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EGYPT, PAST, PRESENT AND FUTURE.

INSPIRATIONAL LECTURE DELIVERED BY W. J. COLVILLE IN BERKELEY HALL,
BOSTON.

OUR past three lectures upon the Ancient Wonders of the Land of Egypt, though they have only enabled us to present you with a meagre sketch of those renowned antiquities, have, we trust, awakened some earnest thought, not mere idle curiosity, concerning the past history of man, and the future destiny of nations. Egypt was at one time, and for a considerable period, the unrivaled centre of learning upon earth. The opinion has long been current among philologists, naturalists, geologists, and other students of anthropology and cosmogony, that Africa was very probably the cradle of man. Theologians also are not lacking to give testimony in this direction borrowed from holy writ itself, for while the second chapter of Genesis, as we have often informed you, gives an account of the origin of a peculiar people, a special race, the preceding chapter is the one which professes to contain a record of the original creation of mankind. When we speak on Genesis and geology, we shall endeavor to enter more fully than we possibly can on this occasion, into the distinctive origin of the various races of man. This evening we shall have said all the time will permit us to observe under this heading, when we shall have made the statement, that though in one sense we are all brothers, though in one sense we are all of one blood, in another sense the five great races of the world have not proceeded from one common stock, but each has known a separate parentage. These five distinct races are well known to possess distinctive characters that they never lose. It is only possible to produce a common race by intermarriages from generation to generation. The common race is yet to be evolved, and no doubt will be ere long here upon American soil, where many students of man's history are finding ever multiplying evidences that once in the far distant past races closely allied to those indigenous to Asia and Africa lived and flourished. The North American Indians are the last degenerate relics of these once powerful people. The Aztecs and Mound Builders display clearly the marvellous ingenuity of ancient oriental races; while at Yucatan, and all over the central part of the American continent, in Mexico and in Peru, in various parts of California, all along the Pacific coast, are to be found innumerable traces of a period when the east and the west were connected by lands long since submerged, and by navigation carried on to an extent unequalled even in these days of marvellous maritime exploits. Ignatius Donnelly, in his *Atlantis*, has brought forward incontestable evidence in support of many of his positions. The deep sea soundings of the *Dolphin*, *Challenger* and many other vessels have settled the question forever as to the presence of volcanic

debris, and the massive remains of extensive sunken islands beneath the Atlantic waves; while the Pacific ocean bears similar testimony to sunken territory beneath its waters.

Dr. Shedd, the author of a most outrageous defence of the doctrine of endless punishment recently inserted in the *North American Review*, sneers at the possibility of the calculations of modern explorers, who in some degree and manner, accord with Solon and with Plato, being other than ridiculous; but a man who could write such an article as he has written in the defence of the most barbarous and blasphemous dogma which has ever passed current as a religious truth among men is surely simply consistent when he wilfully shuts his eyes to the hieroglyphics which God has written upon the pages of his creation, that he may persuade mankind to follow him into the subterranean vaults of a dark and awful theology in which no ray of light can penetrate that is not kindled by the machinations of designing priests, who, through the long ages of the nightmare of dread and superstition, have striven to extinguish the lamp of the spirit in conscience, and the lamp of reason in the intellect, that, lured by the *ignis fatuus* of ecclesiastical usurpation, men might bow before an imaginary God of vengeance, who reveals his frightful form in the cavern of superstition; while the true God, who reveals himself in sun, moon and stars, in rocks, trees, flowers, and birds, and most of all, in the intuitions of humanity, and through the mediumship of loving seers and prophets, is no more recognized in these dreary, underground prison houses which confine both intellect and spirit, than the beauties of the starry firmament are seen by men whose eyes are blinded with the smoke of dingy cities, or who, in musty cellars, without windows, see nothing of the universal light which cannot pierce the walls of their dungeons. It is high time that the world awakes to the necessity of rending the veil which has so long been thrown over the truth which the book of nature has to reveal. Truth can never be divided against itself; error is always contradictory, and therefore its kingdom is inevitably brought to desolation. History has been falsified to suit the arrogant demands of haughty prelates, knowledge has been suppressed in favor of associations who have determined to bind hand and foot the soul and intellect of man, and we warn you that even among modern Spiritualists in America, in England, in Australia, in all parts of Europe, and among Theosophists as well, despite the boasted breadth and liberality of their sentiments, there are many wolves in sheep's clothing, both in and out of the material form. When we are led by the spirit we are free, we are committed to serve no clique, we are the instruments of no sect or party, we are ready to behold truth from all standpoints, we attach but small importance to externals, we take no personal names, we limit truth to no especial channels, but are ready to heed the voice of God within our own and others' souls, and to read the word of God where Shakespeare told us we could find it, in the running brooks, in babbling streams, in valley or on the mountain, sermons in stones, and good in everything.

Egypt is our text-book for this evening, her history is a figure of the rise, progress, ruin and decay of all nations. Their future will be a fulfillment of a universal prophecy of resurrection. Egypt and India dispute together as to which should bear the palm for greatest antiquity. The books of Hermes in the one country, and the Vedas in the other, are so nearly alike that they are scarcely distinguishable the one from the other. Both compilations are in blank verse, both are highly mystical, their spiritual or

esoteric side being deeply veiled in the garb of literal history, which is in parts so extremely strange that no reader can pronounce it other than fanciful. Allegories are always founded partly on fact, and are in part products of the imagination. The parables of the New Testament have a historical as well as a romantic side; but as fragments of exact history they are of very little worth, while as illustrative of universal spiritual truth, they are extremely valuable. They are pictures to be shown to children in understanding, but are not needed by those of maturer spiritual growth. The writers of Bibles were evidently wiser and more honest than many interpreters have been, for they took small pains to conceal the fact that they were writing spiritual histories, dealing with facts connected with the soul and its relations to sense. These facts after a while became perverted until only the literal, historical, or biographical elements were admitted, and these being very imperfect and often wholly unsupported by reliable contemporaneous evidence, the doctrine was easily promulgated by free-thinkers when an age of reason claimed that Bibles were masses of idle legend calculated to enslave but never to enlighten those who read them.

To day a new departure is being taken, the alloy of pride and self-interest is sure to mar every move in a reformatory direction to a certain extent, as there are always persons ready to declare they alone are infallible interpreters of God's will to man, the only chosen oracles of heaven. Many persons see or pretend to see themselves in prophecy, and desire all the world to recognize in them re-embodied angels or returned Messiahs. But to the enlightened Spiritualists, all such pretensions and vagaries are detestable; universal, not personal and local applications which limit truth, are what we need. The gods and goddesses of old can be regarded as personifications of the powers of nature, as representative rulers and mediums who were after a while adored with divine honors after they had passed into spirit life, even though during their earthly career they may have been no more perfect than the Romulus of history or tradition, who, though made away with by the people who felt his presence was inimical to their country's interests, worshipped him as a divinity, and placed him in the category of Rome's presiding deities.

Antedating all history which deals with actual personages whose names are found graven on the tablets and other monumental remains of ancient Egypt, was the long period of almost incalculable duration when Egypt was ruled by rulers vaguely called "the gods." It cannot be doubted that about 2170 B. C. Egypt was at the height of its glory; it had not then begun to really decline. At the time of the supposed exodus of the Israelites, Egypt was a waning power, and was then governed by a despotic race of kings. The kings "who knew not Joseph," were rulers who had departed from the wise, humane precedent of their fathers, and had corrupted themselves and the country they ruled, which was soon given over to wantonness and cruelty, when it speedily became a prey to nations stronger and younger, and also then far poorer than itself. The very ancient history of Egypt is necessarily shrouded in the deepest mystery. An Encyclopædia may give you the best conjectural information procurable, but conjecture is often misleading, and as we are not in a position to outwardly verify the astounding statements we might be able to make, derived from sources of information not accessible to the general public, we shall not attempt to overtax your credulity by framing an elaborate statement con-

cerning Egypt before the deluge,—the deluge alluded to in Genesis as having taken place about four thousand years ago, being a spiritual wave of enlightenment which swept over the then civilized part of the earth in the dual form which spiritual waves ever assume. They are invariably baptisms of water and fire; the water cleanses, the fire consumes. The truths which are covered with the dust of error, and alloyed with the mire of sensuality, have to be bathed in the pure stream of water which flows out of the rock of ages, which is none other than the imperishable and unalterable truth itself, which can alone reach mankind when purity of heart invites it, and provides for it a shrine. The fire is the destructive, and at the same time, the illuminating power which cometh down from heaven, that is, from those exalted spheres of spiritual light and knowledge from which matchless inspirations descend to earth at the close of every cycle, age, or era. After the flood a new dispensation began, and that which is often misrepresented in connection with spiritual dispensations is that they refer to a literal change in the entire condition of the physical earth. The water is said to have drowned the world, only leaving eight persons alive, who were saved in an ark of gopher wood made in obedience to a plan given to Noah by revelation from heaven,—two animals, one male and one female, of every species being also preserved, and seven of every kind of “clean” animal. It is now predicted all over Christendom that Christ is quickly coming to judge the living and the dead, and then the world will be burned by fire, and the condition of all its inhabitants will be fixed in heaven or hell to all eternity. The second coming of Christ, as the flood in the days of Noah, if not understood spiritually or esoterically, is a misleading and erroneous dogma utterly at variance with God’s word, as we read it in universal nature, both on the spiritual and material pages of the vast and comprehensive scroll which God holds out before the eyes of all who can read the writings. A flood of water may have originally meant a glacial flood, or a great submergence of land and encroachment of the ocean; but these physical disturbances and upheavals attendant upon the inauguration of spiritual epochs have been but the smallest and least significant change which have been wrought and re-wrought during the circle of the ages in obedience to spiritual laws, of which the laws displayed in matter are the outmost effects and vibrations. The seat of power was changed shortly after the completion of these mighty structures, which still defy the ravages of time in the delta of the Nile. Pyramids and Sphinxes marked the time of Egypt’s great supremacy over all other lands. These massive buildings must memorialize for all succeeding generations the acme of civilization and knowledge, which was so soon to be but as a dream one-half remembered and one-half forgotten in the annals of the world. Egypt must die, as in her solemn rituals she had caused her neophytes to die, figuratively, and then to rise from out the mystic tomb, sarcophagus or bath, as a symbol of the risen life and the new birth from sin to righteousness, from folly to wisdom, from personal ambition to newness of heart and universal loving kindness.

Egypt must perish, and yet not wholly; the fires may slumber for ages on her deserted and desolate altars, but they cannot be utterly extinguished. The torches carried by her children in the days of her might must still file down the ages, carried perhaps in other hands, and through other climes; but the witness of the spirit never ceases, the truth never dies, the inspiration once granted is never withdrawn.

And so when Egypt is no longer great, when she no more maintains her freedom, when she becomes a land of darkness and a house of bondage, we are told the Israelites borrow her precious things, but never return them; and so in their wanderings through the desert, they perpetuate in moving tabernacle and in golden calf the truth and the folly, the purity of worship and the gross idolatries which ever went side by side even in the days of her majesty and might, for ALL her children were never participants in her brightest illuminations.

We must now touch briefly in this hurried sketch upon a topic of great interest, especially to Bible students, viz., the Israelitish people, and their sojourn in and exodus from the land of Egypt under the leadership of Jehovah, employing Moses as his servant to accomplish the deliverance of his chosen people. It has long been supposed that the descendants of Abraham were once a large and powerful nation, a distinctive race, occupying for many centuries the land of Palestine, and to support this assumption historical proofs have not been wanting. Josephus in his history of the Jews, describes their battles and their victories, and in every way confirms popular impressions concerning them. There has however in recent years sprang up a growing conviction among the learned that the Israelites were always more of an order and a religious sect than a distinctive race of mankind. They have, it is true, certain physical peculiarities which distinguish them, but they so easily adapt themselves to the climate and customs of all countries wheresoever they may wander, that by this means alone they go far to establish the position that they are the offspring of many nations, and that they are in reality a widespread brotherhood held together by many traditions, beliefs and customs, such as unify masons, odd-fellows, and others, who for mutual protection, learning and fellowship, have banded themselves together independent of the country of their birth or the color of their skin. As every order enforces certain discipline upon its members, and requires all to pass through initiation ere they can be admitted to fellowship, so among the Jews, circumcision has always been the gate through which all males have been received into the commonwealth of Israel. We are constantly informed in the Old Testament that the stranger and the slave might become Israelites provided they submitted to the rite of circumcision and otherwise conformed to the discipline of the Mosaic law. Baptism in the Christian church has admitted men, women and children to the communion of the faithful, and this sacrament or ordinance has always been regarded by Christians as the rite which supercedes the Jewish act of circumcision. We do not deny that there was once a time when the Jews possessed a considerable degree of political power, church and state having been constantly allied so closely that religion and government have walked hand in hand for many generations. The old Sanhedrim of Jerusalem possessed at one time, according to the most authentic history extant, immense political influence, and we have no reason for doubting that there was a time when the children of Israel were distinguished above all others for learning and morality. The decalogue is a masterpiece of wisdom, as all the ten commandments form the basis of all civilized legislation through the world, and no one of them can with impunity be set aside. The mistake however is not in regarding them too highly, but in attributing them exclusively to a single tribe or people, as they were gradually brought together, culled from the most ancient laws and scriptures upon earth, slowly amassed one by one

as humanity progressed out of barbarianism, till at length they were all rolled together, and formed the code of morals for which the Israelites have been so justly celebrated; for though according to their own traditions, often stiff-necked, idolatrous and barbarous, they have never relaxed their hold upon the essential virtues of true religion and morals, having at all times contended for the unity of God, and the necessity of a strictly moral life as a passport to the divine favor, and to true happiness either here or hereafter. It has often been a matter of concern to theologians and Bible students why the Old Testament speaks so little of the immortality of the human soul, and why Moses is so seldom alluded to as even hinting at it in his address to the people, over which he was appointed by Jehovah as a leader and teacher. A glance at the Talmud, the Rabbinical commentaries, the Jewish Kabala, and other parts of Israelitish literature not usually studied in Sunday schools and Bible classes, will convince every unprejudiced reader that immortality has always been taught in Israel, and that the consciousness of man after the death of the physical body has always been an article of the accepted Jewish creed. We might cite many passages from the Old Testament itself to prove that this is the case; but it is not necessary for us to do so, at least in this discourse, as we are now specially concerned with Egyptian doctrines revived in Israel. We shall find by reference to the "book of the dead," which contains a fair epitome of the old Egyptian ideas of immortality, that life beyond the grave was a cardinal doctrine of the Egyptians, so far as we know never disputed by the learned, though confounded with gross and sensuous conceptions of a corporeal resurrection on a day of future judgment by the superstitious and illiterate as a perversion of the truth of immortality outlined in the New Testament, has been almost undisputed in Christendom for at least fifteen centuries. You are probably all aware that mummies testify in a very curious manner to the adulterate faith of ancient Egypt concerning immortality. Some mummies in the British Museum, London, are said to be over three thousand years old, but how much over three thousand years very few antiquarians or egyptologists pretend to decide. Their antiquity is dubious, but if less or not more than four thousand years of age, they only date back to the commencement of Egypt's decline, for her palmy days were well nigh over ere the children of Jacob first set their foot upon Egyptian soil in the days when Joseph was appointed, because of his wonderful seership, to the highest office next the sovereign. The appointment of Joseph to so exalted a station because he could interpret Pharaoh's dreams is a most significant fact forcibly illustrating the honor which was shown to genuine spiritual mediumship in ancient days in one of the most ancient and marvellous of all the lands beneath the sun. Divination was a twofold power, a two-edged sword, a great curse or a great blessing according as it was rightfully employed or mischievously abused, and it is only necessary to refer you here to the co-existence of white and black magic, genuine communion with pure and holy spirits, and an unhallowed and corrupting necromancy, to answer every objection brought by professing ministers of Christ's gospel against Spiritualism pure and simple.

