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

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

CHAPTER VII.

PRIESTLY INTOLERANCE—RISE OF THE SECRET BROTHERHOOD.

1514-1545. *A. T.* Once more we return to Thalomque, the capitol of Tlaskanata. In the council chamber are convened five hundred men representing the forty-three cities and the three hundred towns of the kingdom. The priesthood had called this council together because Onsatravl had died childless. For thirty-one years the nation is ruled by the Council of Five Hundred. A wall is constructed around the central city for protection in case of an invasion from the north. Many noted men lived during this time of peace. Among them may be mentioned Tlanuta, Canoxtl and Ithoquetl. Tlanuta was a historian of considerable note. He wrote a complete history of the Tlaskan nation, from which the greater portion of these annals have been compiled. Canoxtl was a philosopher and close student of nature. His system of philosophy recognized one over-ruling power, whose location he placed in the realm of Causation. From this Power proceeded all that is—the entire physical universe having been projected by this Power out of the realm of Causation. He taught the transmigration of the soul of man until perfection should obtain—then complete absorption in the Universal Power. His theories being antagonistic to the theology of the Tlaskan priesthood, he was soon disposed of. Ithoquetl was a poet, and sang of the fall of ill-fated Neöntque. Many of the council secretly opposed the religion of the priesthood, and favored philosophical scepticism; consequently, the priesthood, fearing that the power over the nation might weaken, once more received a communication from Omquitlen, declaring that Sagontura, a most wily priest, should become ruler of the nation. This command of the god was received by the council with indignation; but after considerable discussion, was accepted simply on account of the thoroughly organized power of the priesthood.

1545-1605. *A. T.* Sagontura, the high priest, rules the nation for sixty years. This was a period of most cruel oppression and persecution. The members of the Council of Five Hundred who opposed the command of the god were instantly put to death. All who entertained heretical ideas were handed over to the priesthood, who first tortured them in every conceivable manner, and then threw their almost lifeless bodies into the flames.

The cities of the south were in almost constant revolt. Many battles were fought—the rebels proving themselves no mean adversaries; but at last they were

obliged to surrender to the superior forces of the king. The king, Sagontura, died in his ninety-third year.

1605-1637. *A. T.* Again Omquitlen speaks: "Let my faithful servants reign over the nation until I bring them a ruler. Let the sceptre depart not from the priesthood, that the foul breath of Zertoulem may not pollute the nation." So the high priest, Quitzotl, is crowned. Ten of the large cities of the south and thirty-one towns rebel against the priestly power of the north, and after ten years of skirmishing, and many severe battles, gain their independence. All unwillingly, the priesthood are obliged to submit to this decree of fate. But these cities only enjoy a brief freedom from Tlaskan rule. A terrible plague sweeps over the ill-fated land of the south, and the great harvester, Death, claims over 6,000,000 human beings as his own. After this plague subsides, the cities of the south, after a feeble resistance, again fall into the hands of the Tlaskans. Quitzotl dies in his sixty-fourth year.

1637-1680. *A. T.* The high priest, Lomquetzl, rules forty-three years. During his reign Thalenque was completely destroyed by a volcanic eruption. The entire city was deluged with great waves of molten lava; and seven thousand human beings perished in this fiery bath, the remainder escaping by flight from the city. The king immediately supplied them with all the necessaries of life, and they proceed at once to build a new city a little to the east of their former home. On account of the great love they bear toward the city of their nativity — which is a characteristic of the Tlaskan race — they name this new city Leront-Thalenque. An expedition sent out from Thaöntque in search of silver pass over Lebac-Tha-Ontu, and come in sight of Leront-Neöntque. Having an army of over three thousand warriors with them they purpose to take the city. But they have been already perceived by the people of Leront-Neöntque, and they, also, instantly prepare for battle, and march out from the city, and the two armies are soon engaged in deadly conflict. The last rays of Tha fall upon a crimson field covered with heaps of the dead and dying, and but few out of the expedition are left to return and tell the fate of their fellow soldiers. They hasten to their home, and bear the intelligence of a nation living to the west far outnumbering the Tlaskan race. Frightened by these tales, the king thinks it prudent not to send another expedition into the land of the unknown race, for fear they may rush down like a mighty avalanche, and sweep the Tlaskan nation from the face of the earth. Little does he dream of the weak condition of that nation, as far as numbers are concerned, when compared with his own. And well it is for the sake of Leront-Neöntque that only tales from frightened and excited men have reached the ears of the king. Lomquetzel dies in his seventy-sixth year.

1680-1721. *A. T.* Loncratlan, the high priest, reigns forty-one years. Nothing of importance occurs during this reign, save an earthquake, which destroys a portion of Neöntque and Zantlque. The king occupies himself with rebuilding the portion of those cities destroyed.

1721-1758. *A. T.* Xertraxtl, the high priest, reigned thirty-seven years. He caused the entire people of his reign to give unto the priesthood one-tenth part of their income. An order of the priesthood, known as Salonka-Tha* was established. The work of this order was kept a profound secret. Their aim and especial mission

* Salonka-Tha. — Salonka, soldiers, or devout followers, — soldiers of Tha.

was to uproot every particle of heresy. They wore long black cloaks thrown over their shoulders, pointed at the back after the manner of the letter *illan*, with a blood-red cross in the centre. These men were sent into every town and city for the purpose of rooting out every particle of heresy.

1758-1802. *A. T.* Leütntonlan ruled forty-four years. During the reign of this king the secret brotherhood of the prophet grew very rapidly. Placards were constantly being fastened to the walls and buildings in all the cities and towns of the kingdom, on which were inscribed the mystic signs of Zertoulem. This was a source of great annoyance to the king and the priesthood. The order of Salonka-Tha strove in vain to ascertain the source from whence came these signs. The order of Zetoulem had drawn into itself many influential men, but all held strictly to the externals of the ancient Tlaskan religion; thus suspicion fell upon none. The missionaries who preached the religion of Zertoulem in secret were possessed of all the secret work of the Selonka-Tha, and all wore the black cloak of this order. This brotherhood had grown so rapidly that now it numbered more than ten thousand devout followers.

1802-1852. *A. T.* Crauxcratlan, the high priest, now became king. The brotherhood of prophet succeeded in wresting Zantlque and Saloma from the power of the priests, and soon Zaöncratl was also in their possession. These three cities united in warfare against the Tlaskan rule. But very soon were forced to overwhelming numbers. This king died in his eighty-fifth year.

1852-1867. *A. T.* Laöncoptl reigned fifteen years. He caused many beautiful buildings to be erected in Thalomque — also he commenced work upon the new capitol, to be used by the rulers of the different sections while in council. Many large temples were also commenced in different portions of the kingdom. A plague sweeps over the city, and the king falls a victim to this scourge in the forty-fifth year of his age.

1869-1907 *A. T.* Laötzerl reigns forty years. An army from Leront-Neöntque invades the kingdom, and Thaöntque falls into their hands. Many small towns also come into their possession. The secret brotherhood from many cities come to their assistance, and the united power of Tlaskanata is unable to rescue the acquired territory from the Zertoulemites.

1907-1957. *A. T.* Laötzel reigns fifty years. An expedition is sent out against the Rahountls, who have made many fearful depredations in the north beyond Sebas-Omn-Tha. "The Rahountls, like a mighty swarm of locusts," says an old Tlaskan historian, "devour the army of Tlaskanata — none are left to tell the tale of fearful slaughter." Laötzel builds a beautiful palace near the River Xantlippe, and constructs four artificial ponds to supply with fish the royal family and all the priesthood of the higher orders. He also continues to work upon the new capitol, a portion of which he gets into readiness for use.

1957-2001. *A. T.* Sebactu-Lomquetzentl reigns forty-four years. He builds the new city of Letouzan half way between Neöntque and Thalomque. He also grants unto his people the right to choose the rulers of the different sections. He is a great lover of the sciences, poetry and music. He wrote a long poem entitled "Omn-Tha," in praise of the two divinities of Tlaskanata. He was very proficient

in the science of medicine. At this time it was generally believed that disease was caused by the displeasure of Omn or Tha; but he held that it was the result of disobedience to natural law. Also that sacrificing to the gods would not relieve human suffering—the cause must first be ascertained, and then the remedy be applied. Transgressions of the laws of Omn were always followed by penalties. When the people would cease to do wrong, there would be no need of physicians. These thoughts he was constantly proclaiming during the last years of his reign. Often would he be seen with uncovered head, his white locks blowing in the wind, standing in the public square teaching the people. The substance of all his teachings is contained in the following sentence: "Omn is good, pure, holy, and they who serve him best are they who make themselves pure and clean, and ceaselessly do good works." Such teachings aroused the indignation of the priesthood, and in secret they vow to take his life. Not daring to perform this rash act openly, because the entire people loved their king so well, they concluded to murder him secretly by admixing poison with his food. And thus died one of the noblest kings of Tlaskanata.

