The captain could have prevented what you saw, but he thought it best, to-day, to let you see the power behind the throne."

Other spirit forms appeared to their friends, and in most cases were recognized. A form purporting to be "Lucille Western," a noted actress years ago, stepped into the room, fully and elegantly dressed in stage costume. She called me to look at her critically, as she desired me to make a special note of her appearance, turning coquettishly around, and then further requested me to keep my position, as she wished to sing a ballad, and needed all the assistance that could be drawn from my magnetic surroundings, and thanking me for my acquiescence to her wishes, entered the cabinet. She had no sooner closed the curtain, than a little girlish form appeared, which was at once recognized as being that of a child of Helen Western, (a sister of Lucille). This child expressed a desire to sing "Bulah Land," which was given by the company, the little phantom joining in the hymn, when the clear, childish voice could be heard leading all. When this spirit left, Lucille again appeared, and sang a pleasing ballad.

The spirit "Billy" materialized, and stepping into the room, expressed himself in language

somewhat different from his usual manner when controlling the medium; any one who did not know of his ability in this line would not suppose him capable of so fine an intellectual effort; although at times jovial, he yet understood the great importance of a correct appreciation of spiritual life and its conditions. He evidently believes in the saying,

"That a little nonsense now and then,  
Is relished by the wisest of men."

Mrs. McCarthy, a child of the "ould sod," whom I am always pleased to meet at these seances, gave great pleasure to the company, whom she always welcomes with her cherry "God bless ye," affirming, at this seance, that she was now a "cannibal," as she could "eat meat during Lent, and at all other times!"

The tall and commanding form of Capt. Hodges then appeared, and calling me to him, while he was standing some five feet in front of the curtain, spoke words of encouragement and kindness, giving me the masonic grips and symbols belonging to the first three degrees in masonry, and afterwards communicated the same to two other brothers of the "mystic tie," whom I found present.

My loving daughter, known in spirit life as "Sweet Brier," came to the curtain and asked for "Papa, papa dear." I went to the cabinet, and received the affectionate caress of this beautiful angel, when I asked if she could give us an exhibition of her power to materialize lace, etc. She replied that she would try. We soon saw her on the floor, patting the carpet, from which there came a material similar to a coffee bag, about a yard square in size. She then retired to the cabinet, taking the article with her, and soon returning, commenced to again beat the carpet with her hands, when she produced what appeared to be about two yards of cotton cloth; then again retiring to the cabinet for renewed strength, she again appeared on the floor standing near my feet, and commenced to clap her hands, her arms being bare to the shoulder; and as she patted her hands together, a quantity of lace fell from them upon the floor, and after making several yards, she gathered it up, and passed it around the circle, permitting each person to examine it, and then stepped into the centre of the room, and making a few passes with her hands, dematerialized it, leaving nothing to be seen. She then retired to the cabinet with a loving "good-bye, papa."

During this seance some one expressed an unfavorable opinion of what the world calls "Christianity and its churches." This opinion did not meet the approval of "Billy," as he at once rebuked the person for his bigotry, saying, among other things, "that Spiritualists had every reason to thank all sects and creeds for keeping alive a belief in immortality; yes, from the earliest records to the present time, Christianity has kept alive a belief in a spirit world." He entreated every one "to lay aside bigotry, and have charity for all." The person who had first spoken appeared surprised at the rebuff. As "Billy" concluded, the spirits within the cabinet made it vocal with "raps," both loud and light, as if they had been listening to "Billy," and were doing their best to applaud his sentiments.

As the rappings ceased, a bright and shining form appeared at the curtain, but could not make its desires known. It was evidently a form not fully incarnated, and therefore did not have power to speak. As it disappeared, a voice said, "*it will do better, when she comes again.*"

When the seance was nearly ended, the voice of "Little Wolf" was again heard, as if in continuation of what "Billy" had been saying; the purport of his speech was "The Indians' church of nature, and the Indians' God." He said in substance: "People have different ways of worshipping the good God, and when they see one that does not worship God as others do, should stop to think that all have, in charity, an equal right to worship God in their own way. When I roved the earthly hunting grounds, I could see God at every step. When the rays of the sun reached me through the spreading branches of the forest, I saw God, and worshipped him. When I saw the running brook, I saw God, and I worshipped him. When I heard the rolling thunder, I heard his voice, and bowed my head in reverence and submission. When I climbed the mountain, I saw the majesty of God, and I worshipped him. In the green fields and running brook, I saw God and worshipped. I saw God in every thing and good in all. Therefore do not censure those who do not worship as you do, or who do not believe as you do, for the time will come when the eyes of all mankind shall be opened, and wisdom, charity, and love shall guide. Strive, then, to do all the good you can, and see God's goodness in every thing."