There never was a time when fire could warm but could not destroy, and there never was a time when fire could destroy but could not warm; and there never was a time when the raging flames, which, let loose and uncontrolled, could destroy both life and property, when that same heat was not a necessity to man's health and

comfort. The very fire that warms the starving outcast back to life and health can destroy the earthly lives of millions if they become its prey. The water which all creatures need wherewith to slake their thirst, cleanse and refresh their persons, can drown in an instant the brightest specimen of manhood. In proportion to the extent of good that any force or element is able to accomplish, must necessarily be its power for evil when perverted. Thus it has come to pass, and thus it happens still, that wherever the greatest truths are revealed, there are the most shameless counterfeits produced to imitate them; wherever a great and wide-spread benefaction is extended to mankind, there the poisonous tree of evil flourishes as well, and it is for every one of us to try the spirits, to eschew the evil, and to choose the good, and to let the mingled stream of good and evil, and the varied fruits on the tree of knowledge which ever grows in the garden of the world, sharpen our powers of discrimination until we become truly unfolded in the gift of discerning spirits; if not by any outward demonstration of their presence, by any visible sign or token, we may know them by the influence they carry with them, and the effects produced wherever their teachings are heeded and their counsel followed.

Egyptian views on immortality, and the conditions of spirits who had but recently passed into spirit life, were both curious and interesting, and though often clothed in mystic guise, veiled in allegory, and portrayed in singular dreams of transmigration, nevertheless contained the very essence and root of the highest spiritual teachings now being imparted to the earth through the blessed open gateway of modern spirit intercourse. Osiris, the angel who dwelt in the sun, the presiding deity or angelic ruler of this solar system, though not the Infinite Spirit whose personal embodiment was never taught by the wise sages and seers of the east, is described to us in Egyptian literature and art, as the great judge, before whose bar every spirit must pass immediately it quits the mortal frame. Before the throne of the calm, august, imperial god Osiris, are two female deities, represented as holding scales in their hands; the modern popular figure of justice as a blindfolded woman holding a balance is a relic of Egyptian art. In these scales every act of the spirit departed from earth is carefully weighed, and the balance is decided in every case with scrupulous exactitude. If the evil acts preponderate so as to weigh down the left scale more than the right, the spirit is doomed to undergo a series of expiatory existences, often in animal or reptile forms, where in conditions of abject misery and deep humiliation the prodigal reduced, as it were, to the contents of a swine's trough, to borrow a metaphor from the Christian New Testament, is gradually brought to his right mind, and is slowly redeemed or resurrected. If on the other hand the good acts exceed the evil so that the right-hand scale weighs down the heaviest, the spirit is ushered into realms of graded bliss, and commences an upward and onward journey through many successive spheres of progress, until at length it is lost to human vision amid the glories of celestial realms.

Another personage besides Osiris and the female divinities, is Typhon, the spirit of darkness, the accusing angel mentioned in the book of Job, a dramatic tale undoubtedly founded on an Egyptian allegory. The devil's advocate, as he is sometimes called, is as necessary to the completion of the trial as the representative of the angel guardian; thus the original of the personal Satan, so much dreaded and accredited with such immense power by all orthodox Christians, is in reality not an

evil personage at all, and one who need only be shunned and feared by those afflicted with guilty consciencies. The embalming of the body is largely an element of superstition imported into the Egyptian faith by those unacquainted with the spiritual view of the resurrection taught in the mysteries and allegories to all who could see deeper than their surface. There were three kinds or degrees of embalming; one for the highest of the land, one less expensive and less enduring for the ordinary mortal who had attained some measure of distinction, and a third and much inferior mode for the poor, while those who had the reputation for being very wicked were not embalmed at all.

Throughout Egypt, in all her ancient literature, inscribed on all her hoary monuments, we discover traces of "Christianity before Christ." Six thousand years ago at least, the Egyptians believed in the mediatorial God who had once appeared on earth as a mighty angel, and had after a brief earthly existence ascended to the realms of glory, the innermost spheres of light from which communications but rarely reach the earth apart from intermediary instrumentality. The life, sufferings, death and resurrection of Christ, are all transcripts from early Egyptian models, as the fathers of the Christian church, not knowing how to fix with accuracy upon genuine historical data, and being many of them better acquainted with the esoteric or spiritual truths veiled in the mythologies than are the majority even of students and antiquarians to-day, saw in the life of the exemplar Jesus a befitting fulfillment in actual human personality of the innermost stages of growth, through which every soul must pass ere at length it attains to moral fruition. Some fruit on the tree of life is ripened by the heat of the sun sooner than other fruit, which though yet green, will in due time be as ripe as the ripest which has ever been exhibited to man in the persons of the world's greatest teachers. These Avatars or Messiahs who appear periodically are angels in the spiritual heavens who shine through those especially endowed ones on the earth who are their mediums. Thus gods do not assume the forms of men, clothe themselves with flesh, and undergo vicarious suffering to redeem man from the just and necessary consequences of misdoing. But the angels belonging to the highest orders in the realm of spirit, which hold any direct supervision over the affairs of earth, express a measure of their light on earth through human minds and bodies, who are their instruments, and from time to time visit the various districts of the earth which, one after another, become culminating centres of special waves of inspiration.

After the Pharaohs had grown profligate, and the country had sadly degenerated under their tyrannical misrule, Egypt became subject to Greece. Then arose the period of Greek philosophy which remodelled the old Egyptian thought, and reset the gems in the crowns of the philosophers which once had shone in the diadems of Egyptian priests. Plato was the last of the long illustrious line. With him ended the brilliant chain of philosophers who had made Greece glorious. Demoralization set in at Athens, despite learning, and the arts, academies and gymnasiums, physical symmetry and strength, and intellectual culture. Morality was at a low ebb, and the downfall of Greece began, and she in her turn yielded to young and hardy Rome, just then in the vigor of her new life, about to become the mistress of the world. Rome ruled Egypt, and then SHE failed, till where once the Roman empire had held supremest sway, ruin and desolation made havoc of the fairest

cities of the Italian plain. After the introduction of Christianity into Europe, this new form of religion crossed over into Africa, and established Episcopal Sees in many ancient cities, Carthage and Alexandria being noted centres of the new religion. At Alexandria the finest collection of MSS. ever brought together existed. From them Solon, Plato and other Greeks had gathered information concerning the great Atlantiad deluge. From these same ancient sources Christian bishops gathered facts and symbols which were soon connected with the teachings of Jesus until Essenian-Judaism, Greek, Roman, Persian and Egyptian theology, and mythology, soon led to a heterogeneous compound of ceremonies, and dogmas which the Athanasian party in the œcumenical council of the fourth century endeavored to formulate into a binding confession of faith which should admit of no protest or revision as long as the Church Catholic on earth endured. When Rome decayed, Mohammed soon arose. Mohammedanism suited the voluptuous dreams of orientals. His dreams of paradise were sensuous, and he so contrived to combine religion with the gratification of the senses that multitudes gladly flocked to his standard when his tenets became known. For thirteen years he was a man of peace, of indomitable courage, and no doubt sincere in his convictions. Then the thirst for conquest possessed him. Allah told him warfare was pleasant to his divine majesty, and the prophet of Allah must needs by force compel his soldiery to fight and to subdue, till under the sign of the crescent, as under that of the cross, bloodshed was commanded as the behest of heaven.

Then came dark and troublous days, for Egypt, shorn of all her ancient power, impoverished, subdued, dependent Egypt, must at last be stripped of her literary treasures; the Alexandrian library was destroyed, and all its contents burned by the fanatical orders of a Mussulman, and the Caliphs of Egypt desolated the country more and more, till at length, having crushed out all liberty in the native inhabitants, they became sole possessors and sovereign rulers of the land. To-day Cairo, Alexandria and other cities of the Nile country are beautiful in their decay. Here and there a splendid mosque or gorgeous palace lifts its minarets or towers to the sky, as though silently appealing to the powers above to restore this land of desolated grandeur. England's interference in Egyptian affairs in the interests of her commerce has brought about many improvements, so that the state of the country is by no means as pitiable as once it was. Sanitary precautions are now being taken to stem the tide of virulent disease, which has so often swept away thousands of the poor inhabitants. The cholera has abated, the climate is becoming more genial, and the soil more fertile; and though to-day saddened and down-trodden by the tramp of soldiers and the noise of cannon, Egypt's possibilities for self-government are developing more and more each day. The Mahdi's mission is to the African interior. England, under divine providence, will ere long be instrumental in paving the way for Egypt to shake off allegiance to all foreign powers, and in the days not far distant we expect to see Egypt, India, Australia, Canada, each and every country now subjected to rulership from abroad, so far established in the true principles of liberty and self-governing ability to become a free republic, or enlightened democracy, where the government of the people by the people and for the people will be an accomplished fact in practice as in theory. Liberty, equality, fraternity, are three mighty words, true watchwords of a genuine republic, prophetic of the future state of man, though yet a hollow mockery in many modern lands, where want, crime, and ignorance take refuge under shelter of a free republican form of government. Notre Dame and all the ancient churches of Paris may declare because the government so ordains that these three words are identical with republican institutions. The whole question at issue is, can the people intelligently govern themselves?

If not, though the reins be normally in their hands, they will really be driven by oppressive rulers. A free Egypt is not the dream of a romancist or an enthusiast, not a Quixotic fancy, but a sterling prophecy is the prediction often made that Egypt will yet be truly free, and when the work of brave Gen. Gordon and other stalwart heroes shall be seen from a distance in its true proportions, no one who can read the fulfilment of prophecy will fail to observe how intensely significant have been the agitations caused and changes wrought within the present decade of this nineteenth century.

Reluctantly we close our brief and hurried sketch of Egypt and her history. From the ruins of Karmac of nameless antiquity, to the latest relic purchased by an English resident of Cairo; from the ancient pyramids to the Coptic churches, and from these relics of a mongrel Christianity to the Mohammedan mosques and Jewish synagogues of later date, to the new English institutions now being established there, every stone, every brick laid upon Egyptian soil is eloquent; the stones cry out; if men shall hold their peace the stones will ever cry; the stony beds of rocky substance cry out everywhere to the geologist of evolution, progress, advancement, even through the fierce throes and awful struggles through which old mother earth has passed, in days when fire and flood have rent her bosom in twain and covered her fairest isles with ocean, the stones which men have not laid one upon another cry, but the stones which men have heaped together cry also, and, if possible, in louder tones. England and America must in the persons of their children set foot in Egypt. Attention must be directed thither, and to India also, for these are the cradles of our modern civilization; and as the aged man turns back to the home of his childhood ere he finally quits the mortal frame, so will the modern nations of the world, their religions and their governments, turn back to Egypt and to India ere the death knell sounds for them, and a new nation, a new order, a new religion springs to life as the phoenix from the heap of ashes. Whittier's sublime lay best expresses the truth concerning past and future when he exclaims,

"The new transcends the old,
In signs and wonders manifold.
Serfs rise up men, the olive waves
With roots deep set in battle graves."

The old is gone, the past is dead, we cannot resurrect it; we would not if we could. We do not sigh for theocracies and monarchies of old when the people were all subject and the ruling few alone were dominant. We do not sigh for cloistered cell or sequestered shade where once the oracles gave forth their counsel to the rulers. All the magic mystery of the past became defiled. Spiritualism in the older days degenerated into witchcraft. Pharaoh's magicians could turn their sticks into serpents and their serpents into sticks. They could bring up lice and flies and frogs and locusts to swarm over the land and poison the earth and rivers and starve the population, but they could not in the days of selfishness and worldly power remove the curses which the sins of the land had brought upon the people. Beware of occultism, psychology, magic, unless you can approach them with purity of heart and will. Beware of trusting in masonic temple and gorgeous rituals, these will not save a country. Egypt died in poverty and disgrace, despite her learning, her magic, and her temples, because she forsook the way of right and grieved the spirit of truth, which would willingly have saved her. The departed throng who once filled these now desolate halls are yet alive and speaking; the air is heavy with their presence; their spiritual forms are seen to-day by the clairvoyant's vision; their voices are heard by the ear of the clairaudient, and these hosts of ancient spirits who have so many and such strange tales to tell to earth to-day, are only waiting and importuning you as they wait, to lend them listening ears and co-operate with them in rebuilding the walls of their old Jerusalem. Seek the new light, welcome the new day, invoke the higher truth, and more than Egypt ever had to lose, we of the modern world assuredly may gain.

ALL ON THE ALTAR FOR TRUTH.

WHEN the reformer strides boldly beyond the boundary of public approval, with the determination to proclaim certain truths and principles that call for radical changes in human conditions, he must indeed be strong of soul and purity of purpose to face undaunted the threatening arrows of derision, malice and persecution, that darken the air on every hand with poisonous intent. Inspired by a heroic devotion that knows no fear, he sweeps on with giant strength wherever the necessity of instant action calls, and looking ever upward, throws self to the winds, and places his houses, lands and dearest ties, "all on the altar for Truth."

While the fields bear abundant harvests, while commerce counts golden gains, and selfishness rules public office, materialism, sensualism and monopoly will continue to send magnetic wires to attract evil and undeveloped spirits to the side of mortals seeking supremacy of place and power. How beautiful and fertile the earth, how wondrous the creative skill and wisdom of Him who works with divine love and purpose in all things! Yet, in the midst of this living beauty and intelligence, the majority of humanity walk with eyes closed and ears dulled by the monotonous croaking of Superstition, or the toothless mumble of Bigotry.

What is to be done with the growing demand for spiritual and physical purification as it relates to the future greatness or decay of coming generations? Can we, who have gained "enlightenment," sit down in obscure places with dumb tongues and idle pens, because the majority threaten to crush the minority, if they rise up to assert individual right to believe and accept the truths and teachings of a new and healthful dispensation? No: even though the stand taken for truth and principle demands the sacrifice of personal liberty, and perhaps mortal life, we must give humanity salvation through instruction coming from inspired souls.

Resting complacently on the cushions of his luxurious carriage, the master of millions is borne swiftly homeward, where massive doors, opened by obsequious lackeys, tell of pampered state and gratification of sense. This man may have ruined a hundred men that day by tricky manipulations in stocks. Does his exquisitely served dinner taste less palatable? Does he for one moment think of starving stomachs as he sips his costly wines or lingers over dainty courses? Thinking of the high interest he will demand of those hard pushed for capital when they appeal to him, he plans new speculations to charm the credulity of future victims. To this cold, material observer, the poor and suffering are simply unclean objects on the pavements to be carefully avoided; his brother millionaire is an esteemed power assisting in the dictation of the financial or political temperature for creation of monopoly and corruption in office. These moneyed giants are not called rogues while gold sticks to their fingers and they play agreeable parts in *Vanity Fair*. Not until fickle winds turn the tide of fortune, and they find themselves penniless and friendless, does the world speak the stinging truth, and place them beyond the pale of polite recognition. Made mad by loss, these undeveloped souls hunt vainly for human sympathy in their hour of despair, forgetting they themselves have scorned to entertain it in their dealings with others. What marvel is it, then, that the vial of poison, the pistol, or the rope, is seized at last as the only escape from poverty

or the law by these blind souls. Crushing all nobility out of their lives, they have worshipped Mammon, and laid not even a coin "on the altar for Truth."