2001-2939. *A. T.* Tseuquitzotl ruled thirty-eight years. The secret brotherhood of Zertoulem was becoming a mighty power in the land. Their meetings were held at the full of the moon, at the homes of faithful followers of the prophet. Never did more than twelve men gather at one place, so not to arouse the suspicion of the ever watchful priesthood. They had secret signs, passwords and signals. Therefore, none but members could ever gain admission to these meetings. During the sessions of these meetings not a loud word was spoken; but all business was done by signs and suppressed whispers. All writings presented during the meeting were burned before its close, so that no trace of the order was ever left behind. In the year 2035, at the full of the moon in the month of April, throughout the entire kingdom this brotherhood arose as one man, and struck at the very root of Tlaskan misrule, assassinating the priesthood of the nation. But the Tlaskan soldiers, always in readiness for revolt, were soon in the field. An army of twenty thousand men came pouring in from Leront-Neöntque. Siege followed siege, and battle followed battle. But the Tlaskan power was waning; the priesthood nearly all being slaughtered, and their king fallen in one of the first battles, the soldiers were ready to compromise with the followers of the prophet. The idol of Omquitlen is broken into a thousand fragments, and the temples, being considered unclean, are either at once demolished or cleansed of all impurities with fire. Laönsann is proclaimed king of Tlaskanata in accordance with a communication received in the temple at Leront-Neöntque from Zertoulem. Once more quiet reigns in the land of the sacred record. The altars of Omn and Tha are deserted, and human sacrifices blotted out forever. And soon the valley blooms like one vast garden, and a happy and contented people dwell in its pleasant homes.

If the God within says, "Well done,"
 What are other gods to thee?
 Hell's his frown; but where his smile is,
 There is heaven for the free.

WM. DENTON.

DREAMS IN THE GLOAMING.

LIKE the mellow chime of distant bells,
 With an echo clear and low,
 Or the tinkling murmur of babbling brooks
 That through fen, or fallow, go;
 The rhythmic hymn of an unseen sea
 Drifts up with a cadence strong,
 And beats the bars of the human soul
 Like the strains of a buried song.

Soft and low, as the vibration sweet
 Of wind-swept Eolian strings,
 The breeze that kisses a fairer clime
 A note from its music brings.
 And faint and pure on the air is borne
 A perfume, daintily rare,
 While fancy peers o'er the sunset bars
 Upon lilies, divinely fair.

When the sunshine hides in the gloaming,
 We dream, in the fading light,
 Of treasures that with the ebbing tide
 Drifted out from our tear-dimmed sight.
 Of voices, with tones like caresses,
 A child, with a flower-fair face,
 Another, just bursting from girlhood
 Into woman's willowy grace.

The boy, who reluctantly faltered
 Just over the bridge whose span
 Had touched all his brave boyish ardor
 With the broader thought of man.
 Of parents, whose dear, tender faces
 Blossom out in the deep'ning gloom,
 'Till the glory that comes from afar
 Floods the slowly dark'ning room,
 And love, with a trust that is perfect,
 Tunes the ear to the music sweet
 That breaks through each tremulous shadow
 Where this life and the other meet—
 Through the silence, the unseen waters
 Float nearer, nearer this side,
 And we wait in the falling shadows
 The dip of the in-coming tide.

Needham, Mass., July 1, 1885.

ELLA TREVETTE STAPLES.

SLANDER.—He who can choke the sweet flowers of social love and taint them with disease, or in the paradise of earthly bliss, where the plants of virtue flourish, spread the blight and mildew of desolation, hatred and distrust; who can crush his neighbor's fame to dust, and build on its ruins, to prove his own purity, is neither man nor beast, but a heartless fiend.

Those who have seen their deepest interests tampered with, who know what it is to have the priceless gem of a good name sullied by the poisonous breath of cold, un pitying slander—these best can say he has no heart. If the lightning flash ever darts from Heaven to strike the guilty down, it will blast the hopes of murderers such as these.—*New York Beacon Light*.

ANCIENT SPIRITUALISM.

VII.

SCIPIO'S DREAM. — BY ZELOTES.

The writings of Cicero have a peculiar charm of their own, and are more deeply interesting than those of any other Latin author. The clear cut and perfectly rounded sentences of this author lose much of their beauty when rendered into English. But the thoughts needs must entrance us still. His writings are filled with thoughts worthy of the present century, and the philosophy of Spiritualism runs through them all. One of the most beautiful passages to be found in ancient or modern literature is Scipio's dream. This excerpt from the writings of Cicero has been greatly admired by all European scholars. With both dignity and elegance it presents Plato's doctrines of the immortality of the soul. If space permitted we should be pleased to reproduce the entire passage; but we must condense, and only present that portion referring directly to our subject. The dream happened after this manner: When Scipio went into Africa as military tribune of the fourth legion under the consul Manilius, he visited at once King Masinissa, who had been an especial friend of his family. Here he was entertained sumptuously and during the evening the king would hold converse upon no other subject than that of the memorable actions and remarkable sayings of Africanus. But let us follow Cicero:

"Here I had the following dream, occasioned, as I verily believe, by our preceding conversation—for it frequently happens that the thoughts and discourses which have employed us in the daytime, produce in our sleep an effect somewhat similar to that which Ennius writes happened to him about Homer, of whom in waking hours he used frequently to think and speak. Africanus, I thought, appeared to me in that shape, with which I am better acquainted from his picture than from any personal knowledge of him. When I perceived it was he, I confess I trembled with consternation; but he addressed me, saying, 'Take courage, my Scipio, be not afraid, and carefully remember what I shall say to you.'"

Then follows a communication relative to certain inevitable political changes, not of special interest to the general reader, after which the spirit Africanus continues as follows:

"Now, in order to encourage you, my dear Africanus, to defend the state with the greater cheerfulness, be assured that for all those who have in any way conduced to the preservation, defence and enlargement of their native country, there is a certain place in heaven where they shall enjoy an eternity of happiness. For nothing on earth is so agreeable to God, the Supreme Governor of the universe than the assemblies and societies of men united together by laws, which are called states. It is from heaven their rulers and preservers came, and thither they return.' Though at these words I was extremely wounded, not so much at the fear of death, as at the perfidy of my relations, yet I recollected myself enough to inquire whether he himself, my father Paulus, and others whom we look upon as dead, were really living. 'Yes, truly,' replied he, 'they all enjoy life who have escaped from the chains of the body as from a prison. But as to what you call life on earth, that is no more than one form of death. But see, here comes your father, Paulus, towards you!' and as soon as I observed him, my eyes burst out into a flood of tears; but he took me in his arms, embraced me, and bade me not weep. When my first transports subsided, and I regained the liberty of speech, I addressed my father thus: 'Thou best and venerable of parents, since this, as I am informed by Africanus, is the only substantial life, why do I linger on earth, and not rather haste to come hither where you are?' 'That,' replied he, 'is impossible; unless that God, whose temple is all that vast expanse you behold, shall free you from the fetters of the body, you can have no admission into this place. Mankind have received their being on this very condition, that they should labor for the preservation of that globe, which is situated, as you see, in the midst of this temple, and is called earth. Men are likewise endowed with a soul, which is a portion of the eternal fires, which you call stars and constellations; and which, being round, spherical bodies, animated by divine intelligences, perform their cycles and revolutions with amazing rapidity. It is your duty, therefore, my Publius, and that of all who have any veneration for the gods, to

preserve this wonderful union of soul and body; nor without the express command of him who gave to you a soul, should the least thought be entertained of quitting human life, lest you seem to desert the post assigned you by God himself. But rather follow the examples of your grandfather, here, and of me, your father, in paying a strict regard to justice and piety; which is due in a great degree to parents and relations, but most of all to our country. Such a life as this is the true way to heaven, and to the company of those, who, after having lived on earth, and escaped from the body, inhabit the place which you now behold.' This was the shining circle or zone,* whose remarkable brightness distinguishes it among the constellations, and, which, after the Greeks, you call the Milky Way. From thence, as I took a view of the Universe, everything appeared beautiful and admirable; for there those stars are to be seen that are never visible from our globe, and everything appears of such magnitude as we could not have imagined. The least of all the stars was that removed farthest from heaven and situated next to the earth; I mean our moon, which shines with a borrowed light. Now the globes of the stars far surpass the magnitude of our earth, which at this distance appeared so exceedingly small that I could not but be sensibly affected on seeing our whole empire no larger than if we touched the earth, as it were, at a single point."

But we must omit much of a most interesting nature. A modern writer could hardly have equalled the above sublime passage. Let us follow our author a little farther. Scipio asks Africanus:

"Pray what is this sound that strikes my ears in so loud and agreeable a manner?' To which he replied, 'It is that which is called the *music of the spheres*, being produced by their motion and impulse; and being formed by unequal interests, but such as are divided according to justest proportion, it produces, by duly tempering acute with grave sounds, various concerts of harmony.'"

Then Africanus discourses at considerable length upon the vanity of human glory, and the necessity of laboring for one's country without desire for fame, in order that the soul may be happy in its future state. Then Scipio exclaimed:

"Oh, Africanus, if indeed the door of heaven is open to those who have deserved well of their country, although, indeed, from my childhood I have always followed yours and my father's steps, I have not neglected to imitate your glory, still I will from henceforth strive to follow them more closely.' 'Follow them,' said he, 'and consider your body only, not yourself, as mortal. *For it is not your outward form which constitutes your being, but your mind; not that substance which is palpable to the senses, but your spiritual nature. Know, then, that you are a god*—for a God it must be which flourishes, and feels and recollects, and foresees and governs, regulates and moves the body over which it is set, as the supreme ruler does the world which is subject to him. For as that Eternal Being moves whatever is mortal in this world, so the immortal mind of man moves the frail body with which it is connected. * * * Do you, therefore, exercise this mind of yours in the best pursuits. And the best pursuits are those which consist in promoting the good of your country. Such employments will speed the flight of your mind to this its proper abode; and its flight will be still more rapid, if, even while it is enclosed in the body, it will look abroad, and disengage itself as much as possible from its bodily dwelling by the contemplation of things which are eternal to itself. This it should do to the utmost of its power. For the minds of those who have given themselves up to the pleasures of the body, paying, as it were, a servile obedience to their lustful impulses, have violated the laws of God and man; and therefore, when they are separated from their bodies, flutter continually around the earth on which they lived, and are not allowed to return to this celestial region till they have been justified by the revolution of many ages.' Thus saying, he vanished, and I awoke from my dream."†

Comments upon this beautiful and philosophical dream are uncalled for. In it are to be found embodied nearly all the sublime truths of the spiritual philosophy; and although of so-called heathen origin, far exceeds in clearness of statement and beauty of diction anything upon the same subject to be found in Christian writings. Here we are taught in plain and simple language that will be understood by all, 1st, The existence of a Supreme Governor of the universe; 2d, Immortality of the soul; 3d, Communion with the departed; 4th, That virtue is always remanded; 5th, That evil deeds retard the progress of the soul, and 6th, Probation after death.

