

# SPIRIT VOICES.

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

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

### CHAPTER VI.

"Beyond Sebas-Tha-Ontu shall my followers in after ages establish a powerful and prosperous nation under the guidance of a wise, pure and noble leader. — ZERTOULEM."

1044-1514 A. T.

WHILE the events which we have chronicled in the last chapter were transpiring, events of equal importance were taking place in the land far to the south and west, where the inhabitants of Neöntque under the leadership of Zertoulomque, numbering about thirteen thousand people, had taken up their abiding place. Having escaped from their native city through the tunnel which we have already described, and having closed up its entrance very carefully, they hastily proceeded to Sebu-olontra, where they were met by about two thousand faithful followers of the prophet from Zantlque. Then they took up their line of march, crossing the Tlaskan territory, far to the south of the larger cities, under the cover of a thick and almost impenetrable wilderness. They moved very slowly on account of the many aged and infirm people in their ranks. But at last they reach Sebas-Tha-Ontu, and ascending to the summit, beheld the beautiful, uncultivated land beyond. Inspired by new hope they descend the western slope of the mountain, passing through a magnificent old forest into one of the most fertile valleys the eye of man ever looked upon. After slaking their thirst, and refreshing their weary and dust-covered bodies with the pure water of the wide stream that flowed through this most charming country, Zertoulomque raised aloft the pure white banner, upon the centre of which is stamped with brightest red the mystic circle, containing the letter *itlan*, and the cross, and took possession of all the land in the name of the prophet Zertoulem, and called upon Omn to protect and bless them. After a brief period of rest, they commenced to build a new city, which on account of that love they still bore the ill-fated city of the east, they called Leront-Neöntque.\* The trees of the forest furnish plenty of timber, from which buildings are rapidly constructed for the accommodation of the people. Inspired by the example of their leader, who is never idle, the people all labor unceasingly until the peaceful valley of Rhecontlem† blooms like unto the highly cultivated lands they once called their own.

Near by the river Zeranlunantu‡ they constructed a large temple of wood and stone. Here the pure religion of the prophet was proclaimed. Let us enter the

† Rhecontlem, — Rhe — prophet, — contlem — land or place bordering upon a river, *i. e. a valley*. Thus we have *Valley of the Prophet*.

\* Leront-Neöntque, — *Leront* — new, — The New Neöntque.

‡ Zer-an-lunantu, — Zer for Zertoulem, — an or aun — water, lunantu, — clear or spotless, free from the offal of Tlaskan sacrifices to Omn and Tha. Thus we have *Spotless river of the prophet*.

temple when the people are worshipping Omn, and listen to the service. The temple is filled with a vast congregation, who are seated facing the altar, which is simply a hewn stone ten feet long, three feet wide, and six inches in thickness, and resting upon seven pillars. Over this, suspended by a cord of silver from the ceiling, are the three mystic signs, made of the purest gold, and grouped as upon the banner of the prophet. Back of this altar in a niche in the wall stands an image of Zertoulem. Upon the altar directly under the mystic symbols is a book made of carefully prepared hides, upon whose pages have been faithfully inscribed the teachings of the prophet. Underneath the altar, upon a stone of the form of the letter *itlan*, resting upon three pillars, is placed the Sacred Record. To the left of the altar there is a niche in the wall, in which has been placed a metallic plate composed of gold, silver and copper, and this plate rests upon three metallic pillars fastened to stone beneath the plate. Upon the plate lies a metallic rod to which is attached a piece of the purest gold in the form of the mystic *itlan*. Resting upon seven pillars directly in front of the altar is another metallic plate, covered with the finest sand. Lying on this plate is a metallic rod about eight inches long, and pointed at one end like a pencil. Into this temple, which is beautifully decorated with flowers and branches of Sebruntl, walks Zertoulomque with uncovered head. He proceeds directly to the niche in the wall at the left of the altar, and grasping the metallic rod, strikes one heavy blow upon the plate, and then three lighter ones in quick succession, and quickly steps behind the altar. Instantly all the people arise and repeat in measured tones, "Sacred Omn, thy people are gathered together in thy holy temple. Be thou with them, that they may be united in their work, which thy prophet has traced upon the sacred plate for them to perform. Let thy council guide their actions, and may they bless and praise thee until thou shalt take them to thy home beyond the setting sun." Then Zertoulomque offers the following prayer:

"O Sacred Omn, Infinite Creator of all things, pour out thine inspiration upon thy people. Aid them in the great work of overthrowing the power of Omquitlan, the idol of Tlaskanata. Grant that Zertoulem may favor us with words of wisdom upon the sacred plate, and thy people will praise thee evermore." And all the people respond, "Zeronte! Zeronte! It shall be so! It shall be so!"

Lo! the metallic rod on the plate before the altar trembles on the rise. No mortal hand touches it. Yet, it stands erect, and with a fluctuating movement traces characters upon the sand. And while the rod is writing on the sand, the people lift up their voices in the following chant:

"Zertoulem, our immortal friend, is here,  
And now he'll trace upon the shining sand  
The destiny of his beloved race.  
Zertoulem, friend of the poor and outcast,  
Zertoulem, we thy perfect peace wouldst share!"

As the chanting ceased, the rod fell upon the floor before the altar, and these words were read by Zertoulomque as traced upon the sand by the metallic rod: "Zertoulem is with his people in the temple of Omn. He hears their cry and it shall be heeded. Tlaskanata in remote ages shall be rid of Omquitlan. Be content with what has been accomplished. Establish in this new land a prosperous and peaceful nation, and Omn will bless you, and Zertoulem will not depart from you." Then all the people shout, "The voice of Zertoulem is the voice of his people;" and



Zertoulomque from behind the altar responds, "May the people ever seek the advice of Zertoulem, and ever be filled with the inspiration of Omn." Then of one accord the ruler and the people repeat: "O sacred Omn, as we leave thy temple, we would leave with thy name still falling from our lips. Thou art the all-wise, the source of all good. Leront-Neöntque will praise thee without end. Thou art the only one, — mysterious power of life, the undivided, the pure, the sacred Omn." Then the leader once more approaches the plate at the left of the altar, and with the metallic gavel produces three long and distinct sounds followed by two quick and indistinct ones. Then the people pass quickly but quietly from the temple, and proceed to accomplish their several tasks.

In this peaceful and quiet way dwelt the people of Leront-Neöntque, while commotion, war and strife is taking place almost continually in the kingdom of Tlaskanata. In the year 1401 in the reign of Sebachtha over the Tlaskans, four hundred men were sent out from Leront-Neöntque to proclaim in Zantlque the teachings of Zertoulem, and establish there a sacred order of the prophet. After they had established the sacred brotherhood, they proclaimed openly the teachings of Zertoulem. For this crime of heresy they were seized and instantly put to death.

After this, other missionaries were sent to Saloma, Zeöcratl, Thalemque, Thalomque, Neöntque and Thaöntque, for the purpose of establishing the order of the sacred brotherhood. These attempts were all successful, because the work was all done in secret. Thus in a quiet manner was laid the foundation of a society throughout Tlaskanata that was yet to break down the power of its priesthood; and as the years rolled on, Leront-Neöntque grew in strength and power, and two other cities were founded, one toward the north and the other to the west.

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## ANCIENT SPIRITUALISM.

### V.

#### THOUGHTS FROM PLUTARCH.

SCPTICISM in spiritual matters does not seem to be confined to the present age. Ancient history reveals to us the fact that the oracles of the past were criticised as sharply as are the mediums of to-day. Some thought the responses at Delphi were too vague; others that the verse in which the responses were given was so inferior as to be unworthy of the gods. While still others, when at last nearly all the responses were given in prose, would not accept them because not couched in the old-time poetical formula. In Plutarch's *Morals* we find similar discussions, and yet the author seems to lean towards a belief in oracular responses. These discussions are valuable to the student of psychological science. They show at least one permanent phase of the human mind. The thinker is always critical, and in both science and religion he accepts only those conclusions which are forced upon him. In the realm of physical science he is ready to accept the testimony of others, but in those higher branches of mental science which carry us beyond the confines of physical existence he needs must have personal experience. Upon these subjects the ancients many times expressed themselves as clearly and forcibly as any one can do at the present, even if his mind be illuminated with the light of Spiritualism.

Some of the ancients seemed to grasp hold of the naturalness of the other life,



and entertained the idea that the spirit was the same in that life as in this. Plutarch says :

"That any new power or faculty is superadded to souls after they have left the body, which they did not previously possess, is by no means probable; but that they possess, indeed, those powers originally, but have them in inferior degree, while united with the body, some being imperceptible and latent, others feeble and obscure, in a similar way to things seen through a mist, or in moving water, inactive and slow, and standing in need of much curing, and recovery of what is their own, and removal and clearing away of what obscures them—all this is probable enough. For just as the sun doth not *become* bright when he bursts through the clouds, but *is* so perpetually, yet he appears to us when in a mist dull and obscure, in like manner the soul doth not *acquire* the prophetic power when it passes out of the body, as out of a cloud, but possesses it even now, though it is dimmed by its mixture and confusion with the body."\*

Speaking of the prophetic power of man, he says :

"Souls therefore possessing this faculty inherent in their nature, though obscured and hardly showing itself, do nevertheless put forth blossom, and recover this power—in dreams often, on the point of death, some few—either that the body becomes purified, or assumes a new temperament on these occasions, or else that the reasoning and thinking parts of the soul are unbound and released from the irrational and visionary condition of the present, and turn towards the future. For it is not so, as Euripides says, 'He's the best prophet that can guess the best, but such a one is a man, that has his wits about him, and follows the intelligent part of his soul as it guides him on his way, with a *show of probability*.' For the prophetic part, like a tablet unwritten on, senseless and indefinite of itself, but capable of receiving visionary impressions and forebodings, grasps the future without any consideration at the moment when it is first departing out of the present. It makes the same escape from the present by means of the temperament and condition of the body when in a state of change, which we call inspiration."†

To-day many of the opponents of Spiritualism criticise the communications transmitted to us by our mediums, because the language used seems to be unworthy the claimed spiritual source. How applicable to them the reply of Plutarch to those who ridiculed the Pythia because her verse was not so musical as that of Homer. He says :

"Let us not suppose that the god himself made them, but that while he supplied the origin with the *inspiration*, the *verses* are the productions of each of the prophetesses in turn. For if she were obliged to write down, and not to utter, the responses, we should not, I suppose, believe the handwriting to be the gods, and to find fault with it, because it is inferior in point of calligraphy to the imperial rescripts, for neither the old woman is the god's, nor her voice, nor her diction, nor her metre; but it is the god alone that presents the visions to this woman, and kindles light in her soul as regards the future; for the inspiration is *this*."‡

Some accused the Sibyls of "hurling their predictions aimlessly into all time, as it were into an ocean, just as it chanced, the names and epithets of all sorts by accidents, etc., and of course some of them would come to pass." In opposition to this accusation Plutarch quotes one prophecy concerning the war between Phillip and the Romans that could not have been very easily guessed or "flung into time," but contained most remarkable foreshadowing of events that did happen. It reads as follows :

"When Trojan race hath beat Phœnicians bold,  
Then things beyond belief shalt thou behold;  
With fire the sea shall shine, in upper air  
Whirlwinds from lightnings thro' the wave shall tear  
Mingled with rock; but it shall stand for aye,  
Unawed by man, an island on that day.  
And weaker men shall on the battlefield,  
By force of arms, the stronger make to yield."

That is, that in a short time the Romans should overcome the Carthaginians by entirely defeating Hannibal, and that Phillip, having engaged in war with the

\* Plutarch's *Morals*, translated by C. W. King, M. A.; Bohn's Classical Library, London, 1882. Essay on Cessation of Oracles, Section XXXIX., p. 120.

† The same. Section XL., pp. 121-2.

‡ The same. Essay on the Pythian Responses. Section VII., p. 144.



Etolians and Romans, should be worsted in battle; and lastly that an island should rise up out of the deep, along with much fire and boiling waves. No one will say that all these things hit and coincided together by mere chance and spontaneously; but their succession proves manifestly the foreknowledge of the prediction, and the fact that she, (the Pythia), foretold to the Romans about five hundred years beforehand, the time in which all the nations of the world together should war with them, (that is, they should war with the revolted slaves); in all this there is not said at random, or blindfold, or where the explanation must be sought after in perplexity, and depend upon accident; but it presents many sureties derived from experience, and points out the path along which destiny walks."\*

We might continue these quotations still further, and present much more valuable matter upon this subject from the same able author, but my space is limited, and I much prefer to condense these articles into about two pages so as not to weary the patience of the reader. I love to roam through the fields of classic lore and gather the ripened wisdom of the ages; and I may say here in conclusion of this article, that I never tire of reading Plutarch, for I find so much in his pages akin to the thought of the present; and may the selections quoted above lead others who have not explored the rich mines of antiquity to turn their thoughts occasionally in that direction.