Look into the reeking dens of vice that flourish in our great towns and cities, to the disgrace of those who are able and intelligent enough to raise their hands and voices in practical reform, but are held back by supreme selfishness of effort. Trace out the motives, conditions and passions that are multiplying the number of criminals and outcasts in the highest and lowest stages of society, and then say if you can that the day is not already here for earnest men and women to stand up and work as they never have before for the destruction of foul conditions of the soul and body. Desperation, born of abuse or horrible poverty, urges humanity on to slaughter of life and plunder of property. Clutched by the hand of justice, as established by man, the criminal is hurried out of public view for a time, only to emerge upon the gallows, unless some powerful influence changes his sentence to a life imprisonment. In spite of pious prayers and counsel poured into his ears, he is led to his last earthly stand a shrinking, terrified image, unprepared for spirit life through ignorance of conditions and a law that demands a life for a life. Another is guilty of a milder offence, and is sent forth into the world again after his term expires. No one welcomes him with a sense of his need of spiritual and physical help, but friendless, homeless and hopeless, he sinks down by the way and curses his Creator. Want of work, consequent debt, starvation and desperation, drive him again to crime with a profound contempt for the law, a hatred for the rich, and a cynical indifference for the future. These cases are too evident and too terrible not to throw a black shadow over the costly churches that rear their devotional fronts, and preach of the love of God and the blessedness of charity, while their comfortable devotees study up the antecedents of the humble poor they see fit to patronize. We would not label all rich people as selfish or unprincipled; there are noble hearts in high places, and many great works of charity are modestly but most generously encouraged by their substantial sympathy. Let us give credit where it is due, and hope unselfish examples set by the few will be followed by the many.

Mortal life is so brief, and the actual needs of the body so few, when we stop to measure the first with eternity, and the second with reason. The goods of earth must be left behind, even the precious material form, when the spirit passes out, and unhappy indeed is the one who does not cast aside the love of gain, save to make it serve a generous end, whereby the needy or unfortunate may not go naked or hungry. There is a blessed recompense in working for others, that only those spiritualized by ordeals out of which self has been melted can hope to experience. Even the Jesuit, though working for the enslaved and darkened conditions of his church, that keep the people in fear and ignorance, is sincere in his efforts, and takes upon himself the vow of poverty to concentrate his life on one purpose, no matter how great the strain on strength or patience. Who shall say this devotion is not grand in its story of unflinching sacrifice, despite the unprogressive belief it obeys?

If, then, those crucifying themselves for creeds and ideas that only hold progression back, can so faithfully work to the end without price or complaint, cannot the "enlightened," who feel and know it to be a duty, take up an onward march, and sow the seeds for a harvest that will be needed when the dark hours of war and disease come, as results of selfishness and ignorance? The spirit world is sending

messages, manifestations and warnings in every direction, to awaken the people to a sense of the possibilities that surround them. They speak of things that are terribly true and swiftly coming upon us. They will never rest until there is a just maintenance given each individual through the establishment of right and equality, and poverty swept from the face of the earth. The true laws of physical life must be taught and understood, that it may become perfect through purified conditions. Man and woman must work as equals in spiritual, intellectual and physical progression, and prepare the highest conditions for the generation of the present to build upon, that war and disease may in time become images of what once was. Studying and understanding ourselves, we can accomplish our share of this grand and glorious work with the assistance and inspiration given us by spirit power. When the last moment of mortal life is drifting from us, we can feel that no sacrifice has been too great, no treasure too dear to part with, that the way might be opened for others to follow in our steps, and place "all on the altar for Truth."

MRS. G. DAVENPORT STEVENS.

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

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

CHAPTER V.

FIVE HUNDRED YEARS OF WAR.

1013-1044 *A. T.* Masistrantl, son of Dracontl, ruled thirty-one years. He organized an army consisting of eight thousand Tlaskans, and about seven thousand slaves. This army was commanded by Xertratlan, a brave soldier, and an able commander. This army was organized in accordance with a command received from the sacred idol. The high priest declared it had spoken in the following manner: "O servant of Omn and Tha! bear this message to the king: The Sonthu race must bow no longer before their idols. They must sacrifice to Omn and Tha. Let a mighty army proceed at once into the Sonthu-land. Tha will go with them, while Omn remains to guard the welfare of the nation." The king dare not disobey; so the regular army was reinforced and preparations made for the invasion. Xertratlan marches forth with an army of 15,000 men into the land of the South. He takes advantage of a very dark and stormy night, and approaches even to the very gates of Saloma. The sentinel or guard is speedily despatched, the gates battered down, and the vast army enters the city with very slight resistance on the part of the astonished and half-awakened inhabitants. With small loss of life on both sides, the city falls into the hands of the Tlaskans. The next morning, Xertratlan sought an interview with Lassavan, the captive ruler of Saloma, and thus addressed him: "Fallen ruler of Saloma! the Tlaskans seek not the blood of the Sonthu race. Commanded by the voice of our gods, which we dare not disobey, we have journeyed toward the south, that the Sonthu race might fear the mighty Tha, and revere the sacred Omn. If this city swears allegiance to Masistrantl, and bows before the altars of Omn and Tha, and furnishes the temple of Omn-Tha with a hundred vic-

tims; also a hundred bars of gold, and two hundred bars of silver, and lastly three thousand warriors to aid in subduing the cities of the south, then all will be well with Saloma. But if Saloma refuses our terms, ere Tha retires for his night's repose in the land of the west, not one man, woman or child will remain to tell the story of the fall of Saloma." Then Lasavan, filled with great fear, replies: "O Xertratlan! we are a fallen race. Our gods have deserted us. We acknowledge the power of Omn and Tha. We will do as the messenger of these mighty gods desires. Saloma now belongs to the Tlaskans; our gold and silver belong to you; our soldiers are henceforth your soldiers; and our victims for the sacrifice are your victims. Great is the power of Omn and Tha." Xertratlan then releases the captive ruler, saying, "You are free, now fulfil your promises." When night approached, the promises of Lasavan had all been fulfilled. Xertratlan despatched a hundred warriors with the gold, silver and victims, and carefully prepared barks, containing the particulars of the surrender of Saloma to Masistrantl. Then, placing the city under the charge of his faithful officers, Maöntu, with a thousand soldiers, and taking Lasavan with his three thousand warriors, proceeds towards Zaöncratl, the great city of the south.

For thirty years, Xertratlan fought the nations of the south, meeting with many reverses as well as victories. During this time, he brought under Tlaskan rule ten large cities, with a population of nearly two million human beings; and when he returned in his old age, he found the people preparing to bury the king whom he had so faithfully served.

1044-1100 *A. T.* Laünti, son of Masistrantl, ruled fifty-six years. This reign commenced with a revolt in Neöntque. Zeöcratl, its chief magistrate, a believer in the teachings of Zertoulem, had collected from the various cities all the believers in the prophet. Then he refused to obtain human beings for sacrifice on the altars of Omn and Tha; also put out the sacred fire in the temple, and imprisoned the priests. He also openly declared unto the people the substance of the teachings of Zertoulem. He had under his control a well-organized army, consisting of six thousand men. He also caused wells to be sunk within the limits of the city, so that they would not be obliged to depend upon any aqueduct for a supply of water. These were artesian wells, and were the first ever constructed in Tlaskanata, and, consequently, were a great wonder to the people, as they kept perpetually flowing. Zeöcratl said that in a dream Laöntratlan, the great philosopher, who died far to the north many hundred years before the time of Zertoulem, appeared unto him, and revealed the process of obtaining water by boring into the earth. He also had many slaves at work for years constructing an underground passage from the city to the centre of an almost impenetrable forest, situated close by the city in the direction of Zantlque. This passage opened into a cave in the side of the mountain Sebu-olontra.* In the construction of this tunnel much gold and silver was obtained. The people of the other provinces of Tlaskanata knew that Zeöcratl was mining under the city, but did not dream that his mine had assumed the form of a tunnel through which provisions could be conveyed in case of a siege, and in case of abso-

* Sebu-olontra—Sebu-mountain, — *o* (*oni*) one, — *ontra*, peak. Mountains of one peak. So named because standing alone.

lute necessity would furnish the inhabitants of the city an opportunity to flee. The men of Zantique were in league with Zeöcratl. When the king learned that the priests were imprisoned at Neontque, and the gates of the city closed and guarded, he proceeded at once, with an army of three thousand men, to demand an entrance into the city. Such a shower of arrows, spears and huge stones were hailed upon his army from the walls of Neontque, that he was obliged to beat a hasty retreat, with only a small remnant left. Upon reaching Thalomque, he only remained long enough to gather together an army of ten thousand men; and, having left orders that ten thousand be sent to him as soon as possible, proceeded again to Neontque. They halted a few rods from the main entrance to the city, and constructed a wall of stone and earth. Leaving a thousand men here, the king proceeded to the north gate, and there a similar structure was made. He also built earth-works at the east and south, and left a thousand men at each place. Then in front of the main entrance, between the earth-works and the city, he constructed a large tower of stone and timber, higher than the walls of the city. The summit of this tower would hold about two hundred men. From this tower, for the space of a whole day, they pour a torrent of arrows, spears and huge stones into the city, causing considerable slaughter and much damage. Soldiers on the walls of the city are also busy, and they accomplish a deadly work; but when the night comes, neither side has won the victory. The next day Laünti is reinforced with about ten thousand more soldiers. This day large timbers are brought from the neighboring forests, and a number of huge battering-rams are constructed. The soldiers on the tower, and from behind the earth-works, were skirmishing all day long with the soldiers on the walls of the city. When night comes on, work was begun with the battering-rams. When any of the men were shot by arrows from above, others were ready to take their places. As morning approached, the gate began to give signs of falling in. Long ere this, the firing from the walls had ceased. At last the gate falls, and Laünti, at the head of his army, marches over the fallen gate into the city. No living thing confronts them; the dead alone are there. Laünti marches from gate to gate through all the streets. All are deserted, yet the gates are guarded by his men. No egress can be found. He has conquered a tenantless city. What has become of the people he has been fighting? It must be that either Omn or Tha has fought for the king, and annihilated Zeöcratl and his followers. The king, having carefully examined the entire city, leaves it in charge of one of his officers and a large portion of his army, and proceeds with the rest to Thalomque, that he may question the priests in regard to this great mystery. They immediately proclaim it to have been the work of Omn and Tha, and they ask that this city be given to the gods, and its building be at the disposal of the priests. The request is granted, and the remainder of the life of Laünti is occupied in preparing this city for the abode of the priesthood, and in establishing there the sacred orders of the true religion. Two thousand priests take up their abode in this city; seven thousand slaves belonging to these are also conveyed thither, and two thousand warriors are stationed there as a guard for the priests. The priesthood of Tlaskanata had under its charge the education of the young. So some six thousand young men were placed in the schools of Neöntque. Some were studying the sacred mysteries of religion, some the laws of the nation, and still others the arts and sciences.

1100-1165 *A. T.* Zacontlem, the son of Laünti, reigned sixty-five years. During his rule there were many minor revolts in the south, which were quickly suppressed. Word was brought to the king that a nation had been discovered far to the west, beyond Sebas-Tha-ontu, similar in complexion and dress to the Tlaskan race. Little did they dream that those people far off in the west once dwelt in Neontque, and escaped through an underground passage, and, after many years' wandering, arrived in the land beyond the mountains. Nothing of importance occurred during the reign of this monarch, who died in his ninetieth year.

1165-1210 *A. T.* Xertratlan, son of Zacontlem, reigned forty-five years. The Rahontl race, from the north, kept the army quite busy in that section skirmishing during the first ten years of the present monarch's reign. An expedition in search of the unknown race beyond Sebas-Tha-ontu was sent out. Four new cities were built, one near the central city, and three near the western. This king died in his sixty-first year, beloved by all the people.

1210-1271 *A. T.* Quitzetlan, son of Xertratlan, reigned sixty-one years. The expedition from the west returned in the first year of his reign, bringing no intelligence of the unknown race, but related many stories about the marvelous riches of the lands through which they passed, lying all undeveloped. Many revolts occurred in the south, and a war of conquest, which lasted until the entire Sonthu race bowed before the gods of Tlaskanata.

1271-1323 *A. T.* Mahonoxtl, son of Quitzetlan, reigned fifty-two years. During his reign the arts and sciences flourished. Many noted painters and sculptors, workers in gold, silver, copper, iron and stone, lived during this period, and embellished the temples and public buildings with their works of art. An army of Rahontls stormed the fort in the mountain pass, took possession, and marched down even to Thalomque, having taken possession of Thalenque. Hordes of troops came pouring in from the north. Thalenque fell into the hands of the invaders. Neontque also fell, and her priests were nearly all butchered. The king, Mahonoxtl, and his entire family perished. Then came Orgontha with an army of nearly thirty thousand from Thaontque, and wrested Thalenque from the Rahontls. Neontque and Thalenque were also taken from the enemy. The Rahontls fled in every direction, and only a few ever returned to their native land. The fort in the mountain, which had been styled, in the language of the Rahontls, "The fort of the valley of death," was retaken, enlarged, and refilled with a garrison of Tlaskans.

1323-1373 *A. T.* The priesthood proclaim Orgontha king. He immediately proceeds to repair, as far as possible, the damage done by the invaders, and also sends a large army under the command of Sebactha into the land of the Rahontls. He takes possession of three large cities, and converts the inhabitants into slaves, and then returns in great triumph to Thalomque, where he quarrels with Orgontha, because the king refuses to make him ruler over Zantlque as a reward for his services to the nation. Failing in this scheme, he accuses the king of heresy. He had found in his possession a book containing some of the thoughts of Zertoulem. Among the thoughts this sentence: "Sacrifice not to the gods, but lay upon the altar of Omn, every day, some good deed or thought." The high priest was convinced by this evidence that the king had become a heretic, and he was beaten with huge clubs until he died.

1373-1418 *A. T.* The high priest proclaims Sebactha king. Forty-five years of priestly tyranny followed. Saloma revolted, and caused the Tlaskans a long war before she was subdued. Four hundred followers of Zertoulem, in the city of Zantique, were burned alive. Another war broke out with the Rahontis, and Sebactha was killed in battle with them.

1418-1469 *A. T.* Thamantlen, son of Sebactha, succeeded to the throne. He brought the war in the north to a successful close, built five great cities, and constructed a public bath for the use of the people of Thalomque. He also divided the year into thirteen months of twenty-eight days each, and caused a census to be taken of his entire kingdom, with the following result: There were 43 cities and 300 towns, with a population of 5,275,870, and 60,000 priests. This king died in his eighty-second year.