* This idea agrees with the revelations of modern seers. Andrew Jackson Davis, in his deeply interesting volume, "A Stella Key to the Summer Land," Chap. XV. p. 159, says, "The first summer land is found to be revolving near the grand orbit of the Milky Way."

† The quotations in this article are all from the Translation of Francis Barham, edited by C. D. Yonge, B. A. Bohn's Classical Library. The Treatises of M. S. Cicero on the Commonwealth—Book VI., pp. 380-388. Edition of 1872. London.

ANNUAL CONVENTION AT PLYMOUTH UNION,, VT.

Nestling among the Green Hills of old Vermont, is the quiet little village of Plymouth Union. Here for eleven years the Spiritualists have been accustomed to hold an annual convention. This occurs on or about the time of the birthday of Mr. D. P. Wilder, one of the pioneer workers in this section. On the 11th day of June, we bade old Lake Sunapee good-bye for a short season, and wended our way towards Vermont. The railroad winds along the banks of the Sugar River, the outlet of Lake Sunapee, through a wild and picturesque portion of the country. At Claremont we rest for the night, and in the morning continue our journey as far as Bellows Falls. There we spend several hours in the pleasant home of Mr. and Mrs. Alden E. Lamb, old and tried Spiritualists who have ever proved faithful to the cause. At noon we continue again our journey north. Over the Rutland Division of the Vermont Central R. R., the scenery is almost unsurpassed in New England. After a little more than an hour's ride, we find ourselves in the charming village of Ludlow. Here we leave the railroad, and take the stage for a ten mile ride. Of course the stage is crowded, and all hands are going to the convention. Here we grasped the hand of Bro. A. E. Stanley, of Leicester, one of the noblest works of God, an honest man, and a most eloquent expounder of the spiritual philosophy. Our ride was a very enjoyable one in spite of the small amount of room at the disposal of each person, the heat of the sun and the dust. We were all a jolly crowd, and slight inconveniences did not mar our happiness. The witty sayings of Prof. Maxam, of Brattleboro, an accomplished vocalist, added not a little towards keeping us all in good humor. At last we arrive at the Wilder House, and as we alight from the stage, we feel as though we pressed holy ground beneath our feet, for here have Achsa Sprague and Nellie Kenyon, in the days that are gone, often ministered to the people. While we miss the earthly forms of these pioneer workers, yet do we feel their presence in these conventions. As soon as our feet touch the floor of the broad piazza of the hotel, our hands are grasped by Father Howes, a veteran worker of whom all Vermont should be proud, who has not missed a convention at this place during the past eleven years, and who never goes home forgetting to do his part toward the financial success of the meeting; Alonzo Hubbard, treasurer of the Queen City Park association, a man respected and loved by all who know him, and Father Wilder, a noble man, whose soul is fired by the truths of the new philosophy. We were handed over to Landlord Spaulding, who did his best to make our stay comfortable and pleasant.

We have neither time nor space at our disposal to give a complete account of the work accomplished during the three days' meeting. We hope as soon as practicable to be able to place before our readers one of the lectures delivered by Bro. Stanley. The work of the first day did not commence until evening. Then about a hundred were gathered in the hall. It fell to our lot to deliver the opening address, after which we had an exceedingly interesting conference meeting, participated in by Father Howes, Mr. Wilder and Mr. Hubbard. Saturday morning a large audience assembled at 9.30. After a conference meeting of more than an hour, we again addressed the convention. In the afternoon Mr. Stanley gave one of his soul-

stirring addresses. His lectures are all carefully prepared, and the ripe scholarship manifested in them places them by the side of the productions of Chadwick and Savage. We wish he might be called out into a wider sphere of action. In the evening Prof. Maxam gave a concert, assisted by Miss Ranson, an inspirational singer, and several others. This was an exceedingly interesting feature of the convention. The professor has a fine voice, and knows how to use it. He has a happy faculty of always selecting the right piece to sing, and then renders it in a manner that pleases all.

Sunday was an exceedingly busy day. Early in the morning carriages and stages began to arrive from all directions. Among the arrivals may be mentioned Thomas Middleton, of Proctorsville. Although he has passed beyond what is usually called the sunny side of life, yet the serenity of his pure soul casts a light of its own that illuminates every object that comes within its sphere; and Mrs. M. E. B. Albertson, now residing in Ludlow, for many years an earnest worker on the spiritual rostrum, but of late years, on account of ill-health, compelled most of the time to desist from public work.

At 10 o'clock we were called to the platform. The hall was packed to its utmost capacity; full five hundred persons were present, and more than two hundred filled other portions of the hotel and the yard. Our address occupied more than an hour and a half in its delivery, yet the silence resting over the audience was broken only by occasional applause. In the afternoon an audience of equal size greeted Mr. Stanley. His discourse was even grander than his previous effort, and the audience frequently showed their full appreciation.

Late in the afternoon the stages and carriages were again loaded with human freight, and thus the large concourse of people dwindled into a handful who remained at the hotel for the closing conference in the evening.

At this convention Father Howes was elected chairman; and Mr. L. M. Weeks, secretary; D. P. Wilder, Alonzo Hubbard, and some others whose names we failed to obtain, as business committee. Several of the officers spoke to us about attending the convention another season, provided that they conclude to have one, and it is highly probable that a convention will be held at this point for many years to come. Many were disappointed because Mr. Joseph D. Stiles was unable to be present, and also because only one of the state speakers put in an appearance. But in spite of these drawbacks, Mr. Stanley and ourselves, assisted by Prof. Maxam, were able, we trust, to entertain the people in an acceptable manner. At least, we all worked hard, and the audience seemed to appreciate all our labors. Reluctantly, at last, we said good-bye to Plymouth Union, and the many friends from the various sections of Vermont, at the same time hoping and trusting that we all might be spared in this life to meet again another season.

If there is anything that will strengthen the cause of Spiritualism, we contend that it is the moral status of its advocates, both as a hold upon public attention and as a source of development for its mediums to secure reliable manifestations of spirit power.—*The Watchman*.

TO WHOM IT MAY CONCERN.

TO-DAY the spirit-world inspires the hand of mortal to pen words that shall go throughout the land as a call to her sons and daughters for the rescue of America as a nation and a people from the toils of Catholicism and the stupor of material conditions.

Too long has this country of hard-fought battles lost itself in a fancied security of land and sea, and allowed insidious invaders to undermine her strength in the Senate Chamber, the Pulpit and City Government.

In that historic Past, when fearless men and unselfish women laid aside personal claims and comforts in one grand break for Political Freedom, God gave them the glorious standard of Liberty, and America stood firm and triumphant on the heights above the din and smoke of battle.

Homes were desolate; husbands, sons and brothers knew but one purpose; mothers, wives and sisters, but one devotion,—National Independence. The proud and the lowly marched side by side, and as their ranks went down before the shell and bullet, up sprang the undaunted sons of America from farm, town and hamlet to fill the places of the fallen.

"Give me Liberty or give me Death," cried the ringing voice of the Patriot, and his words shall always thrill and inspire America in all her future needs.

Glorious in devotion live the names of our illustrious dead as protectors and defenders of Liberty; and may the present and future generations never be found wanting in heroic manhood and womanhood when the test comes. Even now the heavens are dark with Omen, and the heavy, unsparing hand of Bigotry only waits a ripened period to give signal for riot, flame and bloodshed.

The spirits of our departed Presidents and Warriors of the United States walk the streets of the mortal-world unseen and unheard by the passing throngs. With quickened eyes and ears they see and listen to the plans and confidences of humanity, and no movement, however small, for, or against, the Nation's safety, escapes their tireless scrutiny. They have seen the sale of man for man, office for office, until the healthy air has become putrid with festering selfishness.

Stealthy in progress, subtle in seeking, the Jesuit is to-day the deadliest foe America has to fear. Our beautiful land of grand possibilities, bequeathed us so proudly by sturdy ancestors for the perpetual advancement in all things just and beneficial, slumbers on the coils of a monstrous serpent called *Catholicism*. It sits and rules in public places; commands unlimited license, and by priestly dictation keeps its adherents at variance with laws of enlightened understanding.

By most noble and unflinching courage and devotion has Woman been known in all ages, and God has placed the *Keys of Understanding* in her hands as in the hands

of man. Encouraged, uplifted and renewed, she will become an unquenchable power in Political, Spiritual and Civil conditions. It is but her right, and to-day the spirit-world places her on the physical, spiritual and intellectual plane with man, as an equal worker in Progression; therefore is the edict of her election sent forth, and may her worth be made mighty by *pen, word and example*.

In the year 1884, the history of America is marked by significant political and religious departures. The division of Party, the independence of Pulpit, have given the People a glimpse of coming revolutions in the old conditions of things.

Man's soul must expand for good, or contract for evil;— which shall it be with us, the first or the last?