ZELOTES.

#### THE NEXT STAGE OF EVOLUTION OF THE N. D. C.

From the outset, and onward, as the N. D. C. has advanced, it has been declared to those, upon whom has rested the burden of labor, that helpers would be called in, and new forms of labor projected, as they were needed, in the gradual evolution of the N. D. C. itself; and that declaration has been verified. Thus far the work has been agglomerative, or the gathering and concentration of forces, essential to the next stage, that of crystallization and organization into effective working form. This is nature's process.

In the light of experience and increased revelation, we begin to get fuller ideas of the grand purpose of the N. D. C. We begin to realize that it is not only an instrumentality for the development of mediumship, in the way usually understood; but that out of and from within the N. D. C. itself, is to be developed schools for the education of mediums, healing bethedas, asylums, homes, and other beneficent institutions, to the end that, in the process of time, a real brotherhood may be established on the earth after the pattern of those which exist in the heavens.

What has been accomplished in the six months' existence of the N. D. C.? Starting with a single individual whose experiences were nothing short of death to his former personal aims and ambitions, and the birth of new affections, new aims and aspirations, whereby the love of humanity had supplanted the love of self—dedicating himself, his time, talents, means, unreservedly to the helping of the world—a point, or centre, was formed, around which high and noble spirits could gather, and into which they could pour their love, wisdom, and quickening force, without danger that these would be prostituted to selfish and mercenary ends. Here, then, was secured that magnetic centre of force which the spirit world had been so long

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seeking to establish on the earth plane. Soon another person of like aspiration and preparation was drawn to that centre; then a third, a fourth, a fifth, and so on, each drawn by a love of the work, and fitted for it by long discipline and preparation. Thus far the burden has fallen almost wholly on three, at most four persons, without other compensation than that which comes of the consciousness of high duty done.

Shall we look at what has actually been accomplished? 1st. When that core or heart spoken of above has been formed, which, like every other mother's heart, will never give up the object of its affection, but will pursue it through life and death. 2d. Hundreds upon hundreds of persons scattered all over this country and Canada, and many in Europe, have sent in their unsolicited expressions of interest in the objects of the N. D. C., and have sent their ennobling membership fees. 3d. Thousands upon thousands of the pamphlet "How to Become a Medium," and other printed matter, have been sent free of charge, like leaves upon the wind. 4th. Circles auxiliary to the N. D. C. have been formed in many places, from which the most encouraging reports have been received. 5th. *SPIRIT VOICES*, a most *recherche* monthly magazine of thirty-two pages, everywhere highly commended by the press, has been published for five months, as the accredited organ of the movement, without incurring one cent of debt. 6th. The last enterprise of the N. D. C., undertaken by spirit direction, is the erection of a Temple on the camp-meeting grounds at Rindge, N. H., for the express use under the spirit control of the N. D. C. Thus we are the first body of Spiritualists to recognize the spirit world in our annual recreations; and to provide for their happy and ennobling association with us therein.

The work has so outgrown expectation, and having fallen upon so small a number, that the necessity of some plan, to secure wider and more efficient co-operation has pressed upon the officers. The need of a better organization, in order that responsibility might be divided and better co-operation secured, has come to be indispensable. But while this necessity has been felt, no one connected with the administration has been able to formulate, or see justly, the needed plan, or had the time to work it out. Yet at the needed moment, and just as had been foretold, that needed help came. Through independent spirit control, and at that time outside of the N. D. C., a plan of organization was laid before the officers of this association for their consideration. After the papers had been held three weeks by the N. D. C., a meeting of the officers was called to consider what action should be taken in the premises. The opinion was unanimous as to the necessity for some plan of improved organization. There was also an approval, in general, of the plan which had been submitted. A committee of three, consisting of Mrs. G. Davenport Stevens, George A. Fuller and John Orvis, was appointed to look that plan over carefully and thoroughly, with the understanding that after their revision, the plan was to be submitted to the spirit control of the N. D. C., for final revision before adoption. The committee at once set about their work. The plan was at first read as a whole, and then taken up section by section. Little was found, beyond some few verbal changes, with a few to exactness of meaning, to call for change. The plan seemed to be so entirely in the spirit and purpose of the N. D. C., that the committee came to the conclusion that it was a work of inspiration, and emanated, in all probability, from the central control of the N. D. C. in spirit life.



The plan when completed and adopted, will be published in the July number of SPIRIT VOICES in full, and then put into pamphlet form to be used by messengers to spread the Order far and wide.

For the information of members, and others interested, it may be briefly stated that the principal features of the new development will be as follows:

1st. The N. D. C. will take the form of an Order, with a classified membership of four grades; every member being eligible to each class by qualifying for it. Each class will have its rights, duties and benefits. The benefits will, to a great extent, be different from those common to existing fraternal organizations, while the fees for membership in the first class will be less than half now charged for membership in the N. D. C. In a word, the N. D. C. becomes an open Order or fraternal association, with the element of secrecy left out, but with broader, nobler aims and benefits than have characterized any other so-called fraternity which has yet appeared. Its aim is universal brotherhood in fact, without regard to sex, sect, race or nationality; grounded in universal co-operation, co-operation between man and man, community and community, nation and nation, world with world, under the direction of an Order in the heavens, whereof the N. D. C., is the counterpart and visible manifestation.

JOHN ORVIS.

*Boston, Mass.*

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#### AS THINGS ARE.

How many walk with open hearts  
 Along the paths of daily life,  
 Or note with earnest, pitying eyes,  
 The signs and wrecks of human strife?

Abuse, Abundance, Want and Crime,  
 Walk side by side with Right and Wrong;  
 Gay Fashion whirls in Folly's halls,  
 Intemperance reels in maudlin song.

The man, the woman and the child,  
 Show all conditions of the age,  
 While Vice holds rule where Virtue should,  
 And creed fights creed with tireless rage.

The years have left unfading marks  
 Of progress gained, tho' dear the cost,  
 And blessed the actions of those souls  
 Who thought the world for Heaven well lost.

Reform speaks loud on every hand  
 For Truth to hold its rightful sway,  
 That Justice in the end may meet  
 The needs and questions of the day.

Let those among us called by God  
 To give our all for human cause,  
 Lift up our souls with purpose high,  
 And know no fear, no doubt, no pause.

GEORGIA DAVENPORT STEVENS.



## Editorial Department.

### THE GOSPEL OF PHYSICAL WELL-BEING.

PASSING along the streets of our over-populated cities, the most casual observer must notice the tired and haggard look upon nearly every human face. Emaciated bodies, and pale faces, all speak of hidden germs of disease. Stand by the gate at some large factory, either at noon or night, and watch the tired and half-fed throng of humanity rushing like so many escaped convicts away from the terrible prison in which the better part of their lives is spent. Not for them do the seasons come and go, each bringing its rare beauties, for they are slaves held in subjection by paupers in palaces that "neither toil, nor spin," yet luxuriate upon the fat of the land. The monopolist recognizes no God save the Almighty Dollar; utilizes all his faculties that he may increase his wealth, and eases the feeble cry of his sickly conscience by contributing largely to the support of the Christian gospel. Thus the money power and the church unite for the purpose of keeping the laboring classes in subjection. And there has become an aristocracy in religion. We heard a prominent Unitarian clergyman, in the city of Boston, only a few Sundays ago, uphold the accumulation of enormous wealth like that of a Stewart, Vanderbilt, or a Rothschild. And also express the idea that such accumulation was not contrary to the teachings and preachings of Christianity, and furthermore that such wealth could be obtained honestly. We cannot comprehend how an intelligent man can entertain such a preposterous falsehood for a single moment, and are forced to the conclusion that the preacher's brains were sold for a mess of pottage. In fact, Christianity has had so much business to attend to in the direction of saving souls that it has had very little time to look after man's physical well-being. The pious fraud and cant "transparent grown" must give way to the new gospel that with no uncertain sound proclaims the "Rights of Man." Is he simply a brute created that he must needs labor all his life for his raiment and food? No, a thousand times no! He is a god in embryotic condition. The earth belongs to him, and the riches thereof. Let him arise in the dignity of his own manhood, and demand the rights that belong to him. At present he has neither time for recreation, nor for rest and improvement. Under such conditions the race must necessarily deteriorate. We note the marks of physical degeneracy all about us, and we feel that the time has come when the reformer should cry aloud and spare not. We are too apt to spend our time in dreaming over an imaginary golden age of the past, and sigh for the Utopia of the yet to Be, while this millennium might be a possibility of the present.

But coming to the practical questions at issue, — what are the demands of man's physical well-being? First, an equalization of labor and capital, so that each man and woman shall receive a just remuneration for all labor performed. The present inequality lies at the very root of nearly all the evils of the day. Labor reform means simply this: — Less hours for work in the shop and field, and more time for physical and mental improvement. This means better developed bodies, and consequently larger mental capacities. This can be accomplished when man



becomes more intimately acquainted with nature, and this can be brought about only when he has more time to wander through fields and woods. Then will his life become simpler and more natural; the sweetness and beauty of life depends upon its naturalness. In the rush and hurry of our present artificial life, the mental and physical capacities of man become so thoroughly overtaxed that he resorts to stimulants in order that he may keep the machinery of life in motion. Given more time for rest, recreation and the pursuit of knowledge, we think this evil in a great measure will be obviated. *In knowledge lies man's only hope of salvation.* Much of the misery of to-day is the result of ignorance, and enlightenment will speedily bring about its alleviation. And then labor reform means also better homes, so constructed as to invite health, instead of the miserable tenement houses of our large cities, where the germs of disease are ever lurking. And still further, ever tending toward the physical well-being of man, it demands for the masses more palatable and healthful food, that their bodies may be properly nourished.

First, we should seek to build up a strong and healthful physical body for man. Given this, and a mind illuminated with the knowledge of the nineteenth century, then the vices now so prominent in society would be known no more. But the world must first learn the lesson of self-reliance, and seek to reform the world through human effort, instead of relying upon a mythical Saviour of the long ago and waiting for the interposition of Jehovah. Our duty is plain, and our work lies before us. Then let us not wait for outside help, but rather seek by our own efforts to roll the burden from humanity's shoulders. The future will right all the wrongs of to-day; yet, that the day of righting may not be too far distant in the future, we must be willing workers for the advancement of man. Human are all the instrumentalities in the hand of God that right the wrongs of this world. Then let us sow the seeds of reformation along our pathway, water them with our tears, yea, if needs be, with our heart's blood, working dilligently through those years that we wait for the growing harvest.

### TRIUMPH OF MEDIUMSHIP.

It is not necessary for us, at this late day, to present our readers with an account of the dastardly assault upon one of our best mediums for materialization phenomena, Mr. J. H. Mott, of Kansas City, Mo. The various weekly journals devoted to Spiritualism have published full accounts of the work of these conspirators. These men, if they may be called such, met with the usual fate of would-be expositors of genuine mediumship. *They simply exposed their own stupidity and ignorance, and revealed to the world the genuineness of the manifestations witnessed.* That our remarks may be perfectly intelligible, we quote the following statement from the *Spiritual Offering* founded upon recent disclosures:

"The scheme was the same as tried a few years ago; the moment the face appeared at the aperture, by the use of a squirt gun, analine was to be thrown upon the face of the spirit, or the medium, as they professed to believe. The police, with whom an arrangement was most carefully made, stationed at the foot of the stairs, at a given signal, were to rush in, arrest Mr. Mott, and seize the disguises, false faces, etc., found in the cabinet. Well, the plan was carried out to perfection, everything worked well, the gun was discharged, as believed, directly into the face appearing at the aperture, the signal given, and in rushed the police, forced the door, and instantly seized the person of Mr. Mott; but sad to relate, after the most careful search, nothing was to be found in the cabinet, or secreted upon or about Mr. Mott, only this and nothing more, a spot of analine was dis-



covered upon the side of Mr. Mott's face, next to the spot on the wall opposite the aperture where the full charge had struck the side of the cabinet. During the trial evidence was introduced to show that had the full charge of aniline struck Mr. Mott in the face, it would have completely covered it, and further, by experiments, it was conclusively demonstrated that a person sitting in the chair occupied by Mr. Mott would unavoidably be splattered by it to the full extent that he was."

The arrest and trial of Mr. Mott has provoked a deep and wide interest in Spiritualism. Probably nothing has transpired since the trial of Mumler, the spirit photographer in New York City several years ago, and the notable trial of Mr. and Mrs. James A. Bliss in Philadelphia, that resulted in the triumphant acquittal of all parties charged with fraud, which has added so much to the advancement of Spiritualism. The evidence in the case has been presented in nearly all the secular papers of the country. The testimony of so many able men must lead thousands to investigate the claims of Spiritualism. The Spiritualists of Kansas City, who have not only stood by their medium in his hour of darkest trial, but have aided in his defence, deserve the gratitude and praise of all who bear the name of Spiritualists. We certainly extend to them our warmest congratulations in this their hour of triumph.