1469-1514 *A. T.* Onsatraxl, son of the preceding king, reigned forty-five years. Some of the people dwelling in the city of Zaönocratl caused an idol to be made of solid gold, and refused to worship Tha. This intelligence being brought to the king, he sent an army of nearly 13,000 men into the south, for the purpose of capturing the golden idol, and restoring the worship of Omn and Tha. They find the enemy fully prepared for them. An immense army, of nearly 30,000 in number, confronts them. A short and bloody battle ensues. Saöntu, leader of the Tlaskans, falls, and his army, becoming confused, is soon demolished. Chatlomque, ruler over Saloma, having heard of the death of Saöntu, marches forth even to Zaönocratl with an army of nearly 20,000 men. A motley throng come pouring out of the city, and a fearful conflict ensues. Chatlomque conquers in the end, and the golden idol is borne to the temple of Omn-Tha in the city of Thalonque. The king died in his ninetieth year, having ruled forty-five years. Thus closes five hundred years of almost ceaseless warfare.

THE UNSEEN POWER.

WHAT chanest thou, oh vast mysterious sea?

My soul in silence listens to thy moan;

The movements of thy stormy symphony,

Thy never ceasing, sullen undertone.

And as I feel thy deepening pulses beat,

With sympathetic thrill my own replies;

Thou tellest me a story, sad and sweet,

The secret near thy throbbing heart that lies.

Whence comest thou, oh gentle wafting breeze?

Thou bearest to my senses odors sweet;

Remembrance of the cool, green woods and leas,

And flowers I crushed beneath my childish feet.

What chemist breathes on every flower that grows

These odors sweet that so delight my sense?

What artist painteth thee, oh blushing rose,

That breatheth such a tale of eloquence?

Whence comest thou, oh Love; the sweetest flower

That e'er the longing, trembling soul possessed,

Resistless as the stormy ocean's power,

Yet gentle as the soft wind when at rest?

Thou showest me sweet fields of Paradise,

Which, e'er I tread, I can but stand and wait;

Thrilled with the glory of thy sweet surprise,

My soul must silent pause before thy gate.

Editorial Department.

ROMANISM AND SPIRITUALISM.

THE convention of southern Spiritualists at New Orleans seems to have excited the righteous indignation of Romanism. We are informed that Mgr. Capel was in attendance, and a close listener. This fact having been mentioned in the daily papers of that city in their reports of the proceedings of the convention, this doughty knight of Romanism, probably fearing that he might be classed as a Spiritualist, thinks that an explanation is called for from himself. Therefore he publishes a card in the *Picayune*, in which he states that he has watched the progress of Spiritualism for twenty years, "assisted" during that time at "many private seances," but this occasion afforded him the first opportunity "of being present at a public meeting," and he seems very much exercised concerning what he is pleased to call the "ignorance displayed" by the mediums relative to the teachings of the Catholic Church, and also "the transparent prejudice against the mother and mistress of churches." In his opinion, this proves "beyond a doubt that a false and malicious spirit impelled the mediums, presuming, of course, a spirit had something to do with the matter." And he still further adds:

"As a member of the oldest and first of churches, I beg to declare, in contradiction to what was enunciated: First, that it is no part of Catholic teaching that hell is a place of fire—its inmates will suffer the pain of loss, together with the pain of sense; second, that souls are individual, and are saved, not by priests, but by the saving blood and grace of Jesus Christ; third, that death is not portrayed in terror, but as the portal to an eternity of happiness, and therefore it is to be looked to as a joyful release from earthly dangers and sorrows, though naturally a punishment for man's sins."

The first statement of Mgr. Capel, that hell is not a "place of fire," seems to us to be contrary to the idea generally entertained by Catholics on this subject, and certainly is contrary to what we have heard many times enunciated by Catholic priests. As we are writing this editorial where it is impossible for us to get at authorities, we think our readers will pardon us for making a quotation at second-hand, inasmuch as it is pertinent to the theme under discussion. Our selection is from *Exeter Hall*, and is quoted from a Catholic work for children, entitled, *The Sight of Hell*, published in 1864, and bears upon its cover the name of its author, *Father Furniss*. Our quotation reads as follows, and in our opinion savors just a little of a fiery hell:

"It seems likely that hell is in the centre of the earth. We know how far it is to the middle of the earth. It is just four thousand miles. So, if hell is in the middle of the earth, it is four thousand miles to the horrible prison of hell.*** Listen to the tremendous, the horrible uproar of millions, and millions, and millions of tormented creatures, mad with the fury of hell. Oh! the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you hear the roaring lions, hissing like serpents, howling like dogs, and wailing like dragons. There you hear the gnashing of teeth, and the fearful blasphemies of the devils. Above all you hear the roaring of the thunders of God's anger, which shakes hell to its foundation. But there is another sound. There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselves with a great splash down on the floor of hell. Is it, then, really the sound of many waters? It is. Are the rivers and oceans of earth pouring themselves into hell? No. What is it then? It is the sound of oceans of tears running down from countless millions of eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. *They cry because the sharp fire burns them.*"

Of the lowest dungeon of hell, where is confined a young girl, he says, "*The roof is red-hot; the walls are red-hot; the floor is like a thick sheet of red-hot iron.*"

But we have room for no more of this nauseating stuff, as we think we have already quoted enough to prove that some Catholics believe that a portion of the punishment of the future is a trifle fiery.

If the second statement of Mgr. Capel is true that we "are saved, not by priests, but by the saving blood and grace of Jesus Christ," we would ask, are not priests, bishops, cardinals, popes, and all the other *attachés* of the Romish church, useless superfluities? Then, also the burning of incense, the chanting of dolorous hymns, forming of sepulchral processions, the genuflexions of hireling priests, and all the other semi-barbaric ceremonies of the Romish church, are but a piece of imposition fastened upon ignorant and superstitious people by men who are too lazy to get their living by honest labor. Grace is simply a favor extended by God to the guilty, and that favor comes in the form of the vicarious atonement, that is, the shedding of the blood of the innocent upon the cross. If true, how simple our duty. Belief becomes the only necessity, and eternal happiness lies in store for us. Christ becomes our mediator with God, and priests have no right to intrude between us and Him. This must be the only logical conclusion that can be deduced from the statement of this exponent of Catholicism.

Let us examine his third statement. He says, "Death is the portal to an eternity of happiness." This could be true only for that portion of the human race embracing the teachings of Catholicism. Those who are shut out from God are deprived of heaven, suffering "the pain of loss," and also "the pain of sense," which must be akin to physical suffering, will find the door of death opening upon conditions of existence contrasting widely with scenes of happiness. You should be a little more careful in the use of your language, for taking your sentence just as it reads, it would imply that the day after death is one of happiness unto all mankind, and this would be almost too good Universalism, I fear, to be accepted by the majority of Catholics as a truth.

But, Mgr. Capel, let us now turn our attention to the condition of those whom you are pleased to call "saints" in the life to come. You say the day of death unto them becomes "a day of glorious birth." If we should ask, how do you know this? you would reply, "our revelation has promised it." But of how much more authority is your revelation than that of the present hour? The revelation of Spiritualism would pronounce your statement far from the truth. According to its revelations, *there are millions of Catholic spirits to-day in such a condition of abject slavery to the superstitions of the Romish Church that they cannot perceive the sublime beauties of the spirit world spread all around them.* To such "saints" does the day of death become "a day of glorious birth"? No, it cannot be, for they must wait until Spiritualism, through the doorway of "enlightened mediumship," shall lead them unto the fountain of everlasting truth,—and its pure waters shall wash them clean of all the impurities of that "mother church," whom John saw as "the harlot," seated upon a throne, and ruling the nations.

And in conclusion you say :

"Catholics believe in the guardianship of angels, and the antagonism of personal evil spirits, but Catholicism forbids the evoking of spirits, be they good or evil. It forbids striving to find out things future or past through this spiritual world. That such evocation has been practiced at all times is clear from instances recorded in the Scripture, and the worship of devils is explicitly referred to by

St. Paul. If Spiritualists would spend a few days in studying the teachings of the Catholic Church concerning the other world, they would find therein all the good points they are striving to uphold freed from the dangers and delusions and ill-effects which have ever attended the holders of Spiritualistic evocation from the earliest days of Christianity. Then would this miserable parody of one of the doctrines of Catholicism be dissipated."

You say Romanism forbids the "evoking of spirits, be they good or evil." Yes, and it would curse all who dare disobey its "divine behests." How true that history repeats itself; especially is this true of the policy of the Romish Church. She has ever been a stumbling-block along the line of human progress. To every brave soul who has dared lift the veil of mystery in the realm of science, or of religion, she has cried, "Let him be anathema!" Ever has she said, "This is the infallible church of God; all wisdom and all knowledge centre here. Heed not the voice of reason—close all the senses, and come into the one true church of God, and accept all its dogmas—for this is the only way of salvation. And now she turns towards Spiritualists, makes a most gracious bow, invites them to examine her teachings, and at the same time would deprive them of the most sacred privileges of mediumship. Your doom, O Church of Rome, is sealed! You may trail the ghosts of old beliefs along the twilight hour of the nineteenth century, but it will all be in vain! With Whittier, we exclaim:

"The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone,—

"These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay."

In vain you utter your anathemas against Spiritualism. It is altogether too late in the day for you to either bar up the gates of heaven, or retard the progress of the mighty angel of emancipation that has gone forth throughout the land, declaring the "glad tidings of great joy," that shall eventually set all humanity free from the accursed dominion of a church founded upon the rock of human degradation. Forbids us to evoke spirits! this the message of the Romish church to Spiritualists? You will be obliged to wait until human love is buried in the grave of forgetfulness, before you can cause the mother, turning away from the new made grave of her departed child, not to desire the presence and communion of that loved one. And this mother's desire becomes the means of evocation; and this you would stifle, yea, bury in the grave of all human hopes, the darkness and ignorance of Romanism. Your dark robes no longer will blind our eyes so that we cannot perceive the glory of the eternal world. In vain do you essay to beat back the flood of light pouring in upon us through the doorway of mediumship. You simply remind us of Mrs. Partington trying to beat back the waves of the Atlantic with her broom. We care neither for your smiles or frowns; they lose their power either to bless or curse us when the light of the highest developed mediumship points us the way of life. That, which has been a curse to humanity ever since the fires upon the altars of Greece and Rome went out in the night of her ascendancy, need not attempt to teach us our duty. She had better husband her strength for use in fields where it may redound to the glory of the Church. For Spiritualists recognize no authority save that of the soul, and bow before no shrine except that over which the star of reason never sets.

“TO YOUR TENTS, O ISRAEL!”

THE return of warm weather makes us all begin to sigh for cottages or tents, either “down by the sea,” or towards the regions of the north, nestling on the shores of some beautiful lake among the grand old mountains. And now the warm weather has really come to stay, for at least a while, the camp-meeting managers are all busy, and the country is being fairly deluged with circulars setting forth the attractions of these different Spiritualist summer homes. We would call the attention of our readers to a few of these meetings, trusting that we may find room to mention others in our next issue.

Dr. H. B. Storer, President of the CAPE COD CAMP MEETING, informs us that this meeting at Harwich, Mass., will commence July 12th, and close July 19th. The speakers will be, Dr. Storer, J. Frank Baxter, Mrs. Kate Stiles, Geo. A. Fuller, Joseph D. Stiles and Mrs. Amelia Colby. This is an old camp ground, where the radical truths of Spiritualism have been proclaimed for nearly twenty years. Dr. S. N. Gould, of West Randolph, Vt., agent for the sale of lots at Queen City Park, Burlington, Vt., sends us a circular setting forth the attractions of this far-famed and beautiful summer resort, from which we make the following quotations:

The best accommodations will be furnished to all who desire to attend. Dr. E. A. Smith, chairman of committee on transportation, has worked diligently to secure low excursion rates from Onset Bay, Lake Pleasant and Sunapee Lake, and other central points, so that all who desire can attend the camp meeting at greatly reduced rates. Also arrangements are being made for the different camp meetings to be held at different dates, so as to admit of all attending one or all of them, as they may desire. This beautiful park, containing about twenty-one acres, is finely situated on the shore of Shelburne Bay, on a bluff about fifty feet above the lake; Shelburne Bay being on the south and west, and Silver Creek on the east and south. It is about two miles from the city of Burlington, Vt., on the Central Vermont Railroad, (Rutland Division), having a fine railroad landing and dock. Looking across the bay from the park, about two miles distant, is Shelburne Harbor, Shelburne Point, Rock Dunder, Juniper Island, and the broad lake; and further on, a long way in the distance, the long range of the Adirondack Mountains is in full view; all presenting a very picturesque scene to all lovers of natural scenery. A goodly number of fine cottages have already been erected, costing from two hundred to one thousand dollars each, and a large number are to be built the coming season, which will add much to the beauty of the park. When earnest Spiritualists consider that a permanent association has been formed to establish an annual camp meeting, one of the finest places in Vermont selected, lots and flower parks laid out, fifteen to twenty thousand dollars already invested in fine cottages, a large, commodious speaker's stand and amphitheatre built, fine public buildings erected, the scenery that is unsurpassed, the successful camp meetings, the seances that are given by the different mediums, the splendid accommodations, the low excursion rates from the camp meetings and other central points, the convenience of being near a fine city, grand excursions on the steamers to all central points on Lake Champlain, its easy access by railroad and steamers, the anticipated improvements in the near future, the many fine buildings to be erected the coming season, all will be deeply interested to have a home at this beautiful park. Much can be done by united effort that otherwise could not be accomplished, and we are glad to note the success and union of purpose that has always been manifested at the park in establishing a place in Vermont where thousands will annually be assembled to participate in the glorious inspiration the angel world is continually giving unto us, to dispel all the shades of darkness that obscure the pathway of humanity, and let in the glorious sunlight of the new dispensation. Let the good work go on, and in a few years we shall have a fine city of nice cottages and encampments occupied by thousands, which will so attract the general public, that throngs of people from the surrounding country will daily visit the grounds to take note of the prosperity of the park, and listen to the able speakers that will from time to time address the large assemblies. The association has a few more lots that have not been taken up, and as lots are being readily taken, all desiring good locations will do well to select their lot before the best sites are taken up.

For further particulars, address either Dr. Gould, as above, or E. A. Smith, M. D., Brandon, Vt.

The camp meetings at Rindge and Sunapee, N. H., have been repeatedly noticed in *SPIRIT VOICES*, and we would refer to back numbers for particulars with

regard to these meetings. We would only add here that they are both working together with the utmost harmony, and each simply wishes success to the other. We trust our readers will not forget the conventions of the N. D. C. to be held at these meetings, and that as many as possible will attend during those days, and assist in the great work of this spirit-organized association.

A NEW SPIRITUAL JOURNAL.

A new Spiritualist journal will soon appear in the State of Texas. We make the following extract from a business letter received by Dr. Bliss from Philip A. Richards, of Waco, Texas:—

"I have made arrangements to start a monthly Spiritualist journal for the cause in this State. I do so with the promise of hearty co-operation of friends on the other side, among the number being Samuel Houston and Robert Dale Owen. I do not go into this with the intention of making money, or gaining fame; but from a love of the cause, and because I think I can float it, may be, easier than could be done by others. I am a practical printer, and intend to lay the material myself. After I am through with my regular work at my office, I intend to set up the magazine. Thus my expenses will be very light, having only paper, presswork and postage to pay for. *It will succeed.* I felt impelled to write you about this, I know not why. The N. D. C. will have a good word from the magazine always."