Be strong, then, you who understand, and prepare to meet affronts, blows, and even death, in defence of Truth and Liberty; but remember in your bitterest moments, when darkness covers the land, that the spirit-world will never rest until Bigotry is crushed, the Persecutor overpowered, Truth and Justice firmly established, and humanity raised to an "enlightened" physical and spiritual plane.

Know, then, in full intent and purpose, that the Wisdom controlling unites spirits and mortals by mediumistic links under the spotless banner of *Truth*, and gives them *Hope* as a beacon, *Faith* as a sword, and *Charity* as a mantle.

GEORGIA DAVENPORT STEVENS.

INSPIRATION.

THE heart that longs for one diviner trust
 Faints by the way of sense, the path of time;
 The spirit fails and totters to the dust
 That seeks one truth sublime,
 May we not hear some holy Memnon sound,
 Feel Delphic transports, catch Dodona's gleams,
 Or rest like Israel, who slept and found
 Sweet solace in his dreams?
 Break forth, O Sibyl soul, revive our clay,
 Ride like the sun above the mists of morn;
 Awake, asleep, let thy rapt instincts play,
 And earth's poor hopes adorn!

Hopkinton, N. H.

C. C. LORD.

THINK of living as our laborers do, "forever on the border of a crisis." No wonder they seek to drown the burden of such anxiety in drink; no wonder the wives of these men are haggard, and dishevelled, and old before their time. Standing on a shelving and slippery rock, overhanging the cold void of absolute want, who can think it a matter of surprise that they dare not let go even in the hope of bettering their condition. To these people, life seems to hold but one chance, and it is the very desperation of bravery to risk it; and yet they will risk it. When I think of the strikers all over the country, and of all that a strike means to each individual soul that composes it, I say to myself, "Why, these men are a world's wonder;" and I keep thinking of their heroism until I am overcome by its sublimity. Once it was enough to send a man's name down the ages, and round and round the world, did he but challenge death for the sake of justice. But look here; here are thousands of men who are doing it, and a dastard government, traitorous to human rights, is sending its minions to shoot them down like mad dogs.—*The Woman's World*.

Editorial Department.

OUR N. D. C. TEMPLE AT RINDGE, N. H.

We are pleased to inform our members that our Temple has been erected upon the Camp-Ground at Rindge, N. H. It is by no means finished, as we intend it shall be in the future, but it is fit to be used to hold circles and meetings in, and we are content. We are proud of the building that will seat comfortably 175 persons in circles, and we intend to use all our spare cash, after paying our bills, in its ornamentation and decoration. The building has cost thus far \$418.68, cash expended, and about \$75.00 in bills yet unpaid, which with insurance will bring the cost up to \$500.00.

The contributions thus far have fallen far short of the amount needed. The amount received from various sources is \$214.11. This leaves the Temple in debt nearly \$300.00.

To keep our word good, this money should be paid at once, and all we can do is to again ask our friends to come forward to raise this small amount.

We hope our appeal will not be made in vain, for we do not wish to mortgage the Temple, but will be obliged to do so unless our friends will respond at once.

It has been said by our opponents that the N. D. C. is made up of the poorer class of people, and that we did not have means to build a Temple. Let us prove it a falsehood by our works. We hope the next thirty days will show our Temple clear of every cent of debt.

Reader, this appeal is made to you. Will you respond? Next month we shall give a tabular statement of all the expenditures and receipts, with name of donors to the Temple Fund.

We subscribe \$20.00 towards paying up the debt; who will follow our lead?

Dr. James A. Bliss will hold his Developing Circles every Thursday evening at 8 o'clock, and Sundays at 4 o'clock, at the N. D. C. Temple, at Rindge, N. H., until August 1st. He will then go to Sunapee Lake Camp-Meeting, Newbury, N. H., and will hold a Developing Circle every day at 1 o'clock P.M., from August 2d to August 30th, inclusive. He will return to Boston Sept. 1st for the fall and winter season. All mail matter should be sent to 121 W. Concord St., Boston, Mass.

THE members of the N. D. C. that missed the Conventions at Rindge Camp-Meeting should make an extra effort to go to Sunapee Camp-Meeting. Brothers Fuller and Bliss, and Sister Stevens, will be upon the ground the entire season, from Aug. 2 to 30, inclusive, to welcome you. Mrs. Stevens is beginning to make her mark upon the platform, and is universally liked by all that meet her. Bro. Fuller claims the N. D. C. as "his hobby," and Bro. Bliss "seconds the motion."

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

The above was the title of an article in the June number of SPIRIT VOICES, written by John Orvis. Man may propose, but spirits will sometimes order otherwise. The "Little German Doctor," our faithful spirit guide, has recommended that the plan offered by Mr. Orvis be "laid on the table" for a season. He insists that there shall be no change in the N. D. C. movement, for the present at any rate. He calls our attention that the "Trinity" called by spirits, namely, Dr. James A. Bliss, Geo. A. Fuller, and Mrs. G. Davenport Stevens, were selected by the spirit band back of the N. D. C. movement to act as the earthly officers of the work, and requests the appointing power for other officers be left entirely to them. We feel called upon to follow faithfully these guides wherever they lead the way, so decline the plan offered by Mr. Orvis.

SINCE OUR June issue the N. D. C. has been under the fire of newspaper criticism. Our motto is, "Never Reply to the Slanderer," and we propose to live up to it to the letter. There is no person under the sun that we owe our ill-will, and if people cannot understand our work in the world, we are very sorry. Our work is *to develop mediums for the use of the angel-world wherever we can find a sensitive subject, and from this work we cannot be diverted by friend or foe.* Those not in sympathy with this work will of course regard us as opposed to them; but we assure all that they will be obliged to do all the fighting themselves, for we have something else to do. With the old Methodist lady that "got religion" we can say, "We are so happy in the Lord, (our work), that we love everybody, devil included;" and we can add, even if the devils are incarnated in the human body. God bless everybody.

OUR little three-year-old son, Allie Bliss, is beginning to show wonderful mediumistic development for one of his tender years. He is constantly attended by little spirit brothers and sister "Sunshine," and they are visible to him very often. At the Rindge Camp-Ground, he startled that old reliable medium, Mrs. Mary A. Charter, by giving her a fine description of a "little baby, that is now grown up big, that I see in boat with you, Auntie Charter." He is a bright little fellow, and the idol of his father and mother.

The Mediums' Camp-Meeting of the Two Worlds Company sent out invitations to Gen. Jonathan M. Roberts, Editor of *Mind and Matter*, and Luther Colby, Editor of *Banner of Light*, to attend their camp-meeting. They were prepared to give these veteran "friends of mediums" a grand reception, but they were doomed to disappointment by the non-appearance of these invited guests.

Remember, friends of the N. D. C., the summer months wear heavy upon our expenses, and we need your assistance to keep out of debt. The best way you can help us is to subscribe for SPIRIT VOICES for yourselves and your friends. The expense is small to you, but the receipts from your subscription fees are of vital importance to us. Who will respond?

Children's Department.

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

TWO OPINIONS.

"I would not be a girl," said Jack,
Because they have no fun;
They cannot go a-fishing, nor
A-shooting with a gun."

"I would not be a boy," said May,
For boys are horrid things,
With pockets filled with hooks and knives,
And nails, and tops, and strings."

BEAUTIFUL LITTLE ALLEGORY.

A humming-bird met a butterfly, and being pleased with the beauty of its person and the glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me, and called me a crawling dolt."

"Impossible!" exclaimed the humming bird. "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do, now," said the other, "but when you insulted me I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may some day become your superior."

BLUE SKY SOMEWHERE.

Children are eloquent teachers. Many a lesson which has done our heart good have we learned from their lisping lips. It was but the other day another took root in memory. We were going a journey, and of course the little ones had been in ecstasies for several days. But the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth. There was every prospect of rain.

"Shan't we go, mamma?" exclaimed a child of five years, with passionate emphasis. "If it clears off," said mamma. "But when will it clear off?" "O, look out for blue sky."

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes. "Well, I don't care, mamma," said he, when the tedious day had at length departed, "if I haven't seen it, I know there's blue sky somewhere."

The next morning there was blue sky—a whole heaven full of it; clear, glorious blue sky, such as greets us after a weary storm.

"There, mamma, didn't I tell you so?" cried a joyous voice, "there is blue sky!" Then the little head dropped as if in silent thought.

"Mamma!" exclaimed the child when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it, 'cause, you see, there ain't any place where it could have gone to. God only covered it up with clouds, did n't he?"

THINK A MOMENT, BOYS.

Boys do a great many thoughtless and foolish things "for fun," that mortify them very much in the remembrance. To have been caught in somebody's melon patch, or stealing a neighbor's choice fruit, or taking a gate off its hinges, or crawling under a showman's tent, or playing any kind of a trick to the injury of another, and that has to be accomplished in a sneaking way, won't seem to be very smart if you ever grow

to be a man of sense. You will hate it and wonder you ever thought it sharp.

Don't flatter yourself that the worst thing about a mean act is in being caught at it or found out. You can't be low, or vicious, or tricky, without somebody knowing it, and it does not take long for a good many to find it out. It takes extraordinary talent and deception to have a good reputation concealing a bad character, and it is never worth trying for. The way to seem to be trustworthy is to be trustworthy. There was never yet a boy who was manly, honest, and worthy of confidence, that people did not find him out and give him his due.

You can't afford to trifle with your reputation. If you descend to indecent and immoral conduct, you will soil your character and hurt your prospects, no matter what your friends may do for you, or how you may try to conceal from good people that you do these things. Just so long as you allow yourself to practice the habits that are condemned by pure, upright, straightforward people, whether you do it openly or on the sly, you will make no progress in the formation of a fine character, nor in building up a good reputation. So, when you are tempted to do any low, tricky, dishonest, unworthy, or mean act, stop long enough to think what the effect is going to be upon your own mind, your own reputation, if that is your strongest motive, don't do it. — *The New Thought*.