Mediumship is a sacred trust, and all who are true to its divine mission will be protected against the designs of wicked men. Our spirit friends never desert us as long as we are worthy of their protection. And the medium who stands firmly at his post of duty always triumphs in the end, even if the whole world has deserted him.

It seems that Judge Clayton, before whom Mr. Mott was tried, could not resist the temptation to discountenance Spiritualism and unsheath the dagger of misrepresentation and stab at mediums and mediumship. We quote the statement and the editorial comments thereon from *The New Thought*.

"The court is not willing to believe that the spirit of loved ones, who have 'crossed the river,' can be recalled to the earth in a materialized form by Mott and or any other human being, aided by a cabinet, a music-box, Christopher Johnannes Von Hivens, a Gen. Bledsoe, a darkened room, a master of ceremonies (as in this case the defendant's wife), and 150 dollars in money. That such nonsense can be believed by sensible men and women is one of the things that can be accounted for by the court according to the views stated by Redfield and the authorities there cited. No miracle of the Old or New Testament was ever performed in the dark? None of the accompaniments of a seance had to be resorted to, to raise the dead, restore sight to the blind, or heal the sick, cure the lame, etc."

"Since a Missouri court is 'not willing to believe that the spirits of the loved ones who have crossed the river can be recalled to the earth,' Spiritualism may as well hang up its fiddle and bow. The *pint* has been decided by this most righteous judge. The spirit of Samuel could recross the river to talk to Saul, and in the night too, albeit, no 'miracle of the Old or New Testament was ever performed in the dark.' The spirits of Moses and Elias could cross the river and talk with Jesus; and John's mother could visit him on the dreary island of Patmos; yet as this court is 'not willing to believe the dead can be called back,' but holds that such belief is 'nonsense' too great to be believed by 'sensible people.' The Bible and Spiritualism will be compelled to surrender to the absurdities of an old foggy court, this court authoratively informs al whom it may concern that 'no miracle of the Old or New Testament was ever performed in the dark.' All this would convince us, if it had not been decided by the court, that no spirit can cross the river, that the veritable spirit of Shakespeare's Dogberry was the controlling influence in that court. Has his honor forgotten that the first miracle in the Bible, the creation of the heavens and the earth, was in the dark. Was it in the light that Pharaoh's linchpins were pulled out? Has the court yet to learn that it was at a dark seance that the ten commandments were spoken? Has his honor never read of the thick cloud that hung over the mountain at the time God communicated through a horn? Does he not know that the miracle of the resurrection of Jesus was performed in the dark. Judge Clayton may pass in Missouri for a good lawyer; but if he would join a well-regulated Bible class it might prevent his making such blunders in the future, when talking about the miracles of the Old and New Testament."

In spite of misrepresentation and slander, mediumship will move on in its quiet way, seeking ever through communion with the the spirit world to convince mankind of immortality. And although obstacles may be thrown across its pathway, victory at last shall be written upon its banner.



## THE WHISKEY EVIL.

WHEN we consider the immense amount of money in the hands of the "whiskey party," and the terrible influence they exert in our government to enact laws to protect their interests in robbing men and women, especially the young, of their brains and intelligence; it seems almost useless for us to raise our voice against this terrible evil—more terrible on account of its prevalence. Think of it, friends: thousands of men and women that would become ornaments in society are daily going down to drunkards' graves on account of a number of inhuman fiends that take advantage of their fellow-men's unnatural craving appetite for that distillation of hell known as whiskey. We feel it our duty to raise our voice, even though it is feeble against this crime. The following letter that needs no comment from us will explain why we are spurred on at this time to combat this demon, drink.

"KANSAS, MAY 5th, 1885.

Dear Bro. Bliss:—Your kind letter dated April 4th duly received. I thank you for your kind sympathy and for the assurance of help you send. Brother, there are times when the way seems *all dark*; times when I feel myself isolated from even those dear loved ones who have passed 'over the river and through the gates,' and it is then that there comes this terrible hated appetite, (craving is a better word perhaps), for the hell broth that has so nearly wrecked my life. Let me tell you my story; it may be that it may serve to warn some other life to avoid the rock of 'moderate drinking.'

Four years ago I had a happy home; wife, and two darling children, one ten, the other eight. I had a shop of my own, location as good as any in the State of Illinois. For years I had not drank one drop of any kind of liquor. We were *all* mediumistic, wife, children and I used to have many pleasant and profitable hours with our dear ones who had passed over. Where now is that happy home? Where now is the wife and those darling little ones? Only my angel friends can tell, and they will not. What has done it? WHISKEY!!!

It has caused me to roam over the face of the earth, from ocean to ocean; east, west, north and south, all are familiar spots to my feet.

There was sent me through the mail on the 12th day of August, 1884, a decree of divorce—no more, no less. Since then I have not lived, I have simply *existed*. No home, no wife, no children, and all gone for the damnable decoction that hell, and hell alone, concocts. There are sometimes gleams of light,—as the sailor sees afar off the lights along the shore he hopes to reach.

"Oh, my brother! I know that until this body is laid away, and I care not how soon, I shall continue to suffer the torture of the deepest hell at times, on account of this appetite.

"I am a sober man, have been for some time, but my life looms up before me in all its blackness to-night, as if to haunt me.

I thank you for your kind words — *they breathe strength*. I shall never give up the struggle, but I feel that I shall never be FREE. May God keep you and yours from any such appetite.

Yours with all the strength I have, \_\_\_\_\_"

To this afflicted brother we would say, that if he never does another good act in mortal life, that his letter has been the means of shaping our course in taking our stand publicly on the side of total abstinence. And we now pledge ourselves to the work of combatting this mighty evil, with all the strength we are possessed of. We say to him, call mightily upon his angel friends for help, for it is "never too late to mend," and while waiting for their help, we advise him to use all the will power God has given him to break this terrible power upon him. We advise him to stand up and do what he can to save his fellows from this terrible condition of intemperance, and as he helps them, he himself will grow stronger in his good determinations to crucify the appetite.

Now, Spiritualists, what is our duty in this glorious reform movement. I feel, first, that we should look about us, and wherever we find people laboring in the cause of temperance, no matter what their religion or station in life may be, we should sustain them by our voices, pens, money and votes, that they may not labor in vain. If you are members of various temperance societies, you should always



insist upon any and every radical measure that may be under consideration, and in no way or manner compromise with the enemy. When the temperance party put a teetotaler in the field, your place is at the polls to sustain that person at all hazards.

We never joined a temperance organization in our life, but we are ready to work in our independent way to "speak a good word" for all.

Our opinion upon this subject is that the blow should be struck at the "root" of the deadly Upas tree, and demand that the importation and distillation of liquors should be regarded as a crime, and those interested in it as outlaws.

We hope our subscribers will feel that our columns are open for their views upon this much needed reform. More anon.

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### ECHOES FROM MT. SUNAPEE.

MONDAY afternoon, May 4th, Dr. H. B. Storer and myself left Boston for Newbury, N. H. The day was almost perfect, and the journey of a hundred miles was an exceedingly pleasant one. At one o'clock we got aboard the cars at the Lowell depot, and were not obliged to change until we reached our destination. After leaving Lowell our line of travel followed closely the winding banks of the Merrimac until we reached Concord, N. H. Then we journeyed for many miles along the course of the Contoocook River, through a most wild and lovely country. Just as we were entering Warner, old Mt. Kearsage looked down upon us from the North. At last we halt at the very foot of old Mt. Sunapee, whose wood-crowned summit rises full 1600 feet above the level of the sea. At its feet lies Lake Sunapee, whose waters are so clear that it looks like a lake of molten silver. At Newbury we were met by Mr. Horatio Hawkins, of Keene, N. H., who in connection with ourself, has become interested in the management of Hotel Sunapee for the present season. Mr. V. C. Brockway, the treasurer of our association, by the way, had met us at Concord, and we all immediately proceeded to his home, where we did ample justice to the bountiful repast prepared by Sister Brockway. After the "inner man" had been refreshed, we laid our plans for the coming morrow, and spent the evening in completing many of the minor details of the coming meeting. And feeling somewhat tired after our journey, we all retired early, and were soon in the land of dreams. Early in the morning, after a substantial breakfast, Mr. Brockway harnessed his horse, and we all took our seats in the carriage and started for the far-famed camp-ground at Blodgett's Landing, nearly four miles distant. Our drive was over the hills on the east shore of the lake, and so near that its waters were in full view nearly all the way. Through magnificent old forests we sped onward, yet we were not unmindful of the beauties all around us. Hemlock, spruce, and fir trees all clothed in garments of living green, typical of immortal life, interspersed with grand old maples just awakening from the long sleep of winter, all united to form scenes indescribably beautiful. Now and then we passed a snow-bank along the roadside, reminding us rather unpleasantly of the long, cold winter just passed. At last we pause before a modest brick house — the home of Mr. Geo. W. Blodgett, the owner of Sunapee Lake Camp-ground. We disembark, and are most cordially received by Mr. Blodgett, and also Mr. and Mrs. Morrill, and Miss Luvkin, who have had sufficient moral courage to remain in that section during the winter. Dr.



Storer suggests that we all walk down through the grove. There we find everything in excellent order. A thorough inspection of the camp-ground showed that the cottages had not been interfered with in any manner. We proceeded to Nenona Lodge, and having the key in our possession, entered and built up a fire, and held our business meeting. As the reader would not be specially interested in the dry details of business, we shall pass over the remaining events during our visit to Newbury, and simply say that on Wednesday we arrived back safely in Boston.

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#### PEBBLES.

The work on the extension to Hotel Sunapee has been commenced.

The lumber has been purchased for the plank walk from the steamboat landing to the speaker's stand.

The floor was already laid for the cottage to be occupied by Dr. Frank C. Pierce, of East Putney, Vt.

Mr. Batchelder had got his lumber in readiness on his lot for building his cottage this spring.

Mrs. Abbott, of Pennacook, will have a large addition put on her cottage.

Many have said that they will build cottages this season.

The new steamer, which is said to be elegant in all its compartments, will probably be ready for business by the middle of June.

Hotel Sunapee will be under the management of Messrs. Hawkins, Blodgett and Fuller. Efficient help will be engaged to manage its different departments, and everything will be done to assure the enjoyment of its guests. Terms \$1.00 per day, including table board and lodging.

The grocery store will be under the management of F. E. Nelson of Newport, N. H.

The stable will be under the charge of G. F. Nelson, of Sutton, N. H.

Every indication for a good time at Sunapee this season, so be sure to come and make a long stop.

If you like fishing come early in the season to try your luck at bass-fishing.

Excursion tickets may be obtained at the Lowell depot during the entire summer months for Newbury and return for \$5.00. During the camp-meeting \$4.25. Camp-meeting will commence July 28th, and close Sept. 2d.

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#### RINDGE CAMP-MEETING.

Before the next number of SPIRIT VOICES reaches our subscribers, the Medium's Camp-meeting of the Two Worlds will be in full blast. It is hoped that every member of the N. D. C. will be present, especially at the conventions to be held July 2d, 3d and 4th. Many may not know how to get to the camp-ground, so we volunteer a little information. From Boston take the 8 A. M. or 3 P. M. train, at the Fitchburg depot. Change cars at Winchendon, stop at East Jaffrey, N. H., and carriages will be provided direct to the ground. *Ask for camp-meeting ticket* to the ground. Caution: "Don't stop at West Rindge. "Come with us, and we will do you good."

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RATES of fare from Boston to the Rindge Camp-meeting and return \$3.00. Ask for camp-meeting tickets. Reduced fare from all connecting stations.



## 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 MAE," Box 433, Dover, N. H.]

### AN ICE PALACE.

In Greenland, the people sometimes live in houses made of ice. Does it not seem strange? But it is true. They have no timber out of which to build, and tents made of animals' skins would be too cold. They pile up great blocks of ice, and cement them by pouring water over them.