The residence of the Bliss family seems to be a real home for spirits. There is in the family a beautiful little son of Mr. and Mrs. Bliss, just beginning to prattle, who, when he thinks he is not observed, I am told, appears to be in the constant company of spirits, talking with them, and often meeting and playing with spirit "Billy," as he is heard to call him by name. While I was there, a short time since, and talking with the father, the little fellow ran into the room, holding a small bill circulated by the notorious "Eva Fay" combination, which had been dropped in the hall. The baby approached his father, and holding out the "flyer," said, "Faud, papa, faud," and handed the paper to him. The parent inquired who told him so, and the reply was "Billy say so." The child is not three years old, and I believe what he said was told him by spirit "Billy." He evidently possesses wonderful mediumistic powers.

Mrs. Bliss's mediumship is worthy of investigation, and her seances always afford extreme satisfaction.

16 Brattle Square, Boston.

H. E. FELCH.

## OUR BOOK-TABLE.

**YOUR NAMELESS FRIEND.**—In Vol. VI., No. 10, *Mind and Matter*, can be found the lecture of the "Little German Doctor," also the editorial comments of the best judge of such matters that we know of. We copy the endorsements in full.

"In another column we print a communication given through the mediumship of Mr. James A. Bliss, by a spirit, who, to crucify his ambition and pride, has abandoned the name by which he had gained renown on earth, and asks to be received and known to mortals by the unpretending title of 'The Little German Doctor.' We invite the special attention of our readers to this communication, as we desire that they should become acquainted with him, as it has been our own privilege to do. Apart from the thrilling interest and profound instruction which characterize the communication, it is but the premonition of information of a spiritual nature, which may well cause even the learned world to stand aghast with astonishment and joy. From the lips of the medium we have heard from this wonderfully intelligent and thoroughly informed spirit, the announcement of coming events which will settle forever every unsolved problem which the phenomenal facts of modern Spiritualism have foreshadowed in so many directions. In this nameless spirit friend, 'The Little German Doctor,' as he in his humility calls himself, I know there is an intelligence of the most intense activity and comprehensive grasp, and a mediumistic nature that renders him the most fitting instructor of mortals in the higher spirit wisdom which finds so perfect an exponent in this remarkable spirit. We have every reason to know that a more conscientious, truthful, beneficent, or loving spirit never controlled a mortal medium, and we heartily congratulate Mr. Bliss, that our own exalted estimate of his mediumistic usefulness is so perfectly in accord with that of so competent a judge as 'The Little German Doctor.' The great secret of life and its relation to matter is in course of being solved through the spirit forces and intelligences which find a means of expression through 'The Little German Doctor,' and his chosen medium, Mr. Bliss. We sincerely hope that this will not be the last communication from this grand spirit that it will be our privilege to publish."

Regarding this lecture of vital importance to humanity, we have issued it in the form of a sixteen page pamphlet, and will send it to any person free upon receipt of stamps for postage. Every Royal Arch Mason in the world should read this most startling book at once. Send to this office for it.

We have been greatly interested in a number of songs by E. Payson Longley, and among the many choice melodies can hardly select any one for special commendation, though the "Beautiful Home of the Soul," "Gathering Flowers in Heaven," and "We'll All Meet Again in the Morning Land," might claim most from their peculiarly flowing rhythm. We note in all a wondrously happy adaptation of the music to the varying sentiment of the words, and can heartily recommend them to all who appreciate a fervent spirit and melodious expression in song. "BELLE."

**MEMORIAL.**—*An abstract from the discourse of Dr. Fred. L. H. Willis, at the funeral of Mrs. Chas. C. Weaver, East Providence, R. I. Arranged and published for private distribution by Mrs. Eben J. Beane.* When death enters the household, and breaks the family circle, how dear becomes the voice of inspiration, declaring, in unmistakable accents, "Man, thou art immortal!" The dark clouds that have gathered disperse, and the bright rays of eternal sunlight stream through where once all was gloom. When other religions fail to comfort and console man in hours of deepest sorrow, Spiritualism comes with healing on its wings. It is the calm, steady light of the soul that points upwards towards the eternal city, the inspiration of God, reaching downward, clasping hands with man's holiest aspirations. The comforting truths of such a religion may be found in the lecture before us. The argument is clear and comprehensive; the thought, beautiful and chaste, and in diction only to be compared with the choicest works in English literature. The closing poem is so beautiful, that we must quote it in full:

"Thy lofty faith o'ercame the tomb,  
In thee death lost its prize.  
Upon thy brow no shade of gloom,  
God's glory lights thine eyes.