VACATION SONG.

Come to the fields, little laddies and lassies ;
 Leave for a while all the lessons and books ;
 Dance on the grass with the frolicsome breezes,
 Swing on the tree-boughs, and play by the brooks.
 Drive home the cows from the hillsides and
 hollows,
 Where they are pasturing all the day through ;
 Gather wild berries, that redden and ripen,
 Fed on the sunshine, the rain and the dew.

Watch the brisk bees, roaming hither and thither,
 Working, and hoarding their harvest of sweets ;
 Follow the steps of the fleet-footed squirrels,
 Hying away to their woodland retreats.

Pluck the gold buttercups, pluck the white
 daisies,
 Thick in the meadow as stars in the sky ;
 Listen and hear the gay bobolink's carol,
 Hear the soft notes of the thrush in reply.

Then come to the fields little laddies and lassies ;
 Leave for a while all the lessons and books ;
 Dance on the grass with the frolicsome breezes,
 Swing on the tree-boughs, and play by the
 brooks. — *Morning Star*.

PUZZLE DEPARTMENT.

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

Answers to the above will be published next month.

I. NUMERICAL ENIGMA.

My first is in mark but not in line,
 My second is in cone but not in pine,
 My third is in sand but not in dirt,
 My fourth is in concise but not in curt,
 My fifth is in great but not in crush,
 My sixth is in robin but not in thrush,
 My seventh is in shrub but not in bush,
 My whole is in one who watches.

II. DIAMONDS.

A consonant ; before ; a color ; a young animal ; a consonant.

III. HIDDEN QUADRUPEDS.

If oxen are plenty we will go.
 I saw Clara throw it there.
 Orlando, get the jam for me.
 Will you catch it for me ?
 I saw the Arab bite the piece of meat.
 What a coward Hortense is.

ANSWERS TO PUZZLES IN JUNE NUMBER.

I. Moat-oat-at.
 Bland-land-and.
 Slate-late-ate.

II. Money makes the mare go.

III.	S	IV.	L E M O N
	A T E		O A
	S T O V E		V T
	E V E		E A
	E		R A V E L

MEDIUMS' CAMP-MEETING OF THE TWO WORLDS

AT RINDGE, N. H.

[From Correspondence of BANNER OF LIGHT, of June 28th, and July 4th, 11th and 18th.]

RINDGE, N. H., June 21st.

The new camp-meeting opened Sunday, June 21st. The weather was delightful, and very early in the morning a large number of people in all sorts of conveyances were to be seen coming from every direction.

At exactly 9.45 A.M. the new steamer (lately placed upon Lake Sunshine) hauled up to the pier and landed the East Jaffrey Cornet Band. At 10 A.M. a fine concert was given by the band, which was very acceptably received. At 10.45 Dr. James A. Bliss, the President, opened the meeting with words of welcome. Among other things he said, "This camp-meeting has been established among the Granite Hills of old New Hampshire that the truth may be proclaimed to the world that the dead can and do return; the people will be given an opportunity to witness manifestations that will convince them beyond a doubt of that fact. The mission of Modern Spiritualism is to unite in one brotherhood all nations and peoples." The camp-meeting is the best means of aiding in the accomplishment of this great task, and he hoped that all who attended the meetings to be held would feel that they were not regarded as strangers, but as children of one common parent, with but one ruler over all, and that ruler was their own conscience. "Spiritualism meets people just where they are, and proves beyond a doubt the immortality of the soul." Dr. Bliss then introduced his wife, who gave many pleasant statements of her early experiences in investigating the facts of spirit return.

At 1.30 P.M. the number of people upon the ground had increased so that the auditorium, capable of seating a thousand people, was comfortably filled with as intelligent and respectable an audience as ever visited a spiritual camp-meeting. The band gave another excellent concert, at the close of which Mr. Samuel S. Goodwin, acting as Chairman, after congratulating the company upon the large attendance, introduced the lecturer for the afternoon, Dr. J. A. Bliss, who gave a fine lecture, taking for his subject "The True Foundation." He strongly advocated the sacredness of the home circle and the importance of its influence upon the coming race of perfect men and women. He received at the close of his lecture liberal applause.

Mrs. Mary A. Charter gave a circle at her tent at the close of the meeting. The tests given were recognized by many who were present for the first time at a test circle. Mrs. Moulton of Boston was kept busy with private sittings at her rooms in Mrs. Ripley's new cottage. In the evening the large N. D. C. Temple was dedicated by the guides of Dr. Bliss. The meeting is a success in every particular, and reflects great credit upon the various committees that have worked hard night and day for the past five weeks to prepare for the meeting.

W. J. Colville of Boston lectured Monday, Tuesday and Wednesday afternoons, June 22d, 23d and 24th—his contemplated European journey debarring him from filling his entire engagement. Fact and conference meetings will be held every morning at 10:30, except Thursday, which will be a picnic day.

It is hoped that there will be a little more enterprise shown upon the part of the Fitchburg, Cheshire and other connecting roads to prepare special Sunday trains for the remaining three Sundays. Many persons were sadly disappointed by being unable to procure carriages, but the Camp-meeting officials were in no manner responsible, as they asked in vain for the trains. A move will at once be made to accommodate the public in this direction.

The Company are greatly indebted to Mr. F. B. Robbins for his untiring zeal

and careful attention to all the details that made the "opening day" a grand success.

Mrs. Bliss will open her seances for full-form materialization this week. A cabinet has been erected upon the platform, and it is hoped that materialized spirits may yet appear upon the platform with Mrs. Bliss as medium.

Dr. James A. Bliss will act as Postmaster, and receive subscriptions for the BANNER OF LIGHT, SPIRIT VOICES, and other spiritual publications.

The "Mansion House" is undergoing alteration and will be put in thorough repair at once.

The residents of the surrounding towns unanimously favor the meeting being held in their neighborhood and promise constant attendance at all the services.

JUNE 28th.

The first week of the "Mediums' Camp-Meeting of the Two Worlds" has been a success. The grounds are now in a fine condition, and all who have visited them have declared that they are the finest in the country. The attendance is constantly increasing, and the audiences have been of a select and appreciative character.

W. J. Colville and Rudolph King filled their part of the programme most acceptably until Thursday, June 25th. Mr. Colville's instructive lectures every afternoon, and answers to questions and musical receptions in the evening, were a grand treat to all who had the pleasure of attending them. On account of Messrs. Colville and King's European engagements they were obliged to leave the Camp, much to their and their audience's regret, before their engagement was filled. Mr. Colville's guides spoke very encouragingly to the interested management of the Camp-Meeting in regard to the present and future prospects of the meeting.

On Sunday, June 28th, Mrs. Abbie N. Burnham lectured to large and delighted audiences, forenoon and afternoon. Every kind of a conveyance was used by visitors to reach the grounds. The Fitchburg and Cheshire Railroad ran special trains between Fitchburg and Peterboro' to the grounds. Many of the Rindge and East Jaffrey staid old church-members turned out to attend a spiritual meeting for the first time. One of them, a well-known Orthodox deacon, was heard to remark, "Well! if that woman (meaning Mrs. Burnham) that spoke to-day tells the truth about Spiritualism, why then I am more than two-thirds of a Spiritualist myself." Messrs. Longley and Scott of the Peterboro' *Transcript* were present at the meeting and test circle, and expressed themselves as delighted with everything connected with the meeting.

On Saturday evening a reception was tendered to Mr. Samuel S. Goodwin, of Boston, by the campers. Addresses were made by Dr. and Mrs. Bliss, F. B. Robbins, Mrs. Burnham, Mrs. Charter and others. On the same evening a social dance was held in the N. D. C. Temple.

Mrs. Burnham says, "The air here is the finest I ever breathed; just the thing for invalids."

Mrs. James A. Bliss has commenced her materialization seances. Many inquiries are made for mediums for this phase of spirit-manifestation.

Among the new and prominent arrivals may be named Mrs. G. Davenport Stevens and Nelson Woodbury, of Boston, and Dr. Frank C. Pierce, of East Putney, Vt. Mrs. Charter's test circles are well patronized, and her sittings give entire satisfaction to investigators.

Hourly expected—Dr. H. B. Storer, Geo. A. Fuller, Bishop Beals, Juliette Yeaw and Jos. D. Stiles.

The N. D. C. Developing Circles are attracting a great deal of attention.

The oration on the Fourth of July will be delivered by George A. Fuller. A large crowd is expected.

This is truly a Temperance Camp-Meeting. No intoxicating liquors are sold

within two miles of the ground. A party attempted to buy a lot for the purpose of selling "small beers," but as his true purposes were suspected, he was quietly informed he had better find quarters elsewhere. The authorities of Rindge, N. H., are ready to "nip in the bud" this evil, and have so informed the company.

The baiting privilege has been leased to Messrs. Hubbard & Caldwell, of East Jaffrey, for three years, and they have erected a stable to accommodate forty horses. The steamer *Contoocook*, on Lake Sunshine, is a success, and brought large crowds every trip last Sunday.

Five new row boats of the latest pattern have been placed upon the lake this week by the company.

Contracts for the building of new cottages are being made, and what was six weeks ago a forest bids fair to become a small town before the summer closes.

There are accommodations for all visitors upon the ground; the large boarding houses of Mrs. Howland and Ripley are in good condition to receive them.