We hope that Bro. Richards' enterprise will be a success. We cannot have too many well-conducted Spiritualist journals, if the Spiritualist public will only sustain them properly. There is a rapidly growing interest in the south, and most certainly there is room in that section for another advocate of spirit communion. Bro. Richards is a zealous and most active worker in the N. D. C., and we hope that this organization will give him a full share of its patronage. The new magazine will have our best wishes for its financial prosperity, and its editor our fraternal fellowship.

THE lecture on *Egypt* in the present number of SPIRIT VOICES, closes the series upon that subject given by the guides of that most remarkable inspirational orator, Mr. Colville. Judging from the words of commendation concerning these lectures contained in business letters that we have received from all portions of the country, our readers have been as deeply interested in them, as ourselves. Our sincere thanks are due our unknown friend who has caused them to be specially reported for SPIRIT VOICES. This act of kindness towards our magazine not only benefits us, but also becomes a public benefaction; for the grand thoughts contained in these lectures must add greatly toward establishing the religion of Spiritualism in the world. We are also pleased to be able to make the announcement that we have two more of Mr. Colville's inspirational lectures upon other themes, which will appear in our magazine during the summer months.

We were pained to learn from an editorial in a recent number of *Mind and Matter*, that this grand and much needed Spiritualist journal was not meeting with the financial reception it so richly deserves. We hope that the Spiritualists of America will rally around this friend of *all* mediums, and bold exponent of the most radical Spiritualism, and give him their most hearty support and co-operation. Words will not support a Spiritualist journal, no matter how appreciative they may

be, and we trust that our readers will give Brother Roberts something more substantial in the shape of their subscriptions to this valuable paper. All our Spiritualist publications should be well sustained, and there are Spiritualists enough in the country to support them all handsomely. See to it, Spiritualists, that you do your duty in this direction. We trust that the people will so fully appreciate the work of Bro. Roberts, that they will at once rally to the support of *Mind and Matter*, so that it may continue in the future as a bold and outspoken advocate of the rights of humanity and mediumship.

TLASKANS.

THE present instalment of the historical narrative of the *Tlaskans* finishes the part published in the *Olive Branch*. In our next we shall continue this history from MSS. never before published. Judging from letters received from all portions of the country, the people are deeply interested in the revelations from these ancient people.

ANCIENT SPIRITUALISM, *Part V.*, by ZELOTES, has been crowded out, but will appear in our June number. As yet we have not been able to condense our matter into the thirty-two pages we have agreed to furnish our subscribers monthly. Each month we have run over from eight to ten pages, and then have not found room for half the interesting matter on hand. We are trying hard to make SPIRIT VOICES interesting and instructive, and, judging from the many letters of praise we have received, we think we are justified in saying that we have succeeded.

HARD TIMES. — Almost every letter we receive contains the above cry. No doubt many of the friends that would subscribe for SPIRIT VOICES are prevented from doing so on account of the almost universal stagnation of business that now prevails. Still, we feel that many persons that have received our magazine free for the past five months, could, with a little effort, induce some of their more fortunate neighbors to subscribe for it. We only ask that SPIRIT VOICES may continue to remain upon a basis where we can afford to send it free to many deserving poor people. Our list now contains many poor widows, and God forbid that we should turn away from their appeals. When we find one man among Spiritualists who is willing to donate \$250,000 to build a temple in Boston, it does seem that some others ought to do something to place our literature among many that would appreciate it. Friends, send us subscribers to sustain our loved SPIRIT VOICES. Who will be the first to respond?

MRS. G. DAVENPORT STEVENS. — We wish to call the attention of the readers of SPIRIT VOICES to the advertisement of Mrs. G. Davenport Stevens. She is giving very successful treatments to sick and afflicted ladies and children. She uses the "latest colors" as revealed by the "German Doctor" with great success. Those that have received her treatments show wonderful improvement. Her terms are very reasonable. Further developments of a most important nature are hourly expected. Truly the world moves.

We propose next month to publish a "one line" directory of all mediums that are members of the N. D. C. free. Send us your line of mediumship, town, state, &c.

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.]

A FRIEND IN NEED.

ROVER was a big dog; Tabby was only a little kitten. Somebody left her in our yard one frosty night, and in the morning we found her in the wet grass. As she was shivering in the cold, we made her a bed, and fed her with new milk. Rover was not very good to Tabby, for he growled crossly whenever he saw her. But after a while, when pussy was bigger, Rover stopped teasing her; perhaps he knew that she wore sharp claws in her soft paws; any way, he did not go near her, and she, like a well-bred cat, did not go near him. One soft summer day these two lay asleep on the long porch. Together? Oh no! Rover lay on the mat, sunning himself, while Tabby sat winking and dreaming, away at the end of the porch; grandpa sat in his rocking chair between them. Suddenly, a big, yellow dog ran into the yard, and seeing kitty, he began to bark. She arched her back, and looked cross, but he did not mind that, for he caught her in his big ugly mouth, and shook her so hard that grandpa thought her neck must be broken. The next thing was a surprise to the yellow dog. Rover did not love Tabby, it must be owned; but he was an honest dog, and would see "fair play;" and at one jump he seized the visitor, and whipped him soundly. Away ran the cur, limping and yelping, and Rover walked back quietly to finish his nap. Tabby mewed pitifully, for she was hurt; she would not go to grandpa, who called her, but walked up to Rover, and lay down between his forepaws. He did not bite her; he did not even growl; but he licked her lame neck to make it well. He felt that he was her protector, and though this happened a long time ago, Rover and Tabby are still fast friends.

"OUR LITTLE ONES."

WATCH YOUR WORDS.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like bees' fresh honey—
Like bees, they have terrible stings;
They can bless, like the glad, warm sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Keep them back if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From the time of your early youth,
May the words that you daily utter,
Be the words of beautiful truth.

EARLY TO BED.

DANIEL WEBSTER went early to bed, and rose early. He believed that a fixed and correct habit should be as much respected as the feelings of those who encroached upon it. Therefore, when he had evening guests, he would excuse himself at nine o'clock, and retire to his bedroom. Eleazor Russell, who was New Hampshire's first postmaster, and first naval officer, after the Revolution, used a more original, though less courteous method to go to bed.

Nine o'clock was his hour for retiring, and he allowed nothing and no one to delay him. One evening a noted citizen of Portsmouth called for a chat, and, becoming interested, did not notice that the hour for retiring was come. But Mr. Russell did, and he invited his guest to the door to see the stars. It was a clear night, and the two gentlemen gazed for a moment at the heavens. "Good-night, sir," said Russell, to his guest, and, closing the door, left him star-gazing.

Mr. Russell was courteous to every one, and expected all to respect his most

trivial rights. One day a neighbor put some fence-boards on Russell's side of the street without asking permission. When he met the neighbor, he touched him lightly on the shoulder, and gently said, "Leave is light." There would be less trouble if attention was always paid to these three little words.

WHAT SNOWBALL DID.

It was the cunningest thing in the world to do, so everybody said.

No one knew exactly how she got there, but it was easy to guess that some one had left the door open for a minute, and in that minute Snowball, who, as I think I have already told you, is Ava's little white hen, slipped into the kitchen.

Once in, there was the basket full of soft white shavings by the wood-box in the corner, and who ever saw a nicer place for a nest?

Not Snowball indeed; so she popped into the basket, and settled herself pretty soon in a snug little nest.

It was Easter morning, and the children were trooping upstairs and downstairs looking for Easter eggs.

They ran into the kitchen at last, and just at that minute up flew Snowball from her basket, with a sharp little "Cut-cut-cut-da-cut!"

"O-oh!" screamed Ava; and she ran to the basket.

And there, in a cosey little hollow, lay a warm, smooth, snow-white egg!

You must guess what a time there was, and how that wee biddy, Snowball, was fed and petted.

"She's my little Easter hen!" cried Ava. "My dear little Easter hen!"

After a time mamma took the egg, and made a tiny hole in each end, and blew out the contents. Then on the shell she painted a spray of yellow meadow lilies and a cluster of forget-me-nots, and she strung it on a pretty blue ribbon.

"Now I'll keep it long's I live, said Ada.

And to this day it is chief among her treasures; and though I suppose she has told it a good many times, she is always ready to tell again the story of Snowball's Easter egg.

A HYMN SIX HUNDRED YEARS OLD.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it,
Set the watch of truth before it,
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.

Guard, my child, thine ear;
Wicked words will sear;
Let no evil words come in
That will cause the soul to sin;
Wicked words will sear.
Guard, my child, thine ear.

Ear, and eye, and tongue,
Guard while thou art young;
For, alas! these busy three
Can unruly members be.
Guard, while thou art young,
Ear, and eye, and tongue.

Truth-Seeker.

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. HOLLOW SQUARE.

Across the top, a fraud.
Across the bottom, a New England State.
Left hand side, an oily scum.
Right hand side, an article of furniture.

II. HIDDEN CITIES.

Rollo well knew where it was.
John had a regal vest on his arm.
All the O'Connor folks are at home.
I have a new portrait in my boudoir.
I shot the hart for David.
The king stoned the dog.
I saw Dan bury the cat.

III. WORD SQUARE.

To scold; a particle; very damp.

ANSWERS TO PUZZLES IN APRIL NUMBER.

- | | |
|---|-----------------|
| I. Still waters run deep. | |
| II. Wordsworth, Gay, Keats, Homer, Dante, Pope, Milton. | |
| III. B | IV. Drill-rill. |
| ALE | Chair-hair-air. |
| BLAND | Crest-rest. |
| END | Chasten-hasten. |
| D | |

RINDGE CAMP-MEETING NOTES.

The work upon the Auditorium will commence at once.

Treasurer Robbins is delighted with the grounds and the lovely drives around the lake.

President Smith of the Queen City Park Camp Meeting accompanied the late excursion as far as Winchendon.

Quite a number of prominent New Hampshire hotel keepers have signified their intention to erect hotels upon the grounds this year.

Mr. M. H. Moulton has been appointed Custodian of the grounds, and will be upon duty next week. He has been employed to build the N. D. C. Temple.

Mrs. Howland, Mrs. Silas Keys, Mrs. Abbie Ripley, and others, will build cottages at once. The former will build one with a large number of rooms to accommodate lodgers.

Persons contemplating purchasing lots should lose no time, as the price is sure to rise at the opening of the camp-meeting. Choice lots can now be obtained for \$25.00 cash.

The first circle was held upon the ground Friday, May 8, and the "axe" was "laid at the root of the tree" that stood upon the lot to be occupied by the N. D. C. Temple.

In spite of the heavy rain that greeted the excursionists to the new camp ground at Rindge, N. H., on the morning of May 2d, there was quite a large party that met at the Fitchburg depot, and undaunted by the gloomy prospects of "rain all day," they were determined to go on the excursion. Dr. A. H. Richardson, the veteran camp-meeting pioneer of Massachusetts, accompanied the party, and enlivened it with witty sayings and old-time camp-meeting reminiscences. The party were met at East Jaffrey depot by two large barges and enjoyed a delightful ride to the grounds. The grounds were in excellent condition, and the entire party expressed themselves delighted, and soon separated to select the choice lots. The two lots donated by the company upon which the N. D. C. Temple is now in the process of erection were soon located on the corner of Wolf and Sunshine Avenues. At an appointed hour the party met at the "Mansion House" for dinner, and for want of chairs and table spread their eatables upon the floor of the East Room. Victuals never tasted better than they did at that time. The party left for home in the afternoon, arriving at the depot a few minutes after seven in the evening. None regretted that they had dared to brave the storm, and many "chuckled in their sleeves" that the rain had enabled them to get a better choice of lots than their more timid friends that remained at home.

The question now is, who will have the honor of completing the "first cottage" upon the ground. Many are striving for it.—*Lancet*.

THE INDEPENDENT SPIRITUAL ASSOCIATION, of Elmira, N. Y., meet every Sunday afternoon at 3 o'clock.

LEROY BAKER, Sec'y.

FRED CHASE, Pres.

FIRST 'SEMI-ANNUAL REPORT OF THE DEVELOPING MEDIUM OF THE NATIONAL DEVELOPING CIRCLE OF THE UNITED STATES OF NORTH AMERICA.

HEADQUARTERS N. D. C.,
121 WEST CONCORD ST., BOSTON, MASS., April 16, 1885.

To the Officers and Members of the N. D. C., Greeting:—

SIX months ago to-day the first circle of the N. D. C. was held at my office by special spirit direction. I took my seat at my table alone, and soon felt that I was lifted from the floor, and swung like the pendulum of a clock in the direction of the members of the circle that were at that moment sitting in their homes. This continued for about three minutes, when I lost all consciousness, which continued till half-past nine o'clock. The following named persons were the only members of the N. D. C.:

Mrs. R. S. Jones, Merrimac, Mass.; Mrs. G. Davenport Stevens, Boston, Mass.; Charles H. Gorus, Reading, Mass.; Rebecca J. Carlisle, Newcastle, Penn; Louis V. Foster, Boston Highlands, Mass.; Mr. and Mrs. L. C. Hall, South Abington, Mass.; Mrs. Ann Smith, Holyoke, Mass. These were the first members, and this the first circle of the now wide-spread, influential, and rapidly increasing movement or "departure" known as the "National Developing Circle of the United States of North America."

From Oct. 16th, 1884, to the present date, (April 16th, 1885,) certificates of membership have been issued to the number 1,110. Nearly all the members have renewed their membership, and many of them have been so well satisfied with the result of their sittings, that they have become very enthusiastic, and formed both public and private circles, and connected them to the N. D. C.

Every promise made by the spirits in charge of this work has been more than realized. The most improbable one was, that the magazine, SPIRIT VOICES, would be a success. My experience in this kind of work in past years led me to doubt them in this matter; but their "words" have proved true, and the publication has received most flattering notices from the press, and its many readers now wonder "how they got along so long without it." The best news I can communicate is that it has paid its expenses from the first issue to the present date.

The amount of money received from various sources by the N. D. C. in membership fees, subscriptions for, and advertisements in, SPIRIT VOICES, and gifts, have promptly met every bill the moment it was presented for payment, and a comfortable balance left in the treasury.

The work is now demonstrated to be a grand success in every particular. Mediums developed by its subtle, yet mighty, potent power, from Maine to California, are singing its praises, and many state in their letters that this infant organization has opened the way for them to communicate with their loved ones on the "other side."

This new "departure," unlike all others, has received the approbation of all the leading spiritual journals and veteran workers in the ranks of Modern Spiritualism, and but one poor, weak, sickly, jealous organ has "peeped" against this spirit-inaugurated movement, and that one has so small a circulation that it took from January 1st to the present date to receive one at my office.

It is one of the instructions received from the guides of the N. D. C. that we shall *never reply to a slanderer*, and I would not even mention the above if it did not give me the opportunity to give notice to all future evilly-disposed slanderers, that no matter what they said or wrote against the N. D. C., its officers or members, we shall never stop our work to reply to them, but move right on in spite of all opposition. It would truly be very strange, in this world so long governed by selfishness, if some of the slaves did not squirm in the midst of this glorious light from the angel world.

In the beginning of the work I performed all the clerical labor, but found that I should break down in health if I continued, so I have employed others to do a part of the work. Though poorly paid for their valuable services, these young ladies are faithful in their work and of the greatest assistance to me.