"From suff'ring thou hast found release,  
Earth's troubled dream is o'er.  
The white-robed angel brought thee peace,  
Peace from the shining shore.

"We lay thee down, 'midst lilies fair,  
The flowers thou lov'dst so well,  
While jasmine sweet, and rosebuds rare,  
Thy fragrant life shall tell.

"Oh, blessed life of love and trust!  
It ends not with the tomb.  
Far, far beyond the house of dust,  
Its golden lilies bloom.

"The pearly gates are all ajar,  
Sweet music thrills the air;  
Triumphant pæans from afar  
Proclaim life's triumph there.

REPORT OF THE COMMISSIONER OF AGRICULTURE FOR THE YEAR 1884.—Our thanks are due to Bro. Geo. A. Bacon for this most valuable contribution to agricultural science. Bro. Roberts, in *Mind and Matter*, speaks as follows with regard to this volume: "We are not so devoted to our immediate work that we cannot enter heart and soul into the study of subjects which are so usefully treated of in that volume." We fully endorse this position of Bro. Roberts. The work before us is indeed a most valuable one, and cannot fail to interest and instruct all who peruse its pages. The *Report of the Botanist* is of special interest to all students of that science, and is illustrated with twenty very accurate and beautiful plates of trees and plants described in the text. The papers presented deserve the consideration of the public, because they relate to the following classes of plants: 1st, some containing injurious or poisonous properties; 2nd, some for medicinal qualities; and 3d, some for their extreme rarity, or limited location. The other departments of the volume are ably written, and evince considerable patience and study in their preparation.

FOUNDATION PRINCIPLES.—We are glad to welcome this progressive monthly to *Our Book Table*, and we can say that we have enjoyed reading the few numbers we have received. Being in full sympathy with the objects of the paper, as stated in the *Prospectus*, we would beg leave to quote the same:

We hold that the spirit-world in which we, of this earth, are interested, is as dependent upon us for its essential elements, as is the atmosphere upon the earth—that as there could be no atmosphere till the earth evolved it, so there could be no spirit-world for this or any other planet, till evolved from inherent planetary forces. Therefore, the declaration, "A new heavens and a new earth," has a meaning for us that Bible worshippers cannot understand. A new, a just system here will purify that world of its hells, and its devils, giving the latter the conditions which will bring out their human-hood, their God-hood. Thus the necessity of laying correct foundations here; and we hold it to be a foundation principle that all gain coming from the use of natural wealth belongs to the party through whose labor it is secured, and not to some other claimant. That no man, nor set of men, has the moral right to hold land not in actual use from those who need it, and that rent taken for the use of such land is robbery, and illegal when measured by the law of natural justice.

This paper is published at Clinton, Iowa, by Lois Waisbrooker, at 50 cts. per year.

THE NEW YORK BEACON LIGHT.—This paper improves with every number issued. It certainly contains much matter of general interest to all Spiritualists, and although a perfectly independent paper, seeks ever to be charitable and just, and its columns are kept absolutely free from all insidious personalities. May angels bless Sister Williams in her work for humanity, and her paper become a beacon light that shall warn the nation of every impending danger, and also point upward towards a brighter world in store for all humanity. Terms \$1.00 per year. Published by Mrs. M. E. Williams, 232 West 46th St., New York City.

THE CARRIER DOVE.—From the Pacific coast comes this excellent monthly paper, bearing aloft the motto, "Behold! I bring you glad tidings of great joy!" The "great joy" that lies in absolute knowledge of man's immortality must become "glad tidings" to all humanity; and such the "tidings" brought by *The Carrier Dove*. This paper has a neat and tasty appearance, typographically speaking, and its contents are of an excellent character. Published monthly at 354 1-2 Broadway, Oakland, Cal. Subscription price \$1.00. Mrs. Y. Schlessenger, editor.