These houses are round, and from a hole in the top the smoke ascends, and they put a sheet of clear ice in the wall for a window. In summer, of course, these houses all melt. Then they live in tents made of sealskins. In 1739, the empress of Russia had built a grand palace of ice. It lasted until March, 1740. It was one story, and had three rooms and a great hall. The outside was ornamented with statues carved in ice. The yard was enclosed with an ice balustrade. At the corners were ice pyramids, and between these were cannon carved out of ice, and ice dolphins mounted on pedestals. There was also an ice elephant, with a man upon his back. He had his trunk raised in air, and spouted water out of it in daytime, and burning naphtha at night. The cannon could be loaded with real powder and fired. Lighted up with thousands of torches at night, the palace looked grand indeed, and it was surely a wonderful work. — *Selected.*

### CHARLIE'S FRIGHT.

When Charlie was a very small boy, scarcely large enough to wear pantaloons, and long before the time of "suspensers," his father took him on a visit to grandfather's home on the river-side. One day a neighbor boy, playing along the shore, seized Carlo, the favorite dog, by the nape of the neck, and pitched him into the river. It was an unexpected proceeding to Carlo, and also to little

Charlie, of whom Carlo was very fond; and the sudden plunge of poor Carlo into the water sent Charlie, frightened and crying, to his father's side. It was was a cruel trick to play on Carlo; but, being a good swimmer, and taking it into his head that he had more friends than enemies, after all, he soon came ashore, looking very much distressed at the unaccountable conduct of the boys.

Well, sometimes boys and girls, when in least suspecting mood, by some hard word or unkind act of associate or friend, are suddenly pained and chilled to the heart; and such conduct as that is as cruel as that by which Carlo was hurled headlong into the river. But, like Carlo in the water, every one offended or abused by thoughtless word or act, should make for the shore again. There is no sense in just sinking down, because somebody, out of wantonness or spite, has tossed us into trouble.

Carlo teaches us a lesson. He never resented the insult; but he kept his eyes open, and had his opinion nevertheless.

Y. E.

### WATCH YOUR WORDS.

Keep a watch on your words, my darlings,  
For words are wonderful things;  
They are sweet, like bees' fresh honey —  
Like the bees they have terrible stings:  
They can bless like the warm, glad 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.

*From New Thought.*



## OVERCOMING EVIL WITH GOOD.

"You horrid, hateful girl, I'll never speak to you again as long as I live." These cruel words were uttered by Carrie Sawyer, a handsome little girl, and very prettily dressed, to little Belle Gray, a poor and scantily dressed child, of about the same age as herself. Carrie's usually pretty face was now covered with a frown. The cause of this outbreak was a spelling mach that had been held in school that day. Carrie and Belle had stood the longest, and Carrie had sat down on word Phthisis, and Belle had spelt it right, thus winning the prize, a beautiful book. Carrie had wanted the prize very much, and felt greatly disappointed when she had seen it given to Belle; but she hurt the feelings of little Belle very much by the cruel words that our story opens with.

Belle was very much pleased with her book, for she was very fond of reading; but when she saw how Carrie felt, she took the book, and going up and putting her arms around her neck, said, "Won't you please take the book, Carrie dear? I know you wanted it very much, and I would like to give it to you." Carrie's heart was touched at once, and she saw how unselfish Belle was, so she said, "Oh, Belle, I am so sorry I spoke so to you; won't you please forgive me, and keep the book, for I have a whole library at home, and you have none." Little Belle went home with a glad heart.

When Carrie went home, she told her mother about Belle's unselfishness, and her mother was very much pleased with the account that her daughter gave of her friend. The next Saturday Carrie was allowed to invite Belle to spend the afternoon and take tea with her. As Belle was preparing to go home, after the happy afternoon that she had had, Carrie placed a parcel in Belle's hand which she told her she must not open until she got home. Belle thanked her, and hurried home; and what do you think was in that parcel? Why, two of the prettiest books in Carrie's library. Belle was almost wild with joy, and thus did she *overcome evil with good*.

## 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. DECAPITATIONS.

Behead a ditch and leave a kind of grain; behead again and leave a preposition.

Behead to be soft and leave soil; behead again and leave a conjunction.

Behead a kind of stone and leave tardy; behead again, and leave the past tense of to devour.

## II. NUMERICAL ENIGMA.

I am composed of 19 letters.

My 8, 9, 5 is a solution.

My 1, 7, 6, 14, 19, 11, 12 is gigantic.

My 14, 2, 15, 3 is to bewail.

My 4, 5, 17 is to watch.

My 10, 15, 18, 13 is wise.

My 18, 4, 11 is to obtain.

My 12, 7, 16, 9 is a small animal.

My 19, 3 is a preposition.

My whole is an old and well-known proverb.

## III. DIAMOND.

A consonant; past tense of to consume; a heater; latter part of day; a vowel.

## IV. HOLLOW SQUARE.

Across the top, a tropical fruit.

Across the bottom, to undo.

Right-hand side, relating to birth.

Left-hand side, one who loves.

Answers to the above will be published next month.

Answer to puzzle in May number.

## I. C H E A T

R A

E B

A L

M A I N E

II. Lowell; Galveston; Norfolk; Newport; Hartford; Kingston; Danbury.

## III. J A W

A C E

W E T



## AMONG OUR WORKERS.

We have been kept very busy during the past month. Our lectures have been fully appreciated, and it seems as though we never met with such a cordial reception from the various Spiritualist societies where we have been called to minister in all the years we have been associated with public work. May 3d we lectured at West Duxbury, Mass. Our subjects were, "The Law of Unfoldment," and "Spiritualism a Religion as well as a Science." We have spoken for this society many times during the years that have gone by, and we are always pleased to cement anew the old friendships. May 10th and 17th we lectured for one of our favorite societies at Chelsea, Mass. Our subjects were, "The Scientific Basis of Spiritualism," and "Evolution—the Lesson of the Floral World," suggested by the beautiful bouquet upon the desk. Our lectures gave such general satisfaction there that the officers of the society, and many of the other prominent Spiritualists of this city, expressed themselves as anxious to secure our services for the entire season, commencing early in the fall. If the Spiritualists of Chelsea really desire our services for the time expressed, we shall hold ourselves in readiness for the work. May 24th, we lectured in Brocton, Mass. Dr. C. H. Harding gave some psychometric readings at the close of the lecture. May 31st we lectured in Grand Army Hall, Worcester, Mass. Audiences were very fair. Considerable interest seems to be manifested here, and the society is in a very prosperous condition.

The materializing seances of Mrs. Jas. A. Bliss, 121 West Concord St., have been of a highly interesting character during the past winter. We have attended many of them, therefore speak from personal experience. The cabinet is so situated as to preclude all possibility of aid from confederates. The manifestations have been so varied in character as to make it impossible for any one to entertain for a single moment the idea that they were simply impersonations on the part of the medium. Every facility for investigation has been offered the public, and general satisfaction on the part of sitters has been the result. Mrs. Bliss will visit during the summer months Onset, Rindge, and Sunapee camp-meetings. We bespeak for her a most cordial reception on the part of camp-meeting officials.

Geo. W. Kates, editor of *Light for Thinkers*, is an indefatigable worker for the advancement of Spiritualism. Recent numbers of *Light for Thinkers* show that he is deeply interested in establishing a permanent camp-meeting at Lookout Mountain. This association is at present greatly in need of funds to pay off the purchase note, and also to make the necessary improvement on the grounds. Contributions are solicited from all sections of the country, and may be sent to Mr. Kates at Atlanta, Georgia. Besides editing the above-mentioned weekly paper in a most able manner, Dr. Kates also finds time to lecture, attend to camp-meeting business, manage conventions, etc., and now we find him elaborating plans for a Spiritualist University, and also a Spiritual temple. Our Southern friends have the best wishes and hearty co-operation of SPIRIT VOICES in every movement tending towards the "enlightenment" of the world. May all these worthy projects of Bro. Kates meet with the financial aid they all need to become a success.

Mr. Edgar W. Emerson's engagements are as follows: June 3d, Woonsocket, R. I. The remainder of the month he will take a vacation. He has the following camp-meeting engagements: Neshaminy Falls, Pa., July 19th to 26th inclusive; Lake Pleasant, Mass, Aug. 2d to 10th inclusive; Cassadaga Lake, N. Y., Aug. 18th to Sept. 1st inclusive, and Glenburn, Maine, Sept. 5th and 6th. He will be at Onset Bay during the Fact Convention.

Dr. Geo. S. Bronson will not leave St. Albans, Vt., as stated in our last number. When a part of his goods were loaded into the cars he was taken suddenly very dangerously ill. Although he is now out of danger, and rapidly recovering his health, he will not leave his old home. The doctor is a very honorable man, and deserving of the confidence and patronage of all who are in need of a physician.

The Spiritual Athenaeum Society of West Randolph, Vt., have elected the following board of officers for the ensuing year: Dr. S. N. Gould, President; Mrs. Lizzie Manchester and Mrs. S. N. Gould, Vice Presidents; S. N. Gould, W. P. Flint and A. B. Manchester, Board of Managers; Mrs. S. N. Gould, Secretary. The society have leased Du Bois and Gay's large hall, having a seating



capacity of five hundred, and have commenced the year's work by securing the services of Mrs. F. O. Hyzer, of Baltimore, Md., for five Sundays. She has already commenced her labors, and is meeting with a warm and cordial reception. The board of managers intend to secure only the best talent for the coming year.

A correspondent from Manchester, N. H., informs us that when the meetings of the Pennacook Club closed for the season, May 24th, the two mediums, Mrs. Sullivan and Mrs. Lavoie, who had given their services free during the past winter, were each presented with a \$20 gold piece by the club. This was a complete surprise to these worthy ladies, and we are glad to learn of this little act of kindness and appreciation.

Mrs. Juliette Yeaw, of Leominster, Mass., speaks for the Spiritualist Society of Clinton, Mass., during the month of June.

Don't forget the convention of the N. D. C. at Rindge, N. H., July 2d, 3d and 4th. Able speakers have been engaged for the occasion, Among them may be mentioned the following: Dr. Jas. A. Bliss, Dr. H. B. Storer, Mrs. G. Davenport Stevens, Mrs. Lora S. Craig, and Geo. A. Fuller.

Capt. H. H. Brown, spoke at East Princeton and Leominster, Mass., May 10th; at Weston, Vt., May 13th and 14th; at Bartonville and Bellows Falls, Vt., May 20th, and Reading, Vt., May 24th. Address for engagements at Saratoga, N. Y.

SPIRITUALIST CAMP-MEETING IN CALIFORNIA. — From a circular recently received, we make the following quotation:

"We appeal to the Spiritualists of this coast to come forward and join us in building up an Association worthy of these fruitful shores; one to which we can look with pride and satisfaction. Spiritualism asks no common place in the labors and activities, in the thoughts and aspirations of this earthly life. It opens a boundless field on every question relating to our existence, and speaks in no uncertain tones of the destiny of the race. Spiritualists should be moved by the strongest motives that can stir the human heart, to use and propagate the heaven-sent lessons already given, and open the way for the abundant promises of the future.

"It is our intention to hold a camp-meeting next June (the month of roses), in the beautiful city of San Jose. In order that it may be a grand success, and productive of the greatest good, and the other objects and aims mentioned herein secured, we earnestly solicit your co-operation as individuals and societies. All Spiritualists into whose hands this circular may fall, are invited to notify the president or corresponding secretary of all mistakes in names and localities, or any unwise choice of persons selected for the duties herein assigned them; also to make any suggestions they may deem necessary, and advise us, particularly, of the needs, condition, and progress of Spiritualism in their respective localities.

"We especially desire to be furnished with the names and addresses of one or more prominent and active Spiritualists in every village and hamlet of the Pacific coast. Do not delay, but let us hear *at once* from one and all."

We also append a list of the officers of the above association: H. C. Wilson, president; E. G. Anderson, recording secretary; G. H. Hawes, corresponding secretary, and S. B. Clark, treasurer, all of San Francisco, Cal. We wish this association success, and shall be pleased to chronicle its labors for Spiritualism.

We would call attention to the Belvedere Seminary, Belvedere, Warren Co., New Jersey, under the management of E. L. Bush, Belle Bush, and B. Franklin Clark, M. D. This school is entirely unsectarian, and deserves the patronage of all liberal-minded people. From the circular we quote the following statement:

"Two new departments have been added, legitimately growing out of the other, viz: a Health Department and an Arbitration Bureau, so that invalids may visit this beautiful place and enjoy its scenery and natural advantages for promoting health, at moderate expense for board and medical advice.

"The Arbitration bureau is a step in reform that must become universal in all *Christian* countries, where the *principles* of Christianity are *practiced*, and will take the place of law courts, at a nominal expense, and, it is hoped, will secure more justice to parties in dispute, than can usually be obtained in the courts. Justice is a science as exact as mathematics. All disputed questions, whether between individuals or families, merchants, manufacturers, corporations, states or nations, should be referred to the science of justice by arbitration, thereby avoiding delay by expensive and vexatious law-suits, and cruel and expensive wars.

"The writer knows of cases that have been in the courts scores of years, that could have been arbitrated in as many days or weeks, at a great saving of time, expense and angry feelings, so detrimental to the health and prosperity of the contestants."