The spirit guides are from time to time sending new laborers into our vineyard. The latest and most ardent supporter of the objects and principles of the N. D. C. is Mr. John Orvis (our future Saint Paul), a gentleman well known for his enthusiasm and a life-long work in seeking to harmon-

ize all antagonistic conditions existing in this mundane sphere, are the credentials he brings with him. He will soon be able to act as an organizer and missionary, and will spend his time where his services are most needed in planting the N. D. C. all over our land.

If I had hunted the world all over, I could never have found a more honest, self-sacrificing, noble man, one who has laid "all upon the altar for truth." He is willing to accept a clear conscience of duty well done as pay for his valuable services. He is thoroughly competent to represent the N. D. C. in lectures, and can be of greatest assistance to the members in forming new circles. Wherever his services are needed, he is ready to go.

Our Treasurer has been lately inspired by the angels to move in the direction of building our first N. D. C. temple, to be located at Rindge, N. H. She has written and headed an appeal for subscriptions to forward the work. Our members of the Boston circle have raised the first \$100. I hope that our members, scattered all over our land, will liberally respond to this call as soon as possible, so that the building will be ready for the coming conventions. The Mediums' Camp-meeting Company of the Two Worlds have generously donated the land upon which the temple will be built. I hope that this will be the first building for the N. D. C., and that it will be only the commencement of a series of buildings for the education of mediums for the rostrum.

Our noble Indian guide, Blackfoot, endeared to thousands of poor invalids in America, has set on foot the National Developing Circle Extension Fund. The main object of raising the fund is to send free to all parts of our world the pamphlet issued by the N. D. C., entitled "*How to Become a Medium in your own Home*," and other missionary documents to help those that are seeking "light," that have little or no opportunity to do so.

If this fund grows as rapidly as it has commenced, we shall soon be able to establish our colleges and schools for the spiritual "enlightenment" of the young. Every earnest lover of the spirits and their beneficent work should contribute to swell this fund as liberally as their means will permit.

The main work is going grandly on. "Mysteries," so long used by men to selfishly keep light from their fellows, are one by one coming up to "the altar of truth," to yield up their long kept and most valuable secrets. I have one strange request to make of each member of the circle, and that is, I wish you each one to *look directly at the sun*, not through a smoked glass, or telescope, but with *both naked eyes*. Do not fear the result. Do not think it will blind you, for it will not. There is light there for you that you do not dream of. Practice it daily—the best time is about one hour before sunset. Try it, One and All. Do not attempt to look with one eye, but with *both eyes*, and if you have not got strength to do it, ask your spirit friends to help you.

I could not close this report until I had made the above request. The future results of the N. D. C. "departure" will be a thousand-fold more marked than the past six months, if we each do our duty and our part of the work.

I will close this, my first semi-annual report, by saying that if any of our friends or foes are in doubt respecting the honesty of the earthly movers in this work, if they will call upon me at any time, I will quiet every doubt and fear by showing them our books.

Now, brothers and sisters of the heaven-born N. D. C., you are, or at least should be, as much interested in this movement as any of its officers. You can help the work more by establishing N. D. C. meetings in your neighborhood than in any other way. Will you help us?

Respectfully submitted to "Enlighten the World,"

JAMES A. BLISS, ♀ Developing Medium,
National Developing Circle, U. S. of N.A.

W. J. COLVILLE wishes to inform the public in general, and managers of Camp Meetings especially, that being now in possession of a magnificent Stereopticon and two hundred slides, he is prepared to illustrate lectures, or courses of lectures on *Ancient and Modern Egypt, Astronomy, etc., etc.*, with the Oxy-hydrogen Lime Light in a manner calculated to impress the hearers and spectators with the facts presented, impossible when the voice alone is used and the ear alone appealed to. W. J. Colville desires to give these lectures, with copious illustrations, at the various camp-grounds in America during the coming summer, in the halls of the Associations, on such terms that the owners of the halls and the lecturer may divide the proceeds fairly between them. W. J. Colville desires immediate correspondence with all parties interested. Address, 304 Shawmut Ave., Boston.

AMONG OUR WORKERS.

WE have been kept very busy during the month of April. We lectured in Temple of Honor Hall, Chelsea, Mass., April 5th, at 3 and 7.30 P. M. Our subjects were, "The Resurrection," and "What Religion does Science offer to the World?" Our audiences were small, but very demonstrative and appreciative. Sunday evening, April 19th, we spoke in Cunningham Hall, Brockton, Mass., upon "The Resurrection from a Spiritual Standpoint." The audience was quite good, and all seemed well pleased with our efforts. Sunday, April 26th, we lectured in Newburyport, Mass., at 2.30 and 7.30 P. M. A very severe rain storm during the day and evening kept away a great many. Yet our afternoon audience was very fair, some coming even from Amesbury. Our subjects, "The Resurrection," and "Spiritualism and Romanism Face to Face." *The Newburyport Herald* said, "Mr. Fuller, although but a young man, is regarded by many as the best male speaker in the Spiritualistic field. His addresses, afternoon and evening, were admirable." The society here is in a flourishing condition, and Spiritualism seems to be in the ascendancy.

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

We consider Dr. Mansfield a most remarkable and reliable medium. From personal experiences with his mediumship, we can pronounce his manifestations not only highly interesting, but very instructive, and would recommend him to all investigators of spiritual science.

Mrs. Juliette Yeaw, of Leominster, Mass., will lecture the three last Sundays of May, at Lowell, Mass. All her Sundays during the summer months are engaged up to Sept. 2d. except Aug. 9th.

Louis F. Jones, of Leominster, Mass., has developed as a platform test medium very rapidly of late. We are informed that recently at Mr. Eben Cobb's meeting at 34 Essex St., Boston, he gave seventeen names in twenty minutes, and all were fully recognized. We are glad to receive this good report of the rapid progress being made by Mr. Jones in the development of his mediumship. For we have known him for several years, and have found him always the same unassuming and reliable medium. He will accept calls for platform work. Address as above, box 518.

Our Vermont friends should not fail to attend the convention at Plymouth Union, June 12th, 13th and 14th. It is the annual convention held for many years on the birthday of Father Wilder. Many of the State speakers will be present. Bro. Stiles and ourself were engaged last year to be present at this meeting. We expect a grand time, for all the Vermont conventions are "a feast of reason and a flow of soul."

Dr. Geo. S. Bronson, of St. Albans, Vt., expects to remove to Essex Junction soon, and then he will be more centrally located. His rapidly increasing practice has made this change advisable. We are always pleased to speak a good word for him, for we consider him one of our most worthy mediums. Be sure and read the article entitled, *A Few Words About Magnetic Healing*.

P. C. Mills has changed his address from Sioux Rapids, Iowa, to Gordon, Nebraska, where he may be addressed for the present. He contemplates visiting Oregon and Washington Territory in the fall. Liberals in that section would do well to correspond with him. They will find Mr. Mills a wide awake radical.

Sunday morning, April 19th, we listened with much profit to Capt. H. H. Brown, at Berkeley Hall. His subject, "He is Risen," was treated in a masterly manner. The captain certainly had a message to deliver to the people, and he spoke as one having authority. The entire lecture was an

impassioned, and yet logical plea for soul growth. The oftener such lectures are delivered from our platform, the better for our cause. If the lessons contained in them are heeded, individual growth must result therefrom.

Recently Mrs. Abbie Crossett of Waterbury, Vt., has spoken two Sundays at West Randolph, Vt., to good audiences, so Dr. S. N. Gould informs us.

Mrs. D. W. Greene, 41 Market St., Newburyport, Mass., is one of the oldest and most successful clairvoyant physicians in that section of the State, having been in business twenty-nine years.

Joseph D. Stiles, of Weymouth, Mass., is certainly a most remarkable platform test medium. Recently we have heard his labors spoken of in the highest terms of praise in Amesbury and Newburyport, Mass. At Amesbury more than a hundred were unable to gain admission to the hall.

Mr. Edgar W. Emerson's engagements for May are as follows: May 3d to 10th, Haverhill, Mass.; 17th, Newburyport, Mass.; 24th, Chelsea, Mass.; 27th, Stoneham, Mass.; and 31st, Providence, R. I. His permanent address is 240 Lowell St., Manchester, N. H.

Mr. Lucius Colburn, after a hard winter's work in Central and Northern Vermont, is resting for a few weeks at his home, Manchester Depot, Vt. He will be in Bennington about the middle of May, holding circles.

It was our pleasure on Easter Sunday to listen to W. J. Colville, at Berkeley Hall, in the morning. His theme was "The Natural and Spiritual Resurrection," and we think we are speaking advisedly when we say we never before heard anything equal to it from the spiritual rostrum. We consider Mr. Colville the greatest phenomenon of the present century. When we attend his meetings we always expect a feast, and we never get disappointed. He is always the same unfailing oracle, delivering the message of the soul.

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.]

[We would like to see the members of the N. D. C. assembled in one vast circle on Sunday afternoons, that they might enjoy the wonderful lectures delivered by "The Little German Doctor." The glorious truths and lofty thoughts given his listeners are beyond price in the inspiration they bring to the souls weary of empty creeds. Dr. Bliss is held in a perfectly unconscious state, while "The Little German Doctor" controls him and speaks. The circles are very large, and composed of earnest, intelligent men and women. We hope each member feels a personal responsibility in this work, and a desire to use mediumship for truly spiritual purposes. Our Thursday sittings are highly interesting and instructive, as the various controls come to report from the spirit-world, or distant localities of the mortal. We are obliged to file many of the records for want of space. We thank those who so promptly send them in and urge all to display a like interest. The spirit-world feels very grateful for every word of appreciation, for it is making a supreme effort to "enlighten the world." — *Historian, N. D. C.*]

PEORIA, ILL., March 28th, 1885.

I have been trying to do some missionary work by distributing the circulars sent, and lending SPIRIT VOICES, in order to get some among us interested. You, who are among spiritualists, have no idea what a place this is; very few believe in Spiritualism. We are beginning to realize the strength and power that come to us through the N. D. C. A week ago, Thursday the 19th, a medium, a friend of mine, was here and sat in the cabinet with me; this medium is a clairvoyant, and saw visions while there. One beautiful spirit in white came with her arms full of flowers with which she formed letters and gave messages, which were read as fast as written. She gave her name as *Sunbeam*. A triangle was shown, also a plough; a beautiful silver star on the left handle, and a beautiful blue light on the right. It was decorated with flowers. The spirit held a wreath of white roses over my head. Blackfoot made a flying call; it was a grand circle. I was too ill to sit up this week, Thursday, but two ladies were with me and we held a circle. The influence was powerful; it shook me from head to foot, and Mrs. P. saw a formation made of flowers in shape of a shoe. The head was of pink and white buds just ready to open, and all around this seemed to spread a white

mist, that gently raised and lowered over my form. When I sighed heavily, or breathed hard, it almost touched me. There is a meaning in it all. I send money for two memberships.

Yours for the cause,

M. S.

WALKER, MO., April 24th, 1885.

Friend Wilcox informed you of the experience I had at his house in March. I wanted to hold circles in my house, but circumstances caused me to make my son-in-law's house the place. I invited a few friends to join me, none of whom had thought of Spiritualism until I mentioned it to them. On the fifth of April a young man twenty-two years of age was soon under sufficient control to write. He was controlled by an old friend who wrote enough to satisfy him that there must be something in Spiritualism. On the 9th another man was under control, and made several attempts to write. Blackfoot's band took control, and I assure you we were well entertained the balance of the evening. On the 12th two men were under control, and also a boy 14 years of age. I was under control the 16th, 17th, and 18th.

Yours for truth,

JAS. W. ADAMS. (Publish if you wish.)

CINCINNATI, OHIO, April 28th, 1885.

I have been appointed Historian of the N. D. C., of Cincinnati, O., that meets at the house of Mrs. M. L. Jackson, 279 Walnut Street. Our circle has been in progress for nearly two months, and consists of nine ladies. At each sitting we have had tests from our spirit friends and guides. Perfect peace, harmony, spiritual faith and truth are the ruling elements in the circles, and we will endeavor to keep them so. Thursday evening every one was moved or controlled in some way by a colored spirit, who was very mischievous; she called herself *Topsey*. Mrs. Jackson is being controlled by a little French Indian girl, who calls herself *Pepitia*; she uses the Indian dialect. They told me to take a slate in my hand; I did so; in a moment the face of the slate became like silver, and the frame gold. Written in letters of gold were the following lines: "*Every cloud has its silver lining. Be patient,—darkness will soon pass away.—Milton.*" The name of my spirit husband is Milton; he was a Spiritualist. They controlled my hand to write these lines on the slate so as to be read by all present. Lucy Shannon, next to me, was controlled and received a message signed "Benj. Franklin." Sunday afternoon the Indian influence seemed to predominate; Mrs. Jackson's control, *Pepitia*, Silverfoot and Grey Eagle. Behind *Pepitia* was a tribe of Indians called Apaches. Silverfoot seems to want to control Mrs. Marden as a "healing medium." *SPIRIT VOICES* is a jewel; I showed it to a Catholic lady, who said it certainly was composed of pure thought and intellectual reading. To those in trouble it is certainly like "Balm of Gilead." Please remember our circle at "your sittings." Make each member feel it her duty to be there. With many wishes for the success of the N. D. C., we send spiritual love and blessings.

LIDA H. BUFFINGTON.

WORCESTER, MASS., April 4th, 1885.

We commenced our first sitting with instrumental music. While playing, Mrs. Walker felt a touch on her neck. Several spirits made themselves known through the Developing Medium, Mrs. Walker, as follows: William Lloyd Garrison, John A. Andrew, Blackfoot, Red Wirg and others. Raps were heard and lights were seen moving about the circle. At another sitting raps were heard continually; this sitting gave more than the other in physical manifestations. At the next sitting telegraphy was heard during the entire evening. A scratching noise was heard under the table; it sounded like writing. Last Thursday evening's sitting was superior to the others. White, fleecy clouds were seen moving about with a continual changing in appearance, as though trying to form into some object we could recognize. All the sittings here have been a success. Ten or fifteen minutes before time to close, the influence and manifestations began to leave. General satisfaction is felt by all.

Yours respectfully,

CHARLES BEAN.

[The following poem was written through the Planchette, by Edwin F. Farnsworth, a medium developed by the N. D. C.]

From over the dark rolling river,
That is not so dark as it seems,
Come angels to comfort us ever,
With light that from Paradise streams.

Dispelling the errors of ages,
That like clouds have covered the world;
While vainly the bigot's hate rages,
The banner of Truth is unfurled.

They marshal no millions to battle,
And over no bloody fields ring;
We hear no musketry's rattle,—
But this is the song that they sing:—

We come from the beautiful Heaven,
We come from "our home over there,"

TOTAL	\$50.25
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OUR LETTER-BOX.

ARKANSAS. — *Mazarn*. — Benjamin Johnson, Sr., writes as follows: "I have received the January and February numbers of SPIRIT VOICES, and am highly pleased with them, and I hope and pray for the success of your magazine. May the grand truths of the spiritual philosophy spread until they fill the whole earth with rejoicing."