THE WATCHMAN.—An eight page monthly journal, devoted to the interests of humanity and Spiritualism, also a mouth-piece of the American and eastern congress in spirit life. We have received several copies of the above-named paper. Published by the Boston Star and Crescent Co.,

1073 Clifton Park Avenue, Chicago, Ill., and edited by Helen A. Berry, assisted by Arthur B. Shedd. Terms of subscription, \$1.00 per annum.

THE BOOK-WORM. — We have received the January, February and March numbers of this excellent monthly, and would recommend its perusal to all lovers of good literature. The January number contains a well written article upon "Instinct and Mind," by the Duke of Argyle. The February number presents its readers with a concise article upon "Chinese Gordon in the Soudan," and the March number eighteen gems from the poetical writings of Longfellow. These books are all printed from good, clean type upon excellent paper, and furnished for the mere nominal sum of 25 cts. per year. We would urge all our readers to write the publisher, John B. Alden, 393 Pearl St., for these interesting little works. Received from the same publisher, *Juvenile Gem* for January, February and March, too late for an extended notice this month, but will try to do justice to this excellent weekly paper in our next.

THE Sybert Commission have waked up the wrong passenger in the person of Henry Slade, unless they are willing and desirous of being convinced of the truth of Spiritualism. The Philadelphia Press, as usual, called it "Slade's tricks," but were obliged to acknowledge that the committee could detect no fraud, and paid him \$300 for six seances. We are informed by A. E. Newton that he has been called over to Philadelphia by the Commission, and interrogated as to methods to get at the truth to which he has responded. He says that the president of the Commission is a liberal minded man, and we think we have much to hope for in the direction of justice to our cause. As there was no provision in the will for Spiritualism to be represented before the committee by some one of its friends, it appears that those who have it in charge are put upon their honor to see that the mediums have a fair show, and the case judged fairly. We were surprised that the Philadelphia Press, in commenting on Slade's mediumship, declared, in substance, that no scientific man had ever attributed the phenomena through Slade to spirits, or, as we remember it, to anything but trickery. The paper that will be so false to the truth, and try to bias the jury, ought to be boycotted. If the patrons of that paper do not remember it for its truckling disposition, when, in the near future, our truth shall have gained the ascendancy, we are no prophet. The best minds in Europe and America have given their testimony in favor of the genuineness of the phenomenon, and the greatest prestidigitateurs of this country and Europe have declared that the phenomena are beyond their power to simulate or duplicate by any power they possess. Verily, secular, as well as religious, principles die hard, especially where there is more money in holding error rather than the truth.—*The Rostrum*.

COMING TO THEIR SENSES.—The war against compulsory vaccination is waging in Europe with unabated vigor. Of the twenty-five divisions of Switzerland, twenty-one have abolished the compulsory law. In Holland, the government has ceased to enforce the vaccination of the army. An imperial German commission has just recommended the disuse of arm-to-arm vaccination. England and America will eventually follow suit, as it is becoming a palpable fact to all intelligent people who are honest, that "the remedy is worse than the disease," as it sows corruption broadcast in the human system which is handed down from generation to generation.—*Banner of Light*.

MRS. G. DAVENPORT STEVENS,

THE ORIGINAL

**"MUSICAL AND LIGHT" HEALING MEDIUM.**

A new departure in the field of physical and mental cure. Ladies and children only received. Apply in person, or by letter, for terms, etc.

136 CHANDLER STREET,

BOSTON, MASS.

# SPIRIT VOICES.

A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF MODERN SPIRITUALISM,

And the Advancement of the Work of the

## NATIONAL DEVELOPING CIRCLE.

TERMS: \$1.50 Per Annum.

Single Copies, 15 Cts.

GEORGE A. FULLER, Editor, Dover, Mass.

MRS. G. DAVENPORT STEVENS, Associate Editor, 136 Chandler St., Boston.

DR. JAMES A. BLISS, Business Manager,

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.

## PHOTOGRAPHS

FROM THE STUDIO OF THE CELEBRATED ARTIST,

### ELMER CHICKERING.

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MRS. G. DAVENPORT STEVENS, Historian, and Associate Editor of SPIRIT VOICES.

MRS. JAMES A. BLISS, Materializing Medium.

MRS. JENNETTE W. CRAWFORD, Treasurer.

Price, 30 cts. each, postage free, or complete Set for \$1.25.

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# Sunapee Lake Spiritualists' Camp-Meeting.