P. C. Mills has removed to Sargent, Custer Co., Nebraska, and is ready for engagements in that



section of the country. He is worthy of all confidence, and we trust he will meet with a cordial reception wherever he may be called upon to labor.

ANNUAL MASS CONVENTION. — The friends of Spiritualism will hold their eleventh anniversary of the dedication of Eureka Hall at the Wilder House, Plymouth, Vt., June 12th, 13th and 14th. The following speakers have been engaged: Joseph D. Stiles, Weymouth, Mass.; Geo. A. Fuller, Dover, Mass.; A. E. Stanley, Leicester, Vt.; Mrs. S. A. Wiley, of Rockingham, Vt.; Mrs. Fannie Davis Smith, of Brandon, Vt.; Mrs. L. S. Manchester, of West Randolph, Vt.; Mrs. Emma Paul, of Morrisville, Vt., and Mrs. Abbie W. Crossett, of Duxbury, Vt. Good music will be furnished. The railroads will extend their usual courtesies. Board at the Wilder House \$1.00 per day. A cordial invitation is extended to all. Committee of arrangements: Harvey Howes, D. P. Wilder, A. F. Hubbard, H. H. Spaulding, and Dr. E. A. Smith.

PENNACOOK CLUB, MANCHESTER, N. H. — THE CLOSING MEETING OF THE SEASON.

*(We quote the report from the Manchester Mirror and American.)*

THE last public lecture, under the auspices of Pennacook Club of Spiritualists, during the present season, was given at Knights of Honor Hall last evening. Nearly every seat was occupied, and the speaker, Dr. F. L. H. Willis, of Boston, was listened to with marked interest and attention. George F. Rumrill presided, and previous to introducing Dr. Willis, he said that he desired to tender the thanks of the Pennacook Club and of the Spiritualists of Manchester to the *Mirror*, for the very fair, impartial and complete manner in which many of the meetings and circles of the past season have been reported in its columns. Dr. Willis said in the beginning that he was to speak upon matters of personal belief, for which no one but himself was responsible. He then attempted to draw a parallel between the teachings of Jesus Christ, and proceeded to demonstrate the contrast between Modern Spiritualism and Modern Christianity. "Heretofore," he said, "we have allowed priests and theologians to do too much of our thinking for us. It is to recall us to a realization of our stupendous personal responsibility that Spiritualism has been formulated. You must trust to yourselves, to your own fidelity, and to God, who never leads you into temptation without providing a means of escape; and to proofs which are known by their fruits. The gospel of Jesus Christ all the way through was nothing but pure Spiritualism. It was not Christianity in the modern sense, neither was it made up of doctrines and dogmas. Spiritualism is a religion if it is anything. A true Spiritualist is one who follows his reason and intuition. Jesus Christ did this. A true Spiritualist is individual, originating, thinking and acting for himself. The modern Spiritualist is doing the same work to-day that Jesus Christ did in his day. I believe in God, I believe in spirit, matter, and I believe in immortality or eternal existence. I believe that God is all good and all powerful, and I believe in the immortality of the human soul."

Following the lecture proper, which occupied upwards of an hour's time, the speaker passed into a trance state, and was controlled by a spirit which announced itself as that of Lorenzo Dow, a famous Methodist preacher and circuit rider in the south-west many years ago. After detailing the stages of conviction which he had gone through since passing to the other side, he closed by reciting a number of stanzas of impromptu verse.

Edgar W. Emerson then spoke briefly, saying that since he had become endowed with mediumistic powers, it had always been his highest aspiration to have the angels use him just as they might see fit. He then passed into the trance state, and was controlled by the spirit of Little Sunbeam, who announced through him the names and descriptions of the spirits present who wished to be made known to friends, and bore messages for many of them. The first spirit announced was that of an elderly man, who died a number of years ago. Following this a lady present was informed that the spirits of her two daughters were present, accompanied by the spirits of a man and two women whom she had known in the earth life. Another lady present was then informed that her daughter and her brother were present in spirit form. Another lady was then greeted by the spirits of her two sisters. A gentleman present then received the spirits of a wife, a son and a friend, while another received those of a wife and a child. The next spirit to make itself manifest was that of a young lady who, before passing away, was a scoffer and an unbeliever, but took the occasion to assure a friend present that she was now fully convinced of the truth of Spiritualism. One young man present had eleven spirits attracted about him at one time, including a brother, a sister, and other relatives and friends. The adopted daughter of a lady present appeared with tidings of comfort for her kind foster parent. The spirit of a young man who died quite recently requested that his mother and sister be informed that he had found the father, and that there were as many of the family upon that side of life as upon this. Nearly all of the spirits that made themselves manifest were very readily recognized by those among the audience who had known them before they passed to spirit life.

We have received the second number of SPIRIT VOICES, a new spiritual monthly published by the National Developing Circle, of Boston, Mass., U. S. A. Mr. George A. Fuller, the well-known lecturer, is the editor, Mrs. G. Davenport Stevens, the historian of the circle, the assistant editor, and James A. Bliss, the developing medium, business manager. This publication has every prospect of success. — (*La Lumiere*, 75 Boulevard, Montmorency, Paris.)



## OUR LETTER-BOX.

MAINE. — *Rockland*. — Dr. H. P. Fairfield writes as follows: "God bless you, and all others associated with you in publishing SPIRIT VOICES. I have received every number from its first issue, and I must assure you that it is a most welcome and timely addition to the philosophical and educational literature of Spiritualism. Its aim — the development and perfection of mediumship — is a most worthy one, and I assure you that I shall work most heartily for its success."

MASSACHUSETTS. — *Jeffersonville*. — Mr. Gates Chapman writes as follows: "Spiritualism is a theme upon which I love to dwell. It is the 'one thing needful, and altogether lovely,' and to be a medium in spirit and in truth is to live near, yea, very near to God. I know that great responsibilities rest upon a medium, and yet do I most earnestly desire to become one, but have made no perceptible progress in that direction as yet. Enclosed is \$1.00 for two months membership in the N. D. C., hoping that I may receive great benefit from the circle; that I may help to 'enlighten the world.' I am seeking light, and as fast as I find or receive it, I am willing to impart it to others."

Boston, 82 Montgomery St. — Dr. J. V. Mansfield writes: "I am in receipt of your monthly SPIRIT VOICES. So replete is it with interesting reading matter, I opine for it a demand that must far exceed your most sanguine expectations."

Needham. — Mrs. J. F. Edwards, one of our best clairvoyant physicians writes: "I like the magazine very much indeed. *The Annals of the Taskans* is worth the price of the whole, to say nothing of *Ancient Spiritualism*, the reports of lectures, editorials, etc. In fact, it is full of good things. I hope you will be sustained in this good work, and prospered in every enterprise for the benefit of humanity."

NEW HAMPSHIRE. — *Manchester*. — Geo. F. Rumrill writes as follows: "Friend George: I received the May number of SPIRIT VOICES to-day, and am very much pleased with it, and hope that it may be blessed with a large circulation, and shall send out my best influence for it. Spiritualism is gaining in public favor in this place slowly but surely. There have been many circles here this past winter, and the 'Pennacook club' have held a public circle every Sunday evening for six months, with Mrs. Sullivan and Mrs. Lavoie for mediums, with occasionally a visiting medium who have let their spirit controls talk to us. We have had an average attendance of forty, and could have had more if our 'upper chamber' or circle room had been larger. The club have also had public lectures once a month, with Geo. A. Fuller, Mrs. M. S. Wood, Capt. H. H. Brown, Dr. F. L. H. Willis and Edgar W. Emerson for speakers; all of whom have had good audiences, and have given good satisfaction; and the club thank them heartily for their coming there; and I wish to express my personal thanks for the same. The secular papers have given fair and impartial reports of our circles and meetings, which have been a great help in spreading 'the glad tidings of great joy,' that 'man does not die.' They have never reported Spiritualists' work before to any extent, and this past winter they have done the same by Spiritualists as other societies, and I hope they will be able to see wherein the spirit friends have paid them fourfold, as they always do if possible with conditions given them. The Indian spirits have been doing good work; they told us through our mediums if we would hold the circles they would surely help us make a success of them, and they have done so. They have brought many spirits there, both friends and strangers for help, which we have given as well as we could and are feeling well paid by knowing, we have helped those in spirit life who needed our help. And, they in turn, will help us or some one else. Our circle was formed with the intention of helping on both sides of life, the mortal and immortal. We have had with us the for two last meetings two more mediums, Mrs. Wilson, who has worked for the cause many years, and Mr. Emery Amsden, a young man, who is new in the work, and is a strong medium for one so lately developed. I think he is destined to do much work and good for the cause. We had only one thing to mar our winter's enjoyment, and that is the transition of our Sister Lamson. We know and understand that she will ever be ready and willing to work for us from that side of life but we are selfish, and wish she could have kept her physical form and stayed with us a while longer. She is missed by very many friends, and it has been said many times, 'I don't know who can fill her place,' but we hear from her that she is going to 'do something' when she is stronger. We are waiting patiently for her to be able to manifest as she wants to. But I am making this letter too long, and will close by wishing you and your partners in the SPIRIT VOICES all success possible."

TENNESSEE. — *Memphis*. — Rev. Samuel Watson writes: "I have read with much pleasure and interest your editorial in the March number of SPIRIT VOICES, entitled, 'What is a Religious Basis?' I expect to come east this summer, and will be at several camp-meetings, at some of which I hope to meet you. I feel assured that we must have a religious basis to our organization, to accomplish what the spirit-world desires us to do."



## 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.]

NEW BOSTON, N. H., April 6th, 1885.

On the 3d inst. I received the pamphlet "How to Become a Medium." While in Manchester, I also received other important matter connected with this grand and glorious work, desiring me to do all in my power to advance it. Indeed, with all my soul, I will continue to sow the seed as I have in the past, by the wayside, among thorns and thistles. My faith has been the only sustaining power near me when the loss of my children, friends and property bowed me with affliction. My beautiful "angel band" comfort and encourage me onward and upward. I have a desire to spend the remainder of my life here in opening the eyes of the ignorant. This is why I have appealed to you to assist me in my powers, so long buried in silence, owing to material affairs and operations. I was a healing and developing medium. I am hoping through your influence to be able to renew my work which the spirits long ago requested me to do; but my conditions were such at the time I could not. While in Manchester I attended the circle; there was great interest, so much so, there was not room for all to enter. I hope to go to Rindge camp-meeting in June. Enclosed please find money for eight weeks' membership in the N. D. C., one subscription for SPIRIT VOICES, and the remainder for Developing Paper. I hope Blackfoot will do me great good with the influence of others. May God bless and sustain you in health, strength and prosperity, is my sincere wish.

MRS. L. P. D.

WORCESTER, MASS., May 25th, 1885.

Have been a member of the N. D. C. nearly two months. Our circle is small, consisting of my husband, my daughter, and myself. There has been but one control; he gives the initials of his name, as G. Z. V., and says he was a music teacher in Boston. He is very comical indeed, and inclined to make a great deal of noise with the table. He manages to make it drum on the floor, keeping excellent time the while. He goes from one room to another, taking the table with him, and stops in front of whatever he wants. We have had good tests from him in the way of names of our spirit friends; he gave us eight one evening. He has talked more the last three sittings, and plays tune after tune on the table. This control is with us a great deal, and frequently tells us of matters we have talked about. The sittings have been satisfactory for the most part.

MRS. J. W. W.

CLAREMONT, N. H., April 27th, 1885.

Think I have been more strongly influenced since joining the N. D. C.. My control has several times given the names, Silverfoot and Silverthorn, and declared their presence. I have great faith in the N. D. C. as a help in the development of mediumship, and hope it will assist humanity to a clearer knowledge of the spirit-world. Wishing you all speed in your generous and noble work for humanity through the N. D. C., I remain a true believer in this work.

MRS. E. L. R.

## MY SPIRIT GUIDE.

When the evening shadows gather  
And from daily toil I'm free,  
Then from out the growing darkness  
My beloved comes to me.

Comes and folds his arms around me,  
Draws my head upon his breast,  
Whispers words of love and blessings,  
Gives my weary spirit rest.

Tells me to forget my sorrows,  
Says I soon shall walk with him  
On the banks beyond the river,  
Free from earthly taint and sin.

Oh, how sweet to feel his presence!  
And his love so true and strong,  
Mine alone, and mine forever,  
And I feel 'twill not be long.

I shall leave this restless earth-life  
With my guide to go away,



Where our joys are never blighted,  
 And the spirit loves to stay.  
 Yet to bless the loved and helpless  
 With a mother's tender care,  
 Must I work a time in patience,  
 Teaching souls their loads to bear.  
 Filled with faith I'll still press onward,  
 Leaning on my spirit guide,  
 To the end he'll still be with me,  
 When I meet the chilling tide.  
 Then we'll rest and love forever,  
 With a love that knows no blight,  
 Hand in hand we'll walk together,  
 O'er the golden hills of light.