CALIFORNIA. — *Courtland*. — Mrs. J. B. Greene writes: "Enclosed find \$4.50, for which please send SPIRIT VOICES one year to the parties named on enclosed list. *I think the magazine a perfect gem.*"

[Thanks, Sister Greene, for your substantial tokens of the appreciation of our work. If all our readers would work as hard as you have done to extend its circulation, our magazine would soon rest on as solid a basis as any Spiritualist publication in the world.—*Ed.*]

From the same place Mrs. Maria Doty writes: "The first three numbers of SPIRIT VOICES have been received, and I am greatly pleased. They have afforded me great pleasure in their perusal. I feel deeply interested in their success, as I am a trance medium myself."

MASSACHUSETTS. — *Weymouth*. — Joseph D. Stiles, one of our ablest lecturers and platform test mediums, writes as follows: "I am glad to learn of your success in the editorial line. SPIRIT VOICES is a beautiful monthly, bristling with rich gems of thought and inspiration, and I shall pray, also work, for its success. I have read several of its articles to my mother, and she speaks very highly of its merits, and hopes, with me, for its success. I have a poem that I wrote for it some time ago, and will forward it soon."

Leominster. — Mrs. Juliette Yeaw writes as follows: "I have just received April number of SPIRIT VOICES, and being wonderfully free from care to-night, have made a business of reading it, and now I am tempted to write and give you my after thoughts. Lately, I have become a member of the Woman's Suffrage League, just formed in this town, and have been selected to contribute to the entertainment of the next meeting, either by reading or otherwise. How could I do it in a more fitting manner, than to read from the *Riddle of the Sphinx and its spiritual meaning*? If the *Annals of the Taskans* has no objective reality, then I congratulate you upon the possession of a most versatile imagination. It has the ring of veritable history. *Ancient Spiritualism* embodies, it seems to me, all of human duty. I did not turn away from the *Editorial Department* until I had perused its every line. *Called Home!* Did we think last year, when we broke away at Sunapee, those words, ere we met again, would be written of dear, unselfish, cheerful Sister Lamson? I think of her with her tireless energy, "still achieving, still pursuing," yet, oft retracing, with willing feet, the paths of earthly duty. I am no poet, yet I think I know good poetry when I see it, and *Immortality*, by Mrs. Emma Miner, I think is excellent. I am also glad that the little ones are not forgotten. The *Children's Department* makes your publication desirable to parents for the children's sake. I find much of interest in the *National Developing Circle Records*, and also in the account of Mrs. Bliss's mediumship. Indeed, friend George, SPIRIT VOICES indicates your fitness for the editorial chair, if I am not greatly mistaken."

MAINE. — *Camden*. — Mrs. Sarah E. Wentworth writes: "Have just received the February number of SPIRIT VOICES. Am waiting for the March number. I am much interested in the lectures contained in each number — in fact, I admire the whole book, and will do all I can to increase its circulation."

MICHIGAN. — *Livingston*. — Mrs. H. M. Barnard writes as follows: "The certificate and SPIRIT VOICES are duly received, for which you have my thanks. Let me say that the magazine, SPIRIT VOICES, is simply wonderful. I took it and sat down, and read a few moments, and felt as though a breath of Heaven had reached me from the summer land. I think though perhaps some may think it foolish — that it is spirit magnetism — and when I took it the second time I sensed the same. I saw after this that others experienced the same. Please find a money order enclosed for the VOICES from the first of January, or from the first number. I have the March number. Also send me four sheets of Developing Paper. I send you a fee for two month's membership for *Fred. J. Barnard*, my son, nineteen years old. He was a clairvoyant when a child. He saw and played with spirit children. I am very much interested in the N. D. C., and hope to gain a great deal, al-

though it may be slow work. I ask the good spirits to be patient with, and help me, all that they have the power to. I will do all that lies in my power for the good of the world."

NEW HAMPSHIRE. — *East Unity*. — Mrs. D. M. Stowell, for many years a most excellent medium, and one of the best workers in private, but incapacitated for public work on account of ill health, writes: "I like SPIRIT VOICES very much. Your lecture in the first number is grand, and I have read it many times. May all your efforts be crowned with success."

OHIO. — *Toledo*. — Warren Chase writes as follows: "I am resting a few days at Toledo, laid up with congestion of the lungs and liver. I had not been here for a year, and shall be gone in a few days, if able to ride to my son's in Otsego, Michigan, who is an M. D., and as soon as able shall be in St. Louis, where reside two of my family. I am a consumptive, and my *home* is in the spirit-world, and as I am seventy-two years old shall soon go there. I wish you every success in your grand work and undertaking, and shall be glad to speak good words for you when I can. If alive and well, shall be in Boston by Aug. 18th, if not sooner; but as yet have not made an engagement to speak at Onset. Your camp meeting will be too early for me, I fear, but should be glad to be there."

[Bro. Chase is one of our oldest workers on the platform; and we are pained to learn of his illness, and trust he will soon be restored to his usual health, and his voice, that gives no uncertain sound in the cause of mental freedom, be heard for many years to come on our rostrum. We cannot afford to lose the old and tried workers from our ranks, and we trust that Bro. Chase may be spared many years to labor for humanity.—*Ed.*]

CLEVELAND. — Bro. Thos. Lees, a tried and noble worker for Spiritualism, writes: "It is hard to make sales of spiritual literature; there is so much reading nowadays, and so very cheap, and times are so close, that I really am surprised you had confidence enough to embark in an enterprise with so little promise of financial success. Your effort is certainly a worthy one, and the get-up of the magazine is a credit to all concerned, both in editing and publishing."

VERMONT. — *Bellows Falls*. — "Brother Fuller, Editor of SPIRIT VOICES: The March number comes to us filled with good things, and is a most promising work. With its purpose, *all* should be grateful that we have *such* workers to put forth their efforts to help each and every one to become more spiritual, as it instructs mentally and spiritually. May your VOICES *ever* ring in sweet accord, till a response shall vibrate—*achievement*. We earnestly hope to meet the Blisses, and "ye editor," and many, *many* others, at the coming camp meetings, particularly Queen City Park, Burlington, Vt., where "spirit voices" are ever our theme. Then, *too*, we will have a chance to meet our own dear loved ones, face to face. I think we can form a circle here in this place, and hope to get you many subscribers. I am a willing worker, but *no* writer. I can only add my mite, and reap the fruits of other's labors. Wishing you and your *band*, *God speed*, I subscribe myself a sister in the cause.

Mrs. A. E. LAMB.

ST. ALBANS. — Dr. George S. Brunson writes: "I read SPIRIT VOICES regularly with profit and pleasure. It is increasing in interest. May good angels give you all strength and health to make it the success in the world you desire."

NEWSPAPERS OF TO-DAY. — People generally, and even those who may be termed steady readers and close observers, have but a faint conception of the magnitude and influence the press of this country has attained. From a careful examination of the advance pages of the 1885 edition of the AMERICAN NEWSPAPER DIRECTORY, issued May 1st, by Geo. P. Rowell & Co., of New York, it appears that there are 14,147 newspapers and periodicals published in the United States and Canada; of these the United States has 12,973, an average of one paper for every 3,867 persons. In 1884 the total number of newspapers was less by 823 than at present; and while the gain this year is not so marked as in some previous years, it is still considerable. Kansas shows the greatest increase, the number being 78, while Illinois follows with a gain of 77. It is curious to notice that New York, the scene of so much political activity during the last campaign, should have only about one-third as many new papers as the State of Pennsylvania. As an index to the comparative growth and prosperity of different sections of the country, especially the Territories, the number of new papers forms an interesting study, and may well occupy the attention of the curious.

THE RELIGION OF THE FUTURE.

A correspondent from Providence, R.I., has sent us the following article from the "TELEGRAM" requesting that it be reprinted in the pages of SPIRIT VOICES. The article was written by "Veritas," a lady of rare mediumistic gifts, under the influence of Mrs. Olive G. Pettis. While in this life Mrs. Pettis was an earnest worker in the cause of Spiritualism, and was ever faithful to those high and noble influences who sought through her organism to do their work on earth. And to-day her name is revered by a host of friends who will ever hold in remembrance not only her extensive charities, but also her tender and loving spirit. From many years' acquaintance with Mrs. Pettis we are able to pronounce the following communication as characteristic of its claimed spirit author:

As a child of humanity do I express the hope that the entire world may yet have a moral standard, with the laws of God and Nature consistent with the highest good of the individual and society. The remedy lies not in creeds or forms of faith, but in the growth of truth in the understanding and love in the heart, which have been clearly demonstrated in the lectures of the more scientific minds of the humanitarians of the present day, who have done more towards liberating the human mind from the thralldom of old superstitions and creeds than any other form of faith that has arisen for centuries; although constantly meeting the anathemas of religious bigots and lofty scorn of those who are wise in their own conceit, they have taught the true lessons of life undaunted, and made religion the sweet, pure breathings of a Father God through his chosen inspired ones,—

"With speech so sweet, so sweet a mien,
They excommunicate all spleen."

The time has come when these grave superstitious bonds must be dissolved, that man shall be able to rise to a higher conception of life and destiny, and, by the silent force of thought, destroy these icy barriers which have so chilled the hearts of the people, and proved greater hindrances than helps to progress. The light which the present age pours upon the human intellect abundantly proves how unworthy have the abuses which have crept into the life of religion rendered it; but when we understand that these very abuses were the result of men's misunderstanding or misconception, in the stumbling, crude state of the uneducated and undeveloped, we seek a deeper meaning for this word "salvation," and find it no longer blood that pleases God, but love. He is not as represented by the old, unprogressive, ungenerous, orthodoxal idea, a God of cruelty and torture and death, for every curse, as you call it, has a benediction within it. It may take the frosts of death to reveal it, but you will find it. The light of "liberal thought" has been kindled in our own continent and sheds its radiance over the entire world, bringing all the nations into an intellectual existence. Wherever it has been faithfully brought to bear upon the human heart, even under the most unpromising circumstances, it has within a few years done more for man than all other means have for ages accomplished without it, and exerts a powerful influence upon the intellectual character of mankind. It is the "liberal thought" of pure religion which teaches us to live more in the spirit of the word of God and less in the letter, and a greater incentive and intelligence to guide than "Thus saith the Lord, the God of Moses." These thoughts have awakened an angel song of unspeakable thanksgiving, whose sweet melody reaches far into our own hearts and homes by the moral and intellectual efficacy of discourses of one who speaks as he is moved by the Divine Spirit, whose thoughts and words have portrayed religion a holier and brighter light, awakening an intense moral feeling in man in teaching to love right, hate wrong, and seek each others' welfare as the children of one common parent. From the many great pulpits throughout our blessed country come these noble, unprejudiced considerations to induce the disposition of humanity to fraternization, thereby evincing clearly the inspiration of "some guiding mind behind the veil," who says "peace on earth, good will to men." The day is dawning when the world seeks these better lessons; for something that speaks of the eternal love of God; of some higher and better teaching; less of blood, and more of mercy; less of the devil, and more of God.

In these series of discourses on the "Religion of the Age," the subject of the one lecture worthy of so much consideration was "Restraint and Aspiration," showing that the complete man holding the true faith must feel the restraint and aspiration necessary, which balance each other and communicate true motion to life. These act together: thus he aspires to the highest development, and is thus restrained from yielding to his lower passions. He knows that this highest development is his salvation. He knows that salvation to be worth anything must be present now; he is thus restrained from delaying the processes which bring it about. He knows the salvation is moral health; he is restrained from whatever contributes to unsoundness of character; he aspires to make this moral health not his condition only, but the condition of others. He is thus restrained from selfishness in his efforts to serve himself. He aspires to be like God; he is thus restrained from thinking of God in a way which makes him unworthy of love. He aspires to help on the perfect rule of God in the

world; he is thus restrained from all things which mar the order of nature or hinder the kingdom of God among men. As his aspirations gain in power, so does his restraint. The discourses of this Unitarian divine are threaded with the purest golden truths, prompted by the spirit of the Prince of Peace, who said: "Love thy neighbor as thyself," and the moral of whose lessons are —

More of practice, less profession;
More of firmness, less concession;
More of freedom, less oppression
In your church and in your state;
More of love and less of passion,
That will make you good and great.

Nature is your common mother;
Every living man your brother;
Therefore live and serve each other;
Not to meet the law's behest,
But because, through cheerful giving,
You will learn the art of living,
And to love and serve is best.

VERITAS.

A FEW WORDS ABOUT MAGNETIC HEALING.

THE following article is published by the special request of several of our Vermont subscribers. It was prepared and sent to the editor of *The News and Citizen*, of Hyde Park, Vt., and refused publication by its editor, who claimed that it was simply an advertisement for Dr. Bronson. The writer of the article is a very influential man in that section of the State, and has been an active Spiritualist for many years. I believe the article was refused publication because the editor was unwilling to put progressive thoughts before his readers. The following letter from the author of the article will show up, we think, the "true inwardness" of the affair:

"Mr. Fuller, Dear Sir:—The enclosed article was written for our local paper, *The News and Citizen*, but the editor refused to publish the same, giving as his excuse that he considered it an advertisement for Dr. Bronson. The editor is an old-fashioned Presbyterian, consequently very conservative in his views, and knows nothing about the progressive thought of the present century, therefore finds plenty of room in his paper for all the scandal and lies he can possibly fish up about Spiritualists and mediums, and publishes the same without money and without price. 'Where there is but little given, but little will be required.' Certainly, he is, like Ephriam, given to his idols, and we shall leave him to the consolation he may derive from them until the scales fall from his eyes.

"Yours fraternally, G. W. DENIO."

"To the Editor of *The News and Citizen*:—I desire to present, through the columns of your paper, a few ideas relative to magnetic healing. For many years I have employed a magnetic healer in my family, therefore am somewhat familiar with the work accomplished by such healers. Knowing that there are many liberal-minded people among your readers, I think that to agitate the subject a little at the present time, is not only my privilege, but also my duty, and that no injury can possibly come to you, as an editor, both on account of the liberality of your patrons, and also for the reason that an editor is never supposed to endorse the opinions of all his correspondents. I have had many and varied experiences with the doctors of the old schools, and also of some of the new schools of practice, and lastly with those who claim to cure by magnetism, and give but very little medicine, and many times, even in very severe cases, not any.

"I cannot understand how those who profess to believe in Christ can reject this system of healing. For, if he taught anything to his disciples, it was this: the things that he had done, they, his followers, could do also, and even greater things, because He was going to the Father. Now, this idea of healing by laying on of hands, or by conveying health and strength to a diseased body from a healthy one, was most certainly taught and practiced by Christ nearly two thousand years ago. And yet, at the present time, how unwilling the Christian world is to accept this fact. I know of many regular physicians with diplomas from the best medical schools in the country, who employ clairvoyants to examine their patients and magnetizers to treat them. I think that, like Adam and Eve, they have eaten fruit from the tree of knowledge, and their eyes have been opened to see things as they are.

"'Honor to whom honor is due,' is an old adage, and suggests to me to say a word relative to the work accomplished by Dr. Geo. S. Bronson in this vicinity. Not the half has ever been told of the wonderful cures performed by him in this section. But I do not propose to speak of individual cases. He needs no words of praise from me or any of his patients, for he has more to do than he can possibly attend to. Yet I do feel that words of appreciation encourage and strengthen any one in their labors; therefore I speak plainly in that matter, and declare that if some of the cures produced by Dr. Bronson in our midst had been performed a few centuries ago, they would have been called miracles. May his work be fully appreciated, and the new system, in all its simplicity, supersede the clumsy old-time systems of practice.