ARRANGEMENTS are rapidly being completed for the season of 1885 at this popular summer resort. The hotel is being enlarged and otherwise improved. A new steamer, eighty-six feet long, and eighteen feet wide, is in process of construction at Sunapee Harbor, and when completed, which will be early in the season, will be furnished in an elegant manner, and will carry four hundred passengers. Some errors and omissions occurred in our advertisement in the February number, and we desire to present the following corrections and additions at the present time. The dimensions of the hotel should read one hundred and twenty feet by twenty-five, and the number of cottages twenty-five instead of twelve. Further particulars with regard to the hotel accommodations will appear in the April number.

## MEDIUMS.

Many of our best public mediums will be present during the entire meeting. Among them may be mentioned the following: Joseph D. Stiles, of Weymouth, Mass., one of the most remarkable test mediums in the world; Mrs. James A. Bliss, of Boston, a materializing medium of the greatest reliability; Dr. James A. Bliss, the pioneer developing medium of America; Mrs. Annie Lord Chamberlain, of Boston, one of the very best physical musical mediums; Dr. J. V. Mansfield, of Boston, the justly celebrated spirit postmaster; Lucius Colburn, of Vermont, test medium; Dr. C. H. Harding, test and psychometric medium, and the following magnetic physicians: Dr. George S. Brunson, of St. Albans, Vt.; Dr. Frank Pierce, of East Putney, Vt., and Dr. Frank Brooks, of Marlboro, Mass.

## RAILROAD FARES.

We have succeeded in making excellent arrangements with the Boston and Lowell Railroad. No change of cars over this route from Boston to Newbury. Read carefully the following list of rates over the Boston & Lowell Railroad and its branches, from the places named to Newbury, N. H., and return:—

Boston . . . . .	\$4.25	Newport . . . . .	\$ .40
Lowell and Lawrence . . . . .	3.50	Claremont . . . . .	.85
Nashua . . . . .	2.90	Claremont Junction . . . . .	.90
Milford . . . . .	3.35	Henniker . . . . .	1.25
Manchester . . . . .	2.20	West Concord . . . . .	1.25
Concord . . . . .	1.45	Lebanon . . . . .	4.15
Contoocook . . . . .	.90	Enfield . . . . .	3.85
Warner . . . . .	.65	Franklin . . . . .	2.20
Peterboro' . . . . .	2.25	Lake Village . . . . .	2.65
Hillsboro' . . . . .	1.55	Laconia . . . . .	2.55
Sunapee . . . . .	.25	Tilton . . . . .	2.20
Bradford . . . . .	.30		

*These tickets will read to Newbury only, and will have a coupon which must be exchanged on the Camp-ground for a return passage.*

Further particulars, with regard to steamboat fares, entertainments, circles, picnic days, and all other necessary information, will be given in future numbers of SPIRIT VOICES, and in circulars to be printed early in the season.

## OFFICERS FOR 1885.

Geo. A. Fuller, *President*, Dover, Mass.; V. C. Brockway, *Treasurer*, Newbury, N. H.; Dr. H. B. Stover, *Secretary*, Boston, Mass.; Geo. W. Blodgett, *Committee on Grounds*, Newbury, N. H.

1848. INVITATION. 1885.

## A GRAND REUNION OF THE SPIRITUALISTS

Of the United States, under the auspices of the Southern Association of Spiritualists, will be held in New Orleans, La.,

Saturday, Sunday and Monday, April 18, 19, and 20, 1885.

It will not be a Convention, but "a feast of reason and flow of soul." Able Lecturers and noted Mediums are expected. You are especially invited to be present.

G. W. KATES, ATLANTA, GA., *Secretary*. SAMUEL WATSON, MEMPHIS, TENN., *President*.



**ATTENTION! ATTENTION!!**

## The First Grand Excursion and Basket Picnic

TO THE

**NEW CAMP-GROUND, AT RINDGE, N.H.,**

Will take place **SATURDAY, May 2d.** Tickets from Boston at *half rates of fare*, and can only be obtained of the President, DR. JAMES A. BLISS.

This Excursion is especially for the benefit of those that desire to **SELECT THEIR LOTS**, and to obtain privileges for all kinds of business for the coming season. Remember, *now* is the time to secure your lots, for the prices will never be so low again.

**You can obtain a good Lot for \$25.00, cash, and upwards.**

The Committees on Building, Grounds, Privileges, &c., will be upon the ground, and can be consulted during the day.

Trains leave Boston and Fitchburg depot at 8 o'clock.

Don't fail to secure your ticket at **121 West Concord Street, Boston**, as you will have to pay double price if you buy elsewhere.