J. E. S.

WALKER, Mo., May 12th, 1885.

I cannot express sufficient thanks to Mrs. Stevens for her kind letter. I am pursuing my investigations under *difficulties*; no one within my knowledge had ever heard of Spiritualism, save to condemn without a moment's hesitation. My neighbors are *Orthodox*, but some of them are charitable enough to say that they believe I am *sincere* in what I state concerning Spiritualism, but in which I must be terribly mistaken. I cannot hold a circle at home, so invited eight friends who believe I am *truthful* to meet me at a neighbor's house. All of them now *believe* and *know* the *Truth*. In a former report, I only spoke of my circle; I did not mention other experience. I was controlled (as I think), to go fourteen miles to a relative, to whom I had talked about Spiritualism a month previous. We had a sitting, (nine present), and I was soon convinced that three were clairvoyants; in less than twenty minutes one was talking, and continued for two hours. The next evening another lady became entranced and talked over an hour. The third evening, three persons were entranced at one time. Numbers of our relations made themselves known. Since then a number of the party has been entranced.

Yours for the Truth,

JAS. W. ADAMS.

(This gentleman has but recently come into a knowledge of Spiritualism and mediumship. By the honest statement of his experience, he has given light and aid to others for which spirits bless him.

Historian, N. D. C.)

The clock had struck twelve when I closed my accounts,  
 And I laid down in peace to get rest,  
 With an earnest desire, that, 'ere long, I might have  
 A genuine, spiritual test.

When immediately did a phenonenon appear  
 In that still silent hour of the night.  
 Astonished, I looked to see whence it came,  
 That beautiful, luminous light.

There out in a corner, three feet from the wall,  
 Like a silvery moon, it did shine;  
 Though of minature size, no less to me real,  
 That mysterious visitor of mine.

In a minute of time, it gently did glide  
 Direct in an opposite way;  
 Then slowly ascended and floated around,  
 As if seeking a spot where to stay.

Very soon it descended, returned to the same place,  
 And assumed its original size;  
 And so brilliantly shone there, straight on my face,  
 That it gave me a happy surprise.

It rested, and then I watched for its course;  
 When in a few moments I saw  
 This beautiful light again on its track,  
 Giving proof of God's wondrous law.

It took the same path, so sure and so slow,  
 Where it glided as it had done before;  
 Then gently ascended and descended again,  
 And stopped several feet from the floor.

It took a position directly in front;  
 From myself, it was not very far.



There I thanked our good Father for giving to me,  
This beautiful, this brilliant star.

For as such it became, and appeared to me.  
Its location was fixed, I could see;  
And when a half hour had passed, there it stood,  
To protect and watch over me.

Sleep fell upon me till morning had dawned,  
And my guard was this angel of love;  
Bringing joy to my soul, and helping me on  
To receive divine strength from above.

For three evenings again, when alone in my room,  
This faithful night-watcher returned;  
Repeating a work, and a purpose I'll know,  
When the lesson it teaches I've learned.

With honest endeavor, conditions I'll seek  
To help on this work of progression,  
For developing powers which may prove that I have  
Clairvoyance in my possession.

N. HOWE.

OWING to the great press of business upon our publisher, he is unable to give the usual monthly report of receipts and expenditures for the month of May in this number of the magazine. He is very busy preparing the Temple at Rindge Camp-meeting grounds for the coming N. D. C. Conventions, and will be obliged to defer answering many important letters until he gets more leisure time. *All correspondents will receive answers to their letters, but some may be a little delayed.* Don't forget us at the Camp-meetings. Do all you can to get members to join the N. D. C. and subscribe for SPIRIT VOICES.

### PROOF POSITIVE.

*To the Editor of Spirit Voices:*—Within the past six months I have attended upwards of fifty seances given by Mrs. Nellie E. Whitney, at 123 West Concord St., Boston. I think a brief account of my experience will be interesting to your readers. Rosa T. Amedy, a well-known public speaker, was the first to appear to me. Her face, form, hair and complexion were all perfect, and also very unlike the medium. She was also recognized by other parties in the circle, who knew her well. She spoke her name, and spoke of personal matters that the medium could not have known.

Sarah A. Southworth, a writer and medium, also materialized and conversed with me and others; her features and manner as like herself as when in her earthly form. She was also recognized by other parties present, and conversed with them. Many relatives and friends came to me which I fully recognized. I have witnessed twenty recognitions at one seance, and the greater number of them recognized by strangers to the medium. Spirits would often dematerialize in front of the cabinet while holding the hands of their friends.

At her light "occult" seances I have received messages from my husband in his own hand-writing, I have placed in the cabinet written questions, after the medium was seated, and they were correctly answered, and full names signed by spirit friends which the medium could not have known. Have witnessed water turned into wine, materialized hands, and other phenomena take place, while the medium was sitting under strict test condition. Mrs. Nellie E. Whitney is a medium of remarkable power, and is also a most estimable lady. Yours for truth, MRS. SARAH S. HINE.

*Boston, May 19th, 1885.*

[We wish our readers would send us accounts of well-attested phenomena, for we are always glad to publish them.—Editor SPIRIT VOICES.]

W. J. COLVILLE desires to inform the public that he can be engaged to deliver his much admired lectures on "Ancient and Modern Egypt," "Astronomy," and many other popular and interesting topics, anywhere within reach of Boston, on Tuesday or Thursday evenings, and on other occasions. Courses of such lectures by special arrangement illustrated with numerous magnificent dissolving views. For all particulars write to him without delay, at 304 Shawmut Ave., Boston.

W. J. COLVILLE is now the proprietor of a commodious and most eligible hall in Odd Fellows' building, adjoining Berkeley Hall, which he is prepared to let for lectures and first-class entertainments to eligible persons at very moderate terms. Special arrangements and reduced rates for the summer. Address W. J. Colville, 304 Shawmut Ave.



## BERKELEY HALL MEETINGS.

THE public meetings in Berkeley Hall have been remarkably well attended throughout the entire season, which we suppose is now rapidly drawing to a close. W. J. Colville has lectured regularly every Sunday morning and evening except during his absence in New York, when the platform was occupied by Capt. H. H. Brown, whose able and instructive lectures gave much satisfaction to the intelligent and appreciative audiences by whom he was greeted. W. J. Colville's lectures have been frequently reported both in abstract and verbatim; so our readers, and the perusers of the *Banner of Light*, and other Spiritualistic journals, have already been favored with many excerpts from the voluminous information delivered to the public through his mediumship. It is gratifying to learn that the interest in these able teachings is constantly on the increase, many strangers being present at almost every meeting, almost all of whom are recognized again and again in the audiences. We understand that the Berkeley Hall society is financially as well as spiritually prosperous, and that the hall has been leased for another season, — services to be resumed after the vacation, on the first Sunday in October next, with W. J. Colville as regular speaker. The music has always been finely rendered. Mr. Rudolph King, the talented organist, has greatly charmed the congregation and visitors with his able performances, while Madame Fries. H. Bishop, the soprano singer, has few equals in her profession. Mrs. Wilder, Mrs. Hanaford, and many others, have contributed their talent from time to time, rendering valuable and delightful assistance; while on special occasions Mr. Joseph Fennelly, violinist, and Mr. Chas. Pease, cornetist, have accompanied the organ and singers, and also rendered beautiful solos on their respective instruments. The average attendance on Sundays has been between three hundred and four hundred, both morning and evening. On very wet or stormy days the numbers have been less, and on special occasions much larger. The lectures on Egypt, four of which have appeared in SPIRIT VOICES, crowded the hall almost to inconvenience. In addition to the Sunday services, a great many very interesting and important meetings have been and still are held during the week. On Friday evenings the spacious hall has been thronged with delighted auditors and spectators, on which occasions W. J. Colville has illustrated his lectures on Ancient and Modern Egypt, Astronomy, and other popular and enticing subjects, with a large number of beautifully colored views, exhibited by means of a fine stereopticon, for many years the property of Dr. and Mrs. Britten.

Our readers will bear in mind that the Berkeley Hall meetings are held every Sunday at 10.30 A.M., and 7.30 P.M., and on Friday evenings at 7.45. Voluntary collections on Sundays, and a small admission fee on Fridays, are the means employed to defray expenses, which of course are large. During the winter and early spring the Ladies' Benevolent Union has met every Monday at 30 Worcester Square. Its sessions have been held from 2.30 till 6, when the ladies have partaken of refreshments, after which W. J. Colville has held his public weekly reception, during which the answers to an immense variety of questions, and the impromptu poems delivered through his mediumship, have been a great attraction. The Ladies' Benevolent Union has been the means of raising several hundred dollars for the deserving poor, all of which amount has been judiciously expended; and had there been thousands of dollars at disposal, the claims presented by the needy could scarcely have all been met. Wednesday evening entertainments have proved peculiarly enjoyable. Only ten cents has been asked at the door, but the rich and varied programme of music and recitations, with short address and poem, have been pronounced by many a source of delectation rarely surpassed at very high-priced entertainments. W. J. Colville has lectured on these occasions on music, art, geology, etc., etc. Music has been furnished by all the artists whose names we have already mentioned, and many others. The recitations of Miss Emma Greenleaf, Mr. Edward Maynard, Mrs. Poem Stickney, and last, but certainly not least, Mrs. Helen Stuart Richings, have received, as they well deserve, enthusiastic encores, while the vocalists have all done so well and been so kind and generous that we dare not single out any for especial praise. On Fridays, at 3 P. M., W. J. Colville has given practical talks and answered questions on health, healing and development, and spiritual gifts. Mr. and Mrs. Foss, the proprietors of the house, have done all in their power to add to the efficiency of the work there, and it is with feelings of regret that the parlors were vacated on the evening of May 31st; but in order to more adequately accommodate the public, some friends of W. J. Colville have generously assisted him to hire a large hall in Odd Fellows' Building. This light, airy, well-ventilated room comfortably



seats from 150 to 200 persons, and here it is that the Monday, Wednesday and Friday evening meetings are regularly held. The lease of this hall extends till June 1st, 1886. We understand it is available for various purposes, meeting the approval of the society. We hope these new quarters, being larger and far more central than the parlors of 30 Worcester Square, may attract still larger gatherings than those which have been drawn to those pleasant apartments just vacated. In closing these items concerning the Berkeley Hall Society, which a special correspondent has forwarded to us, we may add that our informant tells us that W. J. Colville, in addition to his work in Boston, has constantly lectured elsewhere, and taken part in numerous entertainments, many of which were for charitable objects; besides this he has ministered at nearly one hundred funerals, in and out of the city, since October last.

### "IMPENDING CONFLICT IN AMERICA."

The article below, containing most startling prophecies, we clip from a recent number of the *Religio-Philosophical Journal* of Chicago, and would commend its careful perusal by all our readers, as the signs of the time would imply that the prophecies are about to be fulfilled :

To the Editor of the *Religio-Philosophical Journal* :

In the winter of 1878-9, Abram James was stopping with me in Cleveland, O. Among the incidents of his visit, were a number of communications pertaining to a "continent" that once existed in the Indian Ocean, and three messages relating to impending events in America. The last of these, given December 25th, 1878, I herewith send for publications in the *Journal*. I reported these messages, which were given in trance utterances through the lips of Mr. James. Considering the aggregate of probabilities, I am inclined to locate the major portion of the events to which this message refers, between the years 1892 and 1900. The following is the message :

Turlock, Cal.

E. WHIPPLE.

#### MESSAGE GIVEN THROUGH THE MEDIUMSHIP OF ABRAM JAMES.

I behold three clouds or forms of conflict impending over this country.

1. A contention between factions — financial, industrial, political, etc.; commencing in township feuds in the south, and in financial troubles in the eastern cities. The people are not allied by bonds of friendly relationship, so they contend like savage beasts, the strong tearing asunder the weak. These contending forces see the higher powers in the air, but they are too much puffed up with vanity and self conceit to heed them.

2. I behold the Catholic forces simultaneously rising all over the land — a rolling, raging power like the behemoth of the past; and it seems to crush everything beneath its mighty feet. For a short time it moves on without opposition. It seems to absorb all things; to draw within its rapacious maw all other forces, all other social and religious powers; and like the anaconda after he has devoured the ox, it is satiated with its conquest, and lies dormant, drunk with victory, feeling it hath gained all. It sees not the working of the powers above.

Now I behold from all parts of the upper air, bright, thread-like lights flashing down all over the land, and attaching to the brain of human beings, and from which results a quickening into new life and power, and a response of holy aspiration. Those threads of light become a great cable, and the persons with whom the attachments are made are drawn away, one by one, from among the multitude. I see also from the eastern sky, legion upon legion of bright beings approaching, dark clouds, representing the contending factions and the Catholic power, pass away.