Mediums and Spiritualists are welcomed to the grounds by Mrs. L. M. B. Robbins, of the Reception Committee, and her smiling face makes all feel at home at once.

Many are the inquiries for Bro. Colby, the "true blue" medium's friend. This mountain air would do him good. When is he coming?

Remember that Dr. Bliss is ready at the Post Office to receive subscriptions for the *Banner of Light* and SPIRIT VOICES.

Come one, come all, to the beautiful new camp-meeting at Rindge, N. H.

LANCET.

JULY 4th.

The second week of this successful meeting has just closed. The attendance has been constantly on the increase, and all new visitors express themselves delighted with the salubrious air, magnificent scenery, lovely lake, pleasant drives and other natural attractions.

Bishop Beals arrived early in the week, and has delighted the audiences with his songs and lectures. He soon departs for other meetings. Fourth of July was a day long to be remembered by the company. Early in the morning a large American flag was swung to the breeze from the new flagstaff that had been erected on "Temple Hill." At 9.30 A. M. the East Jaffrey Cornet Band gave a fine concert of patriotic selections.

At 10.30 Mrs. Minnie Stone opened the meeting with a patriotic song that was received with applause. Immediately after the song Dr. James A. Bliss read the Declaration of Independence in a clear, loud voice. George A. Fuller, as the orator of the day, was at his best, and created a profound impression by his earnest tribute to the memory of Thomas Paine, the reputed author of the Declaration of Independence. He claimed that the American people were indebted entirely to Thomas Paine for all the religious liberty they now enjoy. He refuted successfully all the slander that had been hurled at this "originator of liberty," and commended the "Age of Reason" to his hearers. His oration was frequently interrupted by loud applause. Mr. Fuller is a fine speaker, and holds captive his audience from first to last.

At 2.30 P. M. the meeting was again called to order, and Dr. H. B. Storer, N. S. Greenleaf, Bishop Beals, Mrs. James A. Bliss, Geo. A. Fuller, Dr. A. H. Richardson, and others, gave short, stirring addresses.

The fireworks in the evening was a very interesting feature of the celebration, the dark clouds forming a fine background to a magnificent display. The neighboring towns of East Jaffrey and Rindge joined with the company in the expenses, and the exhibition was greatly appreciated. The grounds were crowded with people all day, and everything eatable was soon "de-materialized." All the parties that had

taken up the privileges were happy, and expressed astonishment at the success of a new camp-meeting in "drawing the crowds."

On Sunday, July 5th, the ever popular Dr. H. B. Storer gave a fine lecture in the morning, and Mrs. Juliette Yeaw in the afternoon held a large audience spell-bound with the eloquence of the old veteran spirit-friend, A. T. Foss, that controlled her. Her subject was, "Is Spiritualism True?" and a finer discourse never came from mortal lips.

The dances on the Fourth at the Temple, under the charge of Mrs. Mary A. Charter, were a grand success and netted a handsome profit.

A large hotel, to have at least seventy-five good rooms, will be erected upon the grounds this fall.

Mrs. James A. Bliss's materializing seances are as popular as ever at the camp; a large party of fourteen failed to obtain admission last Tuesday evening, on account of the crowd already in the seance-room.

Where are Jos. D. Stiles, J. V. Mansfield, and Sue B. Fales?

Lots are selling rapidly, and the price will soon advance. Stock in the company has gone up from \$50 to \$100 a share.

Dr. James A. Bliss will lecture Sunday morning, July 12th, upon "How to become a Medium." The experience of that gentleman in this line of public work, the scribe thinks, will be worth a great deal to investigators.

Next week will close the regular camp-meeting season here, but the grounds will be let for picnics and excursions until fall.

Ho! for Sunapee at the close of Rindge; many are going, and many more ought to go.

One the representatives of the *Boston Daily Globe* expressed himself perfectly delighted with Dr. H. B. Storer's lecture last Sunday.

The camp-meeting owes a great deal of its success to Mr. B. F. Robbins, the treasurer of the company, and to Mr. Nelson Woodbury, the latter gentleman having interested many of the leading Boston business men to purchase lots for their future "summer mountain home." The former gentleman never tires in his labors night or day, and is ever ready to assist in any good work for the benefit of visitors to the grounds.

Mrs. G. Davenport Stevens has charge of Mrs. Abbie Ripley's cottage. Every room in the cottage is occupied and many are obliged to seek quarters elsewhere.

The closing week is bound to be as successful as the first two have been.

LANCET.

July 12th.

SUNDAY, July 12th, has come and gone, and the first Camp-Meeting of the Two Worlds has become a memory of the past. The meetings have been successful beyond the most sanguine expectations of the company. The camp-grounds have pleased every person that has visited them, and the rapid sale of lots and advancing prices, both of lots and company stock, have made this camp-meeting an assured success for future years. The speakers employed by the company have been first-class in every respect, and the lectures have been given by spirit guides who fully understood how to meet the wants of the audiences. The mediums that have visited the ground have been warmly welcomed by the management, and all have been well patronized in their circles and seances.

Sunday morning, July 12th, opened beautifully. The weather was mild and the grounds early filled with people. The lecture at 10.30 A. M. was delivered by "The German Doctor," the eloquent and powerful spirit-control of Dr. James A. Bliss. Subject, "Jesus Christ the Type: Modern Spiritualism the True Saviour of Mankind." The argument was clear and forcible and created a lasting impression upon the audience assembled. At the close of the lecture, Dr. Charles H. Harding, of Boston, gave fine psychometric readings from handkerchiefs, keys, watches, etc.,

handed to him from the audience. In every reading he received prompt acknowledgements from the audience of the tests given. Dr. Harding's services were in demand the balance of the day for private sittings. He is a fine medium and should be kept busy. At 2.30 P. M. Bishop A. Beals was announced as the speaker. His lecture was a masterly defense of Modern Spiritualism upon scientific grounds. Mr. Beals's songs are a great feature in his work as a medium.

At the close of the lecture Mr. Wm. F. Nye, of New Bedford, Mass., gave interesting accounts of his experiences with mediums in various parts of the country. Brother Nye could not leave the grounds until he had purchased two very desirable lots near the auditorium. He proposes to erect a cottage at once.

The N. D. C. Temple at 4 P. M. was crowded by attendants at the developing circle of Mr. Bliss. Many were controlled by spirits for the first time.

Mrs. Bliss's materializing seance in the evening was as usual thronged with earnest inquirers after truth. For the honest, candid investigator Mrs. Bliss's seances furnish the best results. She leaves for Onset this week.

Among the prominent visitors to the camp-meeting last week were Mr. E. W. Smith, Mr. Howland, Prescott Robinson, Esq., of Boston, and Wm. F. Nye, of New Bedford, and Mr. Dodge, Freight Director of the Cheshire Railroad.

At the annual meeting of the company, held Tuesday evening, July 7th, the following were unanimously re-elected as officers for the ensuing year: Mr. James A. Bliss, President; Mrs. James A. Bliss, Vice-President; F. B. Robbins, Treasurer; G. C. Duucan, Clerk; and Dr. Gordon, Assistant Clerk. The price of lots was advanced from \$25 to \$35 per lot. The greatest harmony prevailed, and all expressed themselves as having the fullest confidence in the ability of the officers in the management of the affairs of the company.

The representative of the Winchendon *Courier* visited the grounds last Sunday and was delighted with the progress of the enterprise.

Next Sunday, July 19th, there will be developing circles held at 10.30 A.M. and 2.30 P.M., at the N. D. C. Temple. The company propose to employ speakers for every Sunday until fall, and would like to correspond with speakers with a view to engagement for that purpose.

Mrs. Mary A. Charter has been having excellent success as a medium at the camp, where she will remain until further notice, her P. O. address being East Jaffrey, N. H.

Dr. Frank C. Pierce of East Putney, Vt., has won many laurels in curing patients in this section of the country, pronounced incurable by the regulars.

The Eureka Bicycle Club of Winchenden, Mass., were upon the grounds last Sunday, in uniform. Their officers are: Frank Mann, President; Fred Stearns, Captain; H. E. Knapp, Secretary and Treasurer; E. L. Sawyer, Lieutenant; Roderick McKenzie, L. A. W. The Club made a fine appearance, and it is hoped they will often repeat their calls.

Many of the campers will remain until the opening of Sunapee camp-meeting.

The advance in the price of lots does not seem to stop the demand for them. Persons who desire to purchase them for a "summer home among the mountains" will be encouraged, but speculators will be given a wide berth.

The air here is delightful for invalids, and all can find first-class accommodations through the entire summer and fall season.

To visitors to other camp-meetings from distant States: Come and spend a few days with us and see one of the finest camping-grounds in the country. LANCET.

FOR once it can be said truly, "there was no liquor sold within two miles of the Mediums' Camp-Ground at Rindge, N. H. The Company gave notice to all parties having privileges that if there was any violation of this rule that it would be followed by arrest, prosecution and imprisonment. It had its effect.

HINTS FROM SUNAPEE.

THE Sunday meetings during the summer months are proving quite a success. The lectures delivered by Mrs. Addie M. Stevens, of Claremont, N. H., were very satisfactory. The editor of SPIRIT VOICES lectured one Sunday, and Mrs. Lora S. Craig, of Keene, spoke July 19th.

The Steamer *Edmund Burke* made two trips from Sunapee and Lake View to Blodgett's Landing and return, Sunday, July 12th. It was a most beautiful sight to see this large and elegantly built steamboat moving along through the waters of Old Lake Sunapee. She has been pronounced by the inspector the best built boat on New Hampshire waters. She will commence running regular trips July 25th.