Yours for the truth, G. W. DENIO."

(We have been obliged to condense the article somewhat, on account of the crowded our pages.—Editor SPIRIT VOICES.)

OUR FIRST EXCURSION TO RINDGE CAMP-GROUND.

To the kind readers of SPIRIT VOICES I would give a brief account of the first excursion to the Rindge Camp-Grounds. The morning of May 2d was the chosen one, and with its arrival continued the wind and rain of the day previous. Dampness was overhead and under foot; but not in the brave, stout hearts of the little company who had assembled at the depot to go. I had promised myself so much pleasure in the trip, that I think had there been only one beside, I should have gone. One or two gave up going after reaching the depot. One or more was over-persuaded, and I think I may safely say did not regret it. So with the stroke of eight A.M. we started, a happy, joyous party indeed. Much mirth was indulged in on the probabilities of the weather. Some were so sure of fair weather later on; others suggested it was often fair in New Hampshire when it rained in Boston, etc., etc. However, rain or shine, we were going to the camp-grounds. The several ladies who were so unfortunate as not to have an escort were very agreeably entertained by the genial Dr. Richardson, who, not seeming very partial, divided his time and attention among us, and at each station gave us some prediction regarding the weather, — although I must confess he could not resist the temptation to secure the seat which might be vacated for a moment by some liege lord who had a lady in charge. But, however, very happily we arrived at the Winchendon Junction, where we changed cars, and levity held its sway with the best of nature regarding the antiquity and economy the rolling stick was composed of. Mrs. Bliss seemed to have been especially inspired to entertain us, causing much hilarity with her original wit and good humor. After a little we arrived at Jaffrey Station, where perhaps ten or fifteen men and boys were assembled, doubtless to catch a glimpse of the Spiritualists who were expected to pass through. And as I looked at them, these thoughts came to me in sympathy for them, that *if* they were in the darkened condition, that these poor hearts and souls might yet be given the true light and knowledge of life and its surroundings. And had we *more* good, patient, ceaseless workers like Dr. Bliss, the shackles of darkness would be loosened from the masses who are now groping without light. We reached the last railroad station safely, not withstanding the antiquity; and it's an old and crude saying perhaps, nevertheless wise, to always "Speak well of the bridge that carries you over safe."

Quite a goodly number were around the depot, and as I passed an honest, genial, aged man, I heard him say, "Them's the spiritual folks that's got the camp-ground over there." And the thought flashed through my brain that *we* did recognize the eternal camp-ground *over there* in a way perhaps he might not *here* understand. In a few moments two strong and exceedingly comfortable teams were provided, and we were swiftly nearing the promised land. We thought not of wind or weather, yet an occasional drop would now and then give warning of what might be. But Heaven blessed our perseverance, and with midday the sun broke forth in all its grandeur, and smiled upon us in the fullness of its beauty, and we suffered no inconvenience from dampness.

Our attention was first called to the barn, and later on we were told some previous visitor had remarked that it reminded him of a schoolboy's first attempt at drawing. We soon reached the Mansion House, and I have neither time nor space to fully describe every point; and future excursionists will not see it as now, for it is shortly to undergo alterations and repairs. And yet we know honest, loving hearts have passed in, out, and *over*, and will give to those who come with purity of soul and seek honestly an inspiring welcome.

We must not linger here, but pass on to the selected spot. And I would add here that the principal object of the party was to select lots for cottages or camping, and in my opinion it would take very little time to do so, for really I did not see one that seemed undesirable, it was *all* so beautiful, and truly seemed to me an enchanted ground. After looking about some time we returned to the Mansion, which in the near future is to be known, I believe, as Headquarters. Some information was given concerning the use of the different rooms; but we seemed to congregate and loiter in what we were told afterwards was to be the office, and, fully realizing the inner wants, set about to devise some means whereby we could have our lunch. Kind and willing hands soon had a joyous fire brightly burning in the open fireplace. Waterproofs which had never known such usage before were spread upon the floor, and the various bountiful hampers were unpacked and divided about, and all partook with a right good appetite. The only rivalry that existed seemed to be among doughnuts, of which there were of various kinds and sizes, while the mystery of a certain brown bag will ever be remembered by some of the party. Having satisfied the requirements of nature, I wandered back to the grove. Here was every beauty of mountain and dale, forest and stream; but, beautiful Sunshine Lake, thou art the fairest spot of all; thy rippling whispers tell me of the grand harmonies of nature. Lovely spirit faces peep out at me from every nook and shrub, and I know myriads of unseen angels of light float about us, giving us a truly spiritual welcome. O lovely Sunshine Lake and wooded shores, my soul is filled with harmonies divine at thy beauty. I hear music of grand psalms in the song of birds and the rustling of pine boughs. Legends of thy woods and waters will yet be found written in song and prose. May the true inspiration come to every soul who drinks in your loveliness and knows thy charms. While with the murmur of the summer breeze over green grass and golden gorse, the hum of busy bees, the music of a thousand birds, sweet songsters who love their leafy homes, the music of the winds which will woo the trees at times in sweetest whispers, at times perhaps in tempestuous roars, — always music, the beautiful music of nature, will so inspire and entrance all true seekers of the knowledge of light and life that the purest and rarest gems of thought and song will be given and sung in and to thy praise, O

lovliest of camp-grounds. Life was not for dreaming, so I must not longer linger here. But my soul hungers and thirsts for time and freedom to join the subtle harmonies of thy beauty and grandeur. Knowing full well as I cast a last lingering look upon and bid you good-bye, —

"It may be for years,
And it may be forever," —

that there are true loving friends coming soon to enjoy the fullness of thy beauties, and make the welkin ring with their joyous light and life. We turn our steps homeward, a little weary, perhaps, while the memory of the first visit to Rindge Camp-Grounds will never be forgotten by me. So, —

"Fare thee well, and if forever,
Still forever fare thee well."

A. E. B.

OUR "Book-Table" is unavoidably crowded out, much to our regret. We have given forty pages each month, with one exception (*eight* pages more than our prospectus promised), and still we find it difficult to make room for all the interesting matter we have in hand.

NEXT month we shall editorially take our stand upon the side of temperance. We have prepared an article upon this subject, but it is crowded out this month by other matter. Our position will be a radical one, we assure you one and all. If our sisters could vote upon the rum question it would soon be settled.

WE learn too late for an extended notice in this number of SPIRIT VOICES of the victory of materialization in the trial of J. H. Mott, of Kansas City, Mo. From the *Spiritual Offering* we quote the following telegram:

"Kansas City, May 2d.

"Col. D. W. Fox: After two week's trial the state says, 'Not guilty,' and I am acquitted,
"J. H. Mott."

It is with great pleasure that we chronicle this fact. And we would extend our congratulations to Bro. Mott and his band of faithful spirit friends in this their hour of triumph. A more extended notice of this event will appear in our June number.

WHAT THEY SAY OF US.

SPIRIT VOICES is the name of a new monthly magazine, devoted to the interests of modern Spiritualism, and the advancement of the work of the National Developing Circle. We like its appearance very much, as each number can be preserved, and when the volume is completed it will make a valuable book. We have often thought it a pity so much that is of interest and value should be lost by being printed on large papers, when it could be saved were it more compact in form. We wish for the new venture abundant success, and the appreciation from the public it so richly merits. Geo. A. Fuller, editor; James A. Bliss, business manager, 121 West Concord St., Boston, Mass. Terms, \$1.50 per year. — *The Carrier Dove*.

SPIRIT VOICES is a monthly magazine, \$1.50 cents per year, published by the National Developing Circle at 121 West Concord St., Boston, Mass. George A. Fuller is editor, Mrs. G. Davenport Stevens assistant editor, Dr. James A. Bliss, business manager. SPIRIT VOICES holds that "enlightened mediumship is the salvation of humanity." The magazine is conducted with ability, printed neatly, and will interest those anxious to become mediums, or who can accept the statements of others in place of personal investigation of Spiritual phenomena. — *Truth Seeker*.

ENLIGHTENED MEDIUMSHIP THE SALVATION OF HUMANITY. — We have perused with much care and attention the able pamphlet entitled "How to Become a Medium," or the Rules for Development and for the forming of Spiritual Circles, issued by the National Developing Circle, March, 1885.

Dr. James A. Bliss is the developing medium of the above-named circle, assisted by Mrs. Bliss, as the materializing medium, and from what we know of these two pure, good souls, and the hard work they have so faithfully wrought, and the grand results they have achieved and are yet to win, we feel to cordially endorse their entire plan of operations as ably set forth in the publications herein named, issued by the National Developing Circle.

Wise, exalted, and greatly enlightened spirits seem to be at the back of this grand movement for the uplifting of the darkened mind, and surely we need not hesitate to follow where they point the way. Enlightened mediums are needed everywhere, and in order to be truly enlightened mediums, it is essential that those honest, faithful souls who are willing to essay this field of work, to make the necessary sacrifices, and undergo the long suffering, should indeed know how to become mediums. Many may be called and yet but few be chosen. All persons are more or less mediumistic; but still, there are but very few who are willing to practice that spirit of self-denial and self-abnegation necessary to the attainment of a truly great, wise and enlightened mediumship. *New York Beacon Light* joyously encourages the grand efforts of the Blisses and their co-workers both on this and the other side of life. — *New York Beacon Light*.

TO ALL FRIENDS OF SPIRITUAL PROGRESS

AND MEMBERS OF THE

NATIONAL DEVELOPING CIRCLE.

WHEREAS, not only the facts and philosophy, but the beneficent purposes of

MODERN SPIRITUALISM

have come to the world through mediumship; and because it is believed that the

CAMP MEETING

offers in many respects the best conditions for the unfolding of mediumistic powers, the

NATIONAL DEVELOPING CIRCLE,

feeling that it can in no other way so effectually serve the same, proposes to erect upon the grounds of the

MEDIUMS' CAMP-MEETING OF THE TWO WORLDS,

upon a lot of land 70 feet by 70 feet (donated by said company for that purpose), a temple especially adapted to the purposes of mediumistic development in all its phases.

Believing that all the members of the

N. D. C.

Will be especially interested in this object,

AN APPEAL

is hereby made to them for liberal cash contributions to carry out the plan. Mrs. Jennette W. Crawford, Treasurer of the N. D. C., has generously volunteered to act as solicitor of such funds as the friends may contribute, and we are sure none can resist the double appeal of herself and the spirit world, in whose behalf the enterprise is undertaken.

We, the undersigned, feeling an interest in the aforesaid purpose, agree to pay, on demand, the sums by us respectively subscribed:—

MEMBERS OF THE BOSTON CIRCLE OF THE N. D. C.	Names.		Address.		Amount.	
{	Mrs. Jennette W. Crawford,	Chelsea, Mass.	.	.	Paid	\$10.00
	James A. Bliss,	Boston, Mass.	.	.	Paid	20.00
	R. H. Moulton,	" "	.	.	.	10.00
	A. Hatch,	Medford, "	.	.	.	5.00
	Patrick McCarty,	Spirit World,	.	.	Paid	5.00
	John Orvis,	Boston, Mass.	.	.	.	5.00
	Mrs. G. Davenport Stevens,	" "	.	.	.	10.00
	Mrs. M. Mills,	" "	.	.	Paid	10.00
	Miss Witherell,	Medford, Mass.	.	.	.	2.00
	A. E. Witherell,	Charlestown, Mass.	.	.	.	3.00
	M. A.,	W. Somerville, Mass.	.	.	.	1.00
	Henry A. Ireland, Jr.,	Medford, "	.	.	.	1.00
	H. P. Osgood,	Chelsea, "
	C. Newhall,		.	.	.	2.00
	Alice C. Reed,	Boston, Mass.	.	.	.	5.00
	Miss A. M. Kane,	South Boston, Mass.	.	.	.	1.00
	Patrick McCarty,	Spirit World	.	.	.	5.00

All contributions should be sent as soon as possible, and certainly before June 12, to

Mrs. J. W. CRAWFORD, Treasurer, N. D. C.,
121 W. Concord St., Boston, Mass.
REGISTER YOUR LETTERS.

Lake Champlain Spiritualist Camp-Meeting,

FOURTH ANNUAL ASSEMBLY,

TO BE HELD AT

QUEEN CITY PARK, SO. BURLINGTON, VT.,

UNDER THE AUSPICES OF THE

QUEEN CITY PARK ASSOCIATION,

COMMENCING AUG. 13, 1885, AND CONTINUING UNTIL SEPT. 14, 1885.

The following list of able and talented speakers have been secured:— W. J. COLVILLE, of Boston; MRS. JULIETTE YEAW, of Leominster, Mass.; MRS. NELLIE TEMPLE BRIGHAM, of New York; MRS. SARAH A. BYRNES, of Boston; MISS JENNIE B. HAGAN, of E. Holliston, Mass.; JOSEPH D. STILES, of Weymouth, Mass.; MRS. FANNIE DAVIS SMITH, of Brandon, Vt.; GEO. A. FULLER, of Dover, Mass.; CAPT. H. H. BROWN, of Saratoga, N. Y.; A. E. STANLEY, of Leicester, Vt.; MRS. EMMA PAUL, of Morrisville, Vt.; MRS. LIZZIE MANCHESTER, of West Randolph, Vt.; DR. H. B. STORER, of Boston, Mass., and MRS. ABBIE CROSETT, of Duxbury, Vt.

Circulars giving full list of speakers, with dates of lectures, rates of fare, and complete information sent on application.

Man and nature have combined to render this camp-ground one of the most perfect of Nature's retreats, and for location and beauty of scenery it is unsurpassed. We invite the attendance of all who wish to spend a few weeks both pleasantly and profitably.

PRESIDENT, DR. E. A. SMITH, Brandon, Vt.

SECRETARY, O. G. BUGBEE, East Barnard, Vt.

MIND AND MATTER.

A WEEKLY EIGHT-PAGE JOURNAL,

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For terms of advertising, address as above. *Sample copies to any address sent free.*

FIRST AND SECOND CONVENTIONS OF THE NATIONAL DEVELOPING CIRCLE, AT RINDGE AND NEWBURY, N. H.

During the few months which have elapsed since the inauguration of the great movement known as the NATIONAL DEVELOPING CIRCLE, it has spread so rapidly and taken such deep root in our land, that its officers, who have been appointed by special spirit direction, after due consultation with those who have the welfare of this organization at heart on the spirit side of life, have decided to hold at least two Conventions, of three days each, during the coming summer months. The first will be held on the Camp Ground owned by the

Mediums Camp Meeting Association of Two Worlds,

at Rindge, N. H., July 2d, 3d and 4th. The second Convention will be held at SUNAPEE LAKE CAMP GROUND, BLODGETT'S LANDING, Newbury, N. H., August 21st, 22d and 23d.

The purpose of these Conventions will be to discuss the best methods for the development of mediumship, organization of our forces, and the promulgation of the glorious principles of modern Spiritualism. The exercises at these Conventions will be of a highly interesting character. All members of the NATIONAL DEVELOPING CIRCLE will be entitled to all privileges of the Convention; and we trust that these meetings will be largely attended by its members from all sections of the country.

Per order of Officers N. D. C.,

JAMES A. BLISS, Developing Medium,
MRS. G. DAVENPORT STEVENS, Historian.
GEO. A. FULLER, Lecturer.

Boston, Mass., Feb. 5, 1885.