3. And now as I look, I behold another cloud, darker than the others, spreading over the earth's surface. Beneath and within that pall-cloud I see great commotions, wailing and lamentation. I behold disease and death in many forms. Pestilence with gigantic tread, moves on. There is woe; there are wailing cries. The aged and the young alike fall beneath the iron hand. The robust forms who thought themselves secure, they, too, will fall. Out of the many, but few may remain.

I see the land overspread by blight and mildew. The hand of the husbandman becomes palsied. The fields refuse to bring forth. The kine in the pasture are dried up, and give no more milk to sustain the little ones. The flesh thereof becomes diseased, and the animals perish with sickness.

Upon the mountains I see great snow storms, in magnitude unheard of before. In the spring-time, the sudden melting of the snows are converted into a mighty rushing of waters, and great devastation by floods. I see mighty hurricanes moving from the west and northwest, uprooting forests, devastating plantations, and destroying towns in their path. I see what is left of many large cities in flames — a fire of purification, purging, cleansing, and making clean all that was putrid. Moving westward, above all the forces hitherto noticed, to make their attachments to the western lands. They distribute their potencies down through all the forces nearer the earth-plane.

I see now again, those higher powers descending to earth, and as they descend the gloom and pall of darkness are dissipated. The skies are lighted up, and the orb of day that seemed veiled from mortal sight once more sheds its radiance over the world. Gentle rains fall upon the lands.



New life and vitality spring forth. A calm loveliness reposes on the face of nature, while the greatly decimated population seems to move in new channels of fraternity and brotherhood—for the common sorrow has purged much of the selfishness that existed in the human heart. The old has passed away, and the new is fast approaching.

Those legions of power from the far east are now near the earth's forces with their might of strength. They clasp hands with the sensitized individuals in the form, giving them a portion of their own nature, inspiring them with their wisdom, overshadowing them with their love, thus preparing them for the grand work of rebuilding in accordance with the laws of the governmental, of the higher harmonial and universal.

### A STRAW SELECTED BY THE "WIDOW'S SON"

*Against Roman Catholics. Trying to Make an Ado Over the Church's Washington Enterprises.*

NEW YORK, May 31st, 1885. New activity is discernible in Know-nothingism; or, rather, among the zealous anti-Roman Catholics. The organization known as the American Protestant League, long dormant, is now in a state of something like agitation. It is understood that Miss Catharine Wolff, the wealthiest maiden lady in America, has contributed a fund for the cause, in which she has long taken a deep interest. However, she declines to give either a denial or corroboration of the assertion. At all events, the society is preparing for an effort to arouse religious feeling against the Roman Catholic Church. Freshly written tracts are to be issued by the million, and a plan for a newspaper organ of the movement has been perfected. The promoters declare that \$100,000 are already at their command, and they are confident that, before that sum is exhausted, the old-time acrimony will have been more than revived. The point of especial insistence will be that the Catholics, under direct orders from Rome, and immediately directed by Cardinal McCloskey, have gone very far in a systematic effort to capture Washington as a centre of political influence. The evidences to be cited in support of that view are the immense acquirement of property by the church in the District of Columbia. Sites for schools, convents, colleges, churches and asylums, have been purchased there greatly in advance of actual needs; and now sixty-five acres of ground have been bought for the projected seminary, to found which a Catholic lady recently gave \$300,000 as a beginning. This institution is to be under the management of the Jesuits. The active controller of all these concerns, however, is the archbishop of Baltimore, in whose diocese the capital is situated, and who is to-day the heaviest individual owner of real estate in Washington. In all this, the American Protestant League sees a determination on the part of the Catholics to make Washington their potent American centre.

Cardinal McCloskey is very feeble, and if he is able to take a directing part in such a scheme, it would surprise those who know his physical and mental condition. He lives secluded in his official residence—a beautiful marble structure adjoining St. Patrick's cathedral on Fifth Avenue. He has taken no share in public services since the imposing ceremonies with which his red hat of the cardinalship was received. He has a numerous household of priests, and his niece, the wife of John Kelly, Tammany's leader, is a favorite and informal visitor; but to the outside world his presence is as impenetrable as that of the pope himself. His secretary is Father Farrelly, who says of the new anti-Catholic movement: 'His eminence has been for some time aware of it. He regards it as a harmless outcropping of the old, narrow, prejudice. It will amount to nothing. As to our movements in Washington, they show for themselves. They are charitable, educational, spiritual—such as the growth of our church interests demands. Possibly they are more comprehensive than are absolutely required at present, but we shall grow up to them speedily. I have not a word to say of the policy of my superiors, special or general, except, that, of course, it is carefully calculated for the good of the church.'—*Special Dispatch to the Herald.*

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY."

MAN cannot but continue to develop, to grow, and to ripen, in the next world, as he did in this; his destiny and his nature are alike incompatible with sudden transitions, and with absolute rest. The soul must become purer and more useful; its organs more subtle and more powerful, and it is of this life of graded improvement and purification that we may occasionally obtain glimpses by that communion which no doubt still exists between earth-bound souls, and souls freed from such bondage.

M. SCHELE DE VERE.



### "CHRISTIAN SCIENCE."

There is in Boston what I think may properly be termed the mind-cure epidemic. It has come up in the last few years, has taken quite extensive hold upon the popular mind, and is being vigorously taught and practiced as a science. There are large numbers of men and women who have learned, as they claim, the science, who are healing diseased people, as they claim, and who call themselves doctors. They have offices, and go to patients as do other physicians. Very many people, and those who do not seem like fanatics, assert that they have been cured of various maladies by these new practitioners. The doctors of this pathology whom I have met seem to be honest and pure-minded people. I have examined the books which describe the principles of the science, and for several months have had facilities to converse with some of the leaders. In this letter I shall confine myself to the branch of the mind-cure known as "Christian Science," under the direction of Dr. Mary Baker G. Eddy, who is at the head of a "metaphysical college," and also at the head of a church which worships in Hawthorne Hall, where an orderly and intelligent congregation gathers on Sunday. Mrs. Eddy has been a member of an orthodox church, and, so far as I know, bears a good character. She claims to have cured herself after many other physicians had abandoned her case, and in this way came to the knowledge, not only of her power to heal instantaneously, but to the revelation of the only true method of healing. As president of the college she teaches the science to classes in twelve lectures. What are the principles of her science? She throws herself back of matter upon God, who "is Spirit, and Spirit is Principle; and Principle is Life, Truth and Love, the only substance and intelligence, the soul of the universe and of man." She denies the personality of God, for the Infinite cannot be limited. She denies the personality of man, for there is but "one Mind." She denies the "reality" of matter, for there can be but "one" real, and as God is real, matter cannot be. Sin and sickness are not real; the "mortal mind" suppose them to be real. To be healed, one needs to know that "Spirit is supreme." It is not an act of faith or belief, but of "understanding." Her critics have denounced her as a pantheist, a Berkeleyan philosopher, a "theosophist from beneath," a Spiritualist, a mesmerist, all of which she indignantly repudiates as misrepresentations. In answer to an inquiry, she wrote: "I am the only anti-pantheist, for I see that Spirit, God, is not in his reflection, any more than the sun is in the light that comes to this earth through reflection. God is One and All. Can you understand this? No; and no one can fully until I educate the spiritual sense to perceive the substance of spirit, and the substanceless of matter." Now it seems to me easy enough to refute the "science" and reasoning of Mrs. Eddy as unscientific and absurd; but there are phenomena to be accounted for. Dr. A. J. Gordon expresses the opinion that there are cases of healing done by these practitioners. I recognize an influence that is quite extensively felt. I do not say that it is healing. But the real *ictus* of the movement, I believe, is in this: the recognition of "God, Spirit, as omnipotent and omnipresent," with an intensity that is oblivious to matter, sickness and death. Whatever power there is in the "cure" is exerted on the spiritual nature. Thousands of people have imaginary diseases. Others are victims of chronic ailments. Some are disconsolate and dyspeptic. The community is full of people who have physical aches and heart-aches. Then there has been such a rush to materialism that there are cases of sudden and extreme reaction clean over upon the absolutely spiritual side of things and of life. So people come to the "Christian Scientists." By a bound they are out of "mortal mind" into "God, Spirit." They feel soothed, healed. They claim to rest in Jesus, who was the Great Healer. Mrs. Eddy claims that His healing is for the body, as for the soul. We recognize the power of mind over body. There are now conjunctions of circumstances which make this special manifestation epidemic. This peculiar manifestation of "Christian Science" will have its short day, as did Brook Farm. It will spend itself and pass away. The "metaphysical college" is founded on a person more than on principle. The secret of the power is in Mrs. Eddy's personalism, confidence in her. Erratic though it is, it is potent personalism, and there is a good deal of it in the air. — *Boston Letter to Christian Union.*

### THE HINDU "SECRET MAIL."

It would seem that in the far east among those people whose civilization belongs to the past—to antiquity rather than to the present, there exists a culture of the mental perception that is capable of strange achievements. The phenomena of what is known in India as the "secret mail" have puzzled Europeans for many years, and eluded all efforts on the part of government officials to discover their source.

An editorial in the *New York Tribune* briefly alludes to it as follows:

"Anglo-Indians and all who have lived in Asiatic countries are aware that the natives have means of conveying news which at important junctures enables them to forestall the government. Thus throughout the Indian mutiny, the intelligence of all the important events—such as battles, captures of cities, massacres, and investments—was in possession of the bazaars usually hours and frequently days before it reached the authorities, and this notwithstanding the fact that the latter had often taken special measures to insure the quickest transmission possible. And it is also well known that this 'secret mail' is so trustworthy that the natives invariably act upon it with implicit confidence—speculating, for example, to the full extent of their fortunes. How the news is sent, however, has never been discovered, or at least no explanation comprehensible or credible by the average western mind has been reached."



"The *London Spectator* of a recent date discusses this question at much length, and suggests the employment by the Asiatics of carefully laid 'dawks' or stages. This no doubt has the appearance of a common-sense explanation, but the difficulty about it is that no European during the whole time Hindustan has been occupied has ever seen such a stage in operation or come across any of its machinery.

"Now, it may be admitted that it is possible for Asiatics to arrange such stages or lines of communication over hundreds or thousands of miles without being discovered; but it is certainly extremely improbable that they should have been able to do this on the considerable scale it must have been done upon to account for the facts, without ever being discovered.

"Again, the circumstance that on one occasion when the government had made special arrangements for the swift dispatch of news from a distant point the 'secret mail' beat the government couriers twelve hours, appears to warrant the conclusion that some means of communication more rapid than horses or runners must be at the disposal of the natives. The *Spectator* thinks it possible that they transmit news by signal; but while this may be the case where comparatively short distances are concerned, it is not applicable to routes covering several hundreds of miles. Anglo-Indians as a rule refuse to accept the native explanation of the 'secret mail,' which involves belief in what is just now being called 'telepathy.' The natives, when they are willing to talk of the matter at all, which is very seldom to western men, say that neither horses nor men are employed, and that no 'dawk' is laid for the carrying of news, but that it results from a system of thought-transmission which is as familiar to them as the electric telegraph is to us."

The late developments, through special inquiries by the London Society for Psychical Research and through a similar line of investigation undertaken by the New York Academy of Anthropology, have well nigh satisfied us that the claim of the Indian natives is true, and that they are in possession of a system of thought-transference or mental telepathy that has advanced beyond the stage of mere experiment as with us. The "sixth sense," if the reader will, or the "seventh" as Dr. William Thompson thinks, is here brought into active exercise. — *The Phrenological Journal*.

## IMPRESSIONAL MEDIUMSHIP.

PROF. HENRY KIDDLE.

In this phase of mediumship thoughts are impressed upon the brain in such a way that it is often difficult for the medium to distinguish between the operations of his own mind and the influence of the foreign intelligence. Of this form of mediumship Mr. Davis says in *Spirit Mysteries*, (1868):

"When the control is perfect, the medium is annihilated, so to speak, as far as individualism of character is concerned, and the impressions truly are just what the controlling power desires."

This may be, in some respects an extreme statement; but, if only measurably true, it should exalt our views of the value of this phase of spirit control, and of the importance of its results.

Unquestionably, a vast deal of the literature of the world is due to spirit influence exerted in this way, from various spheres of spiritual thought and being. The master minds of earth have ever been conscious of receiving ideas by means of spirit influx, and have duly acknowledged it. The great poets in pagan antiquity invoked the assistance of the muses, as Milton does in his great epic, the "Heavenly Muse," and the "Spirit that prefers before all temples the upright heart and pure."