Several new cottages have been erected this season. These have been built by the following parties: H. G. Hawkins, of Keene, N. H.; Geo. Colby, of Sunapee, N. H.; G. H. Whitney, of Franklin, N. H., and Mr. Buswell, of Hopkinton, N. H.

Parties not announced on the circulars expected at the Camp-meeting: Dr. A. H. Richardson, of Charlestown, Mass., and Mrs. Carrie Tryon, of Minneapolis, Minn.

The dining room and rooms for lodging purposes are under the management of Messrs. Hawkins, Blodgett, and Fuller.

For full particulars with regard to the coming meeting, send for circulars to Geo. A. Fuller, Blodgett's Landing, Newbury, N. H.

Don't expect any editorials during the summer months. Several Camp-meeting enterprises occupy much of our time. Running the summer hotel at Blodgett's Landing, in company with Messrs. Hawkins and Blodgett, makes it almost impossible for us to find a moment of spare time to devote to SPIRIT VOICES. Yet we promise our readers that we shall not entirely neglect this magazine; and we shall seek to issue it every month, although each issue may be somewhat belated. Bear with us patiently, and soon we hope to be able to devote our whole time to its perfection.

THE WONDERFUL RING PHENOMENON.

Though every phase of spirit phenomena is very extraordinary, none will more readily attract the attention of thoughtful, scientific minds than the proof given by spirits of their power to pass matter through matter, or a solid through a solid, as shown in their act of placing a solid ring on a person's neck, arm or wrist. George Wyld, M. D., of London, instances a case of this kind in which he is personally interested. He had an iron ring made too small to pass over Mr. Husk's, the medium's hand. On the 28th of last January this ring was placed intact on Mr. Husk's wrist, while Dr. Wyld's friend, Mr. Bamfylde, held his hand. The ring, probably, is on his wrist now; it was the 11th of April, up to which date it had been examined by about five hundred people, including doctors, engineers, and practical mechanics. No explanation of any weight having been attempted, Dr. Wyld, anxious to get the most scientific opinion he could obtain on the matter, applied to a distinguished engineer to name the man whose opinion would be most valuable on this subject, and was directed to Mr. Maskelyne, the inventor of a very ingenious conjuring apparatus, as the most expert mechanic in London. Dr. Wyld therefore wrote to Mr. Maskelyne, who immediately replied that he would be happy to see the ring in its position on Mr. Husk's wrist. Accordingly, Dr. Wild and Mr. Husk waited on him at the Egyptian Hall, when Mr. Maskelyne, assisted by two

other gentlemen, carefully inquired into the case, and minutely examined the ring with a magnifying glass. Dr. Wyld, reporting the result, says :

"Of course, he expressed his views with reticence, but from what he said to me, I believe he will have no objection to my giving the substance of his words thus formulated :

"1. The ring is solid and without joint.

"2. Apparently it could not be removed from the wrist intact without injury to the hand.

"3. It could not have been hot welded in its present position.

"4. Possibly it might not have been cold welded, but this would be a process requiring a long time.

"5. The fact of the ring being in its present position was certainly the most puzzling thing he had seen in Spiritualism.

"As to the cold welding. I have consulted with an expert, who said, 'I have seen your ring, and it has not been cold welded, and if it were it could easily be severed, as cold welding does not bite like hot welding.'"

Of this specific phenomenon, Dr. Wild says :

"No spiritualistic phenomenon is probably so far reaching in its application, for it can be proved that spiritual beings can resolve and reconstruct material forms, such as iron rings. Then as the greater difficulty contains the lesser difficulties, all psycho-physical phenomena, such as the appearance of ghosts, and of solid materialized human forms, and of writing within closed slates, would admit of easy acceptance as manifestations of the dominance of spirit over matter." — *Banner of Light*.

MRS. M. E. WILLIAMS CONFRONTS HER SLANDERERS.

Having had our attention called to a most untruthful, base and cowardly attack made upon Mrs. M. E. Williams, the grand medium for spirit materializations, and almost every other phase of mediumship, whose public seances at 232 West 46th St., New York City, have been attended by thousands of the most intelligent and refined people of this country and of Europe — said attack having been made in a vile, indecent and illegal sheet published in the city of Boston — we wrote to Mrs. Williams asking her what she knew of the lying wretch, who, as reporter, had perpetrated that outrage. Mrs. Williams very promptly sent us the following reply :

TO THE PUBLIC.

Having been informed that a scurrilous sheet published in Boston had made a labored attempt to injure my reputation as a medium by falsely insinuating that there had been an exposure of fraudulent practices on my part, as a medium, I desire to inform my friends and the public that there has never been any such occurrence or any discord at our seance room. All who have attended our seances can bear witness to this. We know nothing about this unjust and dishonest assault, save, at the present time, many of the enemies of Spiritualism fear the progress it is making, and I feel safe in saying that this progress is mainly due to the spirit materializations that are at present occurring in different parts of the country. If the concern who conduct the scurrilous sheet in which this untruthful attack is made upon me was not too vile and filthy to have anything to do with, I would resort to legal remedies for redress; but my lawyer informs me they have nothing to lose, not even character; and that should I bring suit against them it would only give them the notoriety they seek.

In regard to my mediumship, I defy not only the miserable culprits who concocted and published this libel, but any Spiritualist, so called, who may be at the bottom of much that is going on against the truth. They will find that they plot and falsify in vain. I love the cause of Spiritualism too well to allow their efforts to injure it to disturb me.

Yours for right, justice and truth,

MRS. M. E. WILLIAMS.

232 W. 46th St., New York City; May 12th, 1881.

It was our desire and purpose to have published Mrs. Williams' very commendable response in our last week's issue, but it was unavoidably crowded out. No one who has ever attended Mrs. William's seances, when we were present, and we have been present at scores of them, unless demented by prejudice and preconceived opinion, could have failed to see that no human being in the world could have produced the hundreds of different forms which appeared there; each manifesting form and intelligence being distinctly individual in aspect, manners, features, dress, speech and thought; and as positively recognizable as if in permanent physical form, instead of the temporary and evanescent forms which they were, most of them sinking out of sight in full view. With Mrs. Williams, we say, those who think they can lie these facts out of existence will find "they plot and falsify in vain." — *Mind and Matter*.

LETTER FROM REV. SAMUEL WATSON.

EDITOR SPIRIT VOICES:— In your issue for May you have noticed the Roman Catholic priest who has been travelling south lecturing. He was at New Orleans during our convention of the Southern Association of Spiritualists, and attended some of our meetings. At one of them he sent the following card:

“Is it allowable to offer any reply to the speakers? MONSIGNOR CAPEL.”

He was answered, “At morning conference.” I had no objection to his communication published in the *Picayune*, a part of which you copy and comment upon; but I wish to notice his gross misrepresentation of some independent slate writing done through the mediumship of Mr. Hagerman before large audiences under strict test conditions with skeptical committees. He came on to Memphis and lectured several times in St. Peters Church, on, or rather glorifying, his church. His last lecture was announced to be on Spiritualism. About two-thirds or three-fourths of this lecture was on the same line of the Roman Catholic Church being the only true church, all others being heretical.

Mgr. Capel misrepresented what occurred at the New Orleans Convention. There was a skeptical committee who managed the slates in a box with sheets of paper with a piece torn off for identification. Mr. Hagerman did not touch them until they were handed to him before the audience. He sat on the platform in full view of them. In a few seconds there was a communication written in English which the committee read. One in German which a gentleman translated and read to the audience, also another in a language no one understood. The lecturer said nothing about the two communications, but said there were some hieroglyphics on the slate. On another occasion there was a communication containing several tests addressed to a lady from Texas—a stranger in the city who had never seen the medium.

Our lecturer, referring to this, said a son sent greetings to his brother in Texas.

The reporter for the *New Orleans Picayune* gave a full and true report of the matter, in which paper Mgr. Capel's communication was published, so that he must have seen it, and known he made a false statement of what occurred, which he tried to ridicule. I replied to his misrepresentation in the *Memphis Appeal*, copying the report of the New Orleans paper, which he has not denied. We have the testimony of five skeptical committee men and two papers that the lecturer did not deal fairly with what occurred at the convention. I will close this by sending you what an editor says about it who was present during the whole time of the experiment.

I am yours for the truth,

SAMUEL WATSON.

Memphis, Tenn., May 21st, 1885.

We append the following excerpt contained in the above letter, and clipped from *Light for Thinkers*.

J. D. HAGERMAN.

This medium is doing a wonderful work. His manifestations of independent writing in a closed box under absolute test conditions, is a grand and powerful phase. We cannot help endorsing this phenomenon. This medium obtained the following message in public, in the box after same had been locked and sealed by an appointed committee: “Tell Mattie Webb that her child Johnnie was not pushed into the water, but they were playing around the edge of the tank, and he lost his balance and fell in. Do not think or worry over his condition, but live a pure life on earth that you may join him in spirit life and progress onward into the higher realms above.— By the united Band for W. S. Short.” The above was written in very small letters, and followed by a bolder writing, as follows: “There is nothing that can be done to change the opinion of the loved ones at home; they will develop and progress in spirit life.— Charles Snow.” Then followed some ancient characters. Mrs. Mattie Webb, to whom the first communication was addressed, was in the audience. She stated that all the statements were true, and that she was not a Spiritualist, nor acquainted with Mr. Hagerman; also, that W. S. Short was the name of her first husband. If any better proof of want of collusion, inability of medium to execute the message and of identity can be found, we are willing to say the imagination is unable to picture. Such tests are worth all the expense of holding a public meeting, and should be appreciated by those who witnessed it. Such evidence as this to which we editorially testify must weigh in the balance against claims for fraud. The progress necessary in our cause is being achieved with sufficient rapidity.

SPIRITUALISM IN THE WEST.—ITS NEEDS AND REAL DEMANDS.

EDITOR SPIRIT VOICES :— Thinking your readers would be pleased to hear from "North Western, Iowa," I will endeavor to give briefly a few notes of my experience since I came from New England. My personal experience has been very limited, for I have not travelled over much territory in Iowa, and have visited but few places. I had devoted the last years of my labor in the east exclusively to lecturing; much of the time I visited localities where no societies of the liberal element existed, and sometimes where no Spiritualists resided; working for the good of the cause, regardless of compensation as far as money was concerned. I became very much depleted physically, and thought I would change localities, business, and climate, and take a rest. I arrived in Clay Co., Iowa, in November, 1880, amidst the coldest weather I had ever experienced; and to endure such a winter as I never wish to see again. For four years I have lectured only occasionally on Temperance and Spiritualism; the latter when I thought the people ready to hear the truth, and when requested to do so in different localities where nothing of the kind was ever heard before. I ever found many minds ready to listen to spiritual gospel, and ready to admit it was the most reasonable doctrine they had ever heard, but would ever say, "We want to see something in the form of tests or manifestations." It is my candid opinion that at that time a good test medium would have revolutionized the religious sentiments of the whole of Clay County. But as that was not my gift, I had to see the interest subside at least in appearance. So for four years I have been isolated from Spiritualism, not even meeting half a dozen individuals during that time who knew anything of its power, or sympathized with its truths.

Last winter I lectured in Clay and Obrine Cos., mostly on Temperance, but occasionally on Spiritualism; and though my latter audiences were mostly small, yet they seemed deeply interested with my ideas of the future state, the way to bring the world to redemption from sin, and the expelling of wickedness from humanity. But I felt from my soul that I must go to some other part of the country, where the demands were more urgent for Spiritual truth, and the liberal element was more united and concentrated, than in that part of Iowa. But I do most truly believe that there is a mighty work to be done right there by the forces from above, through some medium prepared for the task, and endowed with the gift of giving tests and physical manifestations to those who have never seen anything of the kind. From my observations of the people and their surroundings, I think it would be a work of rapid development and almost universal extent, if conducted in the right manner.

In March last, I came to Nebraska for the purpose of getting into business at my trade, but found every avenue to that branch of industry closed against me. But I have already found another branch of business already opened. Some power beyond me had preceded me, and had the way already cleared to start a society here, and open a series of lectures. Spiritualists had been waiting my arrival, and an interest seems to have been started prior to my reaching the place; and to every appearance now I have been sent here by my guides for some good purpose. I shall take hold of the work with my whole heart and soul. There seems to be many here who are deeply interested in the truths of the angel world, and the inspirations from the lips of mediums; and I hope my guides may give the people the highest truths possible, and in all earnestness give the most glowing beauty of life here and beyond, so clear that all must see its radiating light, and feel its holy principles. Everything now indicates a grand work here this summer. I shall stop here until I see the work commenced, and as long as it seems to be the place where I can do the most good. We are forming a circle for development, and I hope the angels may choose some of us that they can use for giving tests, that they may convince the people of immortality of the soul and spirit communion. I will report our progress occasionally, that your readers may know how the cause prospers. And now let me say my deepest and most earnest wish is for the prosperity of SPIRIT VOICES,

and may it succeed beyond the most sanguine expectation of its best friends. It is full of interest and just what the world needs to-day.

A cordial hand-shake with all my former friends who may read the VOICES; be assured "I live still." Yours for truth, P. C. MILLS.

Sargent, Custer County, Nebraska.

ANOTHER SOLUTION TO THE RIDDLE.

DR. JAMES A. BLISS:

Dear Sir,—In answer to your question, "Can you solve the riddle?" I would say:

SOLUTION OF THE RIDDLE.

The dark cross represents arbitrary, tyrannical religion *ruling* the world through *blind* faith, darkness being the result, as shown by the dark appearance of the ball.

The bright cross represents intelligence *supporting* the world. The shining world, with the sun and rays, represent the world enlightened by the sun of truth—revelation from God.

The sun in the center of the large circle represents the source of light and truth, aided by the star. The eye represents the providential oversight of God.

The square and compass represent science and justice.

The larger circle might be considered as representing the universe.

The triangle represents science, law, order, rule, exactness.

The three links might stand for love, purity, fidelity; or, liberty, fraternity, equality, etc.

The axe with the rays might mean justice, power, force.

The links and axe, all in the rays of science and truth.

Is the axe cutting the link solving the riddle?

E means advancement; *W*, the past ignorance; *N D C*, of course, National Developing Circle.

Jesus has entered within the veil as the forerunner, an high priest, and we may look for his return as lightning.—Matt. 24:27; Heb. 6:19, 20.

As mediums, we must know our place, and not presume to act as principal.—Deut. 34:5, 6, 7; Num. 20:7, 13.

Is this solution pretty good, or pretty soft?

I haven't got round to SPIRIT VOICES yet. Intend to send a small subscription soon, if not a year's. Cash scarce.

JOHN HALL,

Box 352, Riverside, San Bernardino Co., Cal.

June 28, '85.

QUITE a number of complaints have been received that our magazine has not reached some of our subscribers. The fault is the carelessness of a clerk, formerly employed by us, that neglected to get a number of names upon the subscription list. We are most happy to rectify all mistakes, and persons that do not receive their magazine regularly will confer a great favor if they will send us a postal card to that effect, and it will be promptly attended to.

AMONG OUR WORKERS.

Another busy month has passed away. The various kinds of duties that devolve upon us have left us no time for recreation. June 7th we lectured before very large audiences in the Town Hall at Hanson, Mass. Dr. C. H. Harding followed our afternoon lecture with Psychometric readings. June 12th, 13th and 14th, we were at the Annual Convention at the Wilder House, Plymouth Union, Vt. June 21st we lectured at the Cascade House, on the east shore of Lake Dunmore, situated in the town of Salisbury, Vt. In the afternoon Mrs. Fannie Davis Smith of Brandon, Vt., also gave one of her scholarly and eloquent orations. The attendance was large, and great interest was manifested in the meetings. We lectured at the Annual Convention at Keene, N.H., June 27th and 28th. The attendance was good and the following speakers were present: Dr. H. B. Storer, Joseph D Stiles, Miss Jennie B. Hagan, Mrs. S. B. Craddock, Mrs. Addie M. Stevens, Mrs. Sarah A. Wiley, Mrs. Lora S. Craig and ourselves. We should like to present our readers with a full report of this Convention, but we have not the time at our disposal necessary for writing it out.

The following magnetic physicians have signified their intention to visit Sunapee Lake Spiritualist Camp-meeting: Dr. S. H. Prentiss, Worcester, Mass., Dr. A. H. Richardson, of Charlestown, Mass., Dr. Frank Brooks, of Marlboro, Mass., Dr. C. H. Harding, of Boston, Mass., Dr. Frank C. Pierce, of East Putney, Vt., and Dr. Geo. Bronson, of St. Albans, Vt.

The New York Beacon Light will be suspended for three months during the vacation of its gifted editress, who will travel during that time in England. We certainly wish her a safe and pleasant trip that she may return in the Autumn with recuperated body and mind ready for the work that awaits her. We quote a few sentences from her farewell editorial.

"TO OUR FRIENDS AND PATRONS. We have worked long, hard and enthusiastically in the grand cause of Spiritualism. We need rest—absolute rest, so that we may recuperate our wonted vitality and continue to be of greatest utility to those honest souls the world over who are seeking for "more light" concerning the basic principles of the philosophy and religion of Spiritualism. To this end we purpose going to Europe about the middle of next month and shall be absent until September, or possibly October. In the meantime, we have decided to suspend our paper until our return—say three months. This, because in our absence, it will be impossible to keep up the Spirit Message Department; and secondly, because it will work no hardship to any one. When we return next Autumn, we propose to double the size of N. Y. BEACON LIGHT, and with renewed energy and strength, hope to make it a more brilliant beacon in the future than it has been in the past. A large number of its subscriptions have been received for six months, and they have all been filled out, and more too. Those who have paid for one year, shall have the vacation made up to them in full, as well as the benefit of the double size without any increase of price, and we think this arrangement cannot fail to give perfect satisfaction to all."

Lucius Colburn, of Manchester, Vt., attended the Convention of the Vermont State Association of Spiritualists at Hyde Park, Vt., June 5th, 6th and 7th. He will speak at So. Troy, Vt., June 14th, 21st and 28th, also July 5th, 19th and 26th. He may be addressed at So. Troy, Vt.

The lectures of George Chainey, recently delivered in Oakland, Cal., and reported in *The Carrier Dove*, have been of an exceedingly interesting character, and

must give new impetus to the cause in that section. The liberals of the Pacific coast should keep him busy.

We are pleased to learn of the great success of Dr. J. Commodore Street on the other side of the Atlantic. We clip the following testimonial of appreciation from *The Medium & Daybreak* :

PSYCHOMETRY OR METAPHYSICS.—*Testimony from Mr. J. C. Street's Pupils.*—We, the undersigned, having taken a course of instruction under the tuition of J. C. Street, Esq., in Occult Science, and with which we are much pleased, have thereby derived a full understanding of many of the forces in nature, which helps one to know more of oneself and surroundings, pertaining to this world and that which is to come, enabling us to know more, not only how to live this life, but to prepare ourselves for the next; also bestowing a just appreciation of some of the laws which govern our mental faculties, which enable us to comprehend more