There is a great deal in the Spiritualistic literature of this time that may serve to illustrate this great fact of the influence of disembodied upon embodied mind. Very little, however, that has been published as the result of spirit impression has been accepted as genuine, on account of the crudeness of its form, and the obvious inferiority of its style to that of the alleged spirit author when in earth life.

But as a means of identification of the controlling intelligence, this is not a just criterion; and hence may be entirely overruled by other circumstances or tests. The impressing spirit can use the brain which he employs only as an instrument of expression, and is, of course, limited absolutely by the capacity of that brain. He cannot express thought for which the brain is not adapted, nor that of which the medium's mind supplies no means for elaboration, organization, and externalization, any more than a musician can go beyond the resources of the instrument on which he plays, or a singer transcend the compass of his voice.

The great geniuses of earth were men of peculiar cerebral endowments, by means of which they had unusual power for the elaboration and expression of thought; but these without inspiration, or impressional mediumship, would have given them talent, but not the creative genius which was their especial characteristic.

Now, when the spirits of these men attempt to use the brain of a mortal by impression, they will always fail to identify themselves by the style of the composition, unless they happen to find a brain with powers approximatively equal or akin to their own cerebral organization while on earth; and even then, they will only in part effect a reproduction of their style of thought and expression, since the foreign brain they use must, of necessity, lack the training and culture which their own possessed; and, moreover, they can have no opportunity for emendation.

Some of the most valuable mediumistic productions of the time have been given through impressional mediumship. Such was the origin of most of the works of Andrew Jackson Davis. "Nature's Divine Revelations" consisted of a series of discourses in which the spirit or spirits in



control used the medium's mind as the instrument of expression; but the form was so inaccurate and uncouth, that it would have been condemned absolutely as a literary production had not the scribe, Dr. Fishbough, corrected it, and given it the literary finish it now possesses.

The purity and value of such productions depend upon the culture and passivity of the medium. If the former is deficient, the resulting composition will indicate the deficiency in the violation of conventional forms of language, and in the want of artistic elegance in the style. The work, however, would then not necessarily be devoid of utility to those who are wise enough to look beyond the external expression to the internal thought and spirit. If the medium is not passive, the result is more or less spurious.

We believe that this form of mediumship should be cultivated and encouraged, and those found to be thus gifted should be carefully cultivated so as to become the instruments of higher intelligences.

One of the most extraordinary results of impressional mediumship was the completion by Spirit Charles Dickens of the "Mysteries of Edwin Drood," the work which he left unfinished at his decease.

This wonderful and suggestive performance seems to have passed from public attention, and is now practically ignored. Spiritualists, in the attention now given to the more sensational phases of mediumship, should not permit this. The intellectual phases are far more fertile for good, especially to advanced students of Spiritualism. In regard to the work referred to, a correspondent of the *Springfield Daily Union* said at the time:

"I am driven, then, to accept one of two conclusions: either some man of genius is using this individual as a go-between in order to place an extraordinary work before the public in an extraordinary way, or the book is, as it professes to be, dictated by Dickens himself from the other world. The one supposition is scarcely more astounding than the other. If there is in Vermont a man, heretofore unheard of, who is able to write as Dickens wrote, he surely has no cause to resort to such a device as this. If, on the other hand, Charles Dickens himself, 'though dead yet speaketh,' what shall we expect?"

A work which, in its intrinsic excellence and verisimilitude, and in the circumstances of its composition, presents so strong a proof of the reality of spirit control and identity, should not be allowed to pass into oblivion, however it may be disparaged by conceited and prejudiced critics. Hence our present allusion to it. — *Spiritual Offering*.

At the recent festival of the Xavier Union, a Jesuitical society, Mgr. Capel replied to the toast, "The Catholic Scholar." In the course of his remarks he said, "You, my Catholic friends, may feel offended at what I am about to say; but I have made up my mind that I will speak frankly, for I came here to speak the truth, however disagreeable it may be. But I must say that Catholic education in this country is inferior to that of the Protestants. The young lady," continued the Monsignor, referring to Miss Caldwell, who donated \$300,000 toward a fund for the endowment of a Catholic university, "is entitled to much praise; but I must say, with as much frankness as in my previous remark, 'I do not think you are fit just now for a university.'" "Father" Dealy, founder of the organization, followed. His remarks were equally unpalatable. Among his sentences were the following: "We are the most numerous body of Christians in the United States. In this city we outnumber all the Christian denominations combined. But, my friends, it is to be deplored that you are not thinkers. The morning papers and the evening journals, it seems, fill the measure of your information. You are building railroads, and you are wrecking them. Talk to Catholic editors, and they will tell you they receive no encouragement. No man to-day can make a living as a man of letters if he proclaims himself a Catholic. I am sorry to have to say so, my friends, but it is simply a proof of the infidel tendencies of the age." — *The Truth Seeker*.

THE East Jeffrey cornet band, G. W. Preston, leader, has been engaged by the Medium's Camp-meeting of the Two Worlds, for the four Sundays of the meeting, and 4th of July. The band has an excellent reputation, and rich musical treats are expected.

OUR WASTE BASKET is ready to receive all the abusive, anonymous communications that cowards send to us through the mails. We have received our share of them already, and all have shared the above fate. To write a letter without a signature is the mark of a coward *every time*, and the person that receives it can only regard the sender with feelings of supreme contempt.



## OUR BOOK-TABLE.

**THE RELIGION OF SPIRITUALISM :—ITS PHENOMENA AND PHILOSOPHY.**—By Rev. Samuel Watson, author of "Clock Struck One, Two and Three," with steel plate of the author. Third edition, 12 mo., pp. 423. Cloth. Price, \$1.25; postage free. For sale by the author. Memphis, Tenn.

The author of this volume is so well-known to the Spiritualist public that it is unnecessary for us to say that this is an excellent work. In fact, we think that it is his best contribution to the literature of Spiritualism. In the opening chapters, the author seeks to show the common origin of all the religions of the past, and brings out clearly and forcibly the harmonious blending of them all in the religion of Spiritualism. Some of the most striking instances of spirit communion recorded in the Bible are contrasted with the phenomena of the present in a manner that needs must have great weight with believers in the Bible. The author evidently leans toward Christianity, yet we do not perceive the spirit of bitter sectarianism or bigotry manifesting itself in the pages of this volume. The mild Christian liberalism, creeping out in every chapter, in our opinion is just as inimical to the safety of the church as the fiery utterances of an Ingersoll. A general spirit of Catholicity pervades the volume, and love and tenderness beam from its every page.

The communications published in this volume are of a high order, and most certainly worthy of a spiritual source. We have been deeply interested in their perusal. The chapter on "Home Circles," we would like to quote in its entirety if space would permit but have room for only a few brief quotations:

"We urge those who wish to investigate the subject of spirit communion to form circles at home. This is the most satisfactory mode of testing the truths of the phenomena. There is no motive for deception. \* \* \* Let all who desire to know the truth form such circles. They will do more than any other plan of investigating to convince inquirers that their loved ones are near them. What we have realized in our own family has been worth more than all we have witnessed from Boston to Texas for more than a score of years. \* \* \* There are very many families who have home circles where they commune with loved ones statedly. To them the gates are not only ajar, but the veil separating the two worlds is almost removed."

A religious or devotional spirit pervades the entire volume, giving it a most healthy and moral tone. The writer says that "Spiritualism is a solvent containing that principle which we believe is destined ultimately to bind all religions in one." This we also hold to be true, and we most certainly think that when we recognize both a religious and scientific basis for Spiritualism, we are commencing to move toward a desired end. Where we might differ with Bro. Watson is when he seeks to make the teachings of his ideal Jesus become, as it were, the corner-stone of Spiritualism. We recognize the moral grandeur of the character of Jesus, and would place him by the side of Buddha, Confucius, Zoroaster, Socrates, and a host of other great and noble men who have sought to illumine the world with the light of their inspiration. The fountain of God's inspiration wells up in the religions of India as well as those of Judea. And we would not restrict our religion of Spiritualism to the one fountain of Judea; but would turn the stream of all inspiration into its channel. And in doing this, would not recognize the supremacy of any, but would put all systems upon a level, each containing some revelation necessary for human advancement. And as we would recognize in Jesus and his revelations, in Buddha and his life of self-denial, Chusua and his mythical teachings, in fact, in all religious enthusiasts and their missions, indications of a great Catholic religion ultimately to be born unto the world. And in Spiritualism such has been found, and its teachings embrace all the truths of the past combined with the scientific deductions of the present.

This book will prove of great interest to all Spiritualists, and will be of special value to those still under the shadow of the church, yet seeking after the light that lies in Spiritualism.

**THE LIBERAL AGE.**—Issued weekly at 315 No. 10th St., Philadelphia, Penn. Wright and Rhodes, editors, publishers and proprietors. Terms in advance, \$1 50 per year.

We have received copies of this new venture in Spiritualistic journalism. We are pleased to welcome it among our exchanges. The general tone of the paper is radical, healthy and uplifting. The more such papers we have, the better will the world become. We congratulate Brothers Wright and Rhodes upon the neat appearance and excellent contents of *The Liberal Age*, and we certainly wish them success in their enterprise.

We have received *La Lumiere*, edited by Mme. Lucie Grange, 75 Boulevard Montmorency Paris. This journal is devoted to the dispensation of enlightened thoughts and principles as revealed by Modern Spiritualism. Mme. Grange is a woman of marked ability, and richly merits success. Our cordial interest and sympathy are placed at her disposal.

**THE MEDIUM AND DAYBREAK.** Published by James Burns, 15 Southampton Row, London, W.C. Per annum, to all parts of Europe and the United States, 8s., 8d.

Copies of the above-named paper have been received. We have been especially pleased with an *Autobiographical Sketch*, by Joseph Armitage. We have room only for a brief selection from this highly interesting paper of Mr. Armitage, and that what he says in reference to our children: "My experience enables me to give this advice to parents: Do not allow your children to be taught those things in their youth which in after life they will have to uproot and cast out. \* \* \* Let our children be taught anatomy, physiology, phrenology, and kindred subjects, instead of theology, and they will



become wiser, and better able to enter the battle of life." Parents would do well to heed this advice of our English laborer in the field of human progress. Spiritualists are not doing enough for their children. They are apt to be just a little selfish, and think if they get fed spiritually, their children can get their spiritual food as best they may. More systematic work should be done in establishing children's Progressive Lyceums all over the country. In the future we shall probably make frequent quotations from this ably edited Spiritualist journal. Our brothers and sisters over the sea, engaged in the glorious work of spreading broadcast the spiritual philosophy, have our heartiest sympathy and *co-operation* in their work.

DEFENCE OF CHRISTIAN SCIENCE AGAINST REV. JOSEPH COOK AND DR. A. J. GORDON'S RELIGIOUS BAN, by Mary Baker G. Eddy, President of Massachusetts Metaphysical College, Boston, 571 Columbus Avenue. Published by the Author. Paper, 15 pages. Price, 10 cents. Also, CHRISTIAN SCIENCE IS NOT PANTHEISM, — A Reply to Rev. A. J. Gordon, D. D., by C. M. Barrows.

The above-named pamphlets are well-written, and evince considerable mental acuteness. Mrs. Eddy seems to be very much exercised over the statement of Rev. Mr. Gordon, that Christian Science is of "precisely the same lineage as Spiritualism or Theosophy." And this lady takes this opportunity, not only to declare that she is neither a Spiritualist nor a medium, but also that "there is not one Christian Scientist who is a Spiritualist, or can be after this enlightenment;" and still further that "mediumship is either a fraud or a delusion; it is neither science nor truth." This seems to us rather a broad and sweeping statement to make at this late hour. One might as well classify all the facts of geology and astronomy as a delusion, as the facts of modern mediumship. Judging from the statements in the above pamphlets, and in other books and articles we have read upon Christian Science, we do not hesitate to pronounce the new system of metaphysics not only thoroughly unscientific in the main, but also too narrow, contracted and bigoted ever to make a lasting impression upon the intelligent masses of the nineteenth century. So far as we are able to learn, without having attended the college of metaphysicians, all that there is in that system of practice worthy of consideration, had already been given *freely* to the world by our mediums. We are very glad that Mrs. Eddy has declared that she is neither a medium, or a Spiritualist, for Spiritualism has enough vagaries shouldered upon it without being obliged to carry this incubus of Christian Science.

THE OLIVE BRANCH. Published at Utica, N. Y., by David Jones, at \$1.00 per year.

This monthly Spiritualist magazine contains the lectures delivered by Rev. E. P. Powell at Utica Opera House. Some of these lectures are worth the subscription price for a year. In the April number we find one entitled "The Evolution of the Church," containing much valuable matter couched in clear and forcible language.

## 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

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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.

All contributions should be sent as soon as possible to

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## 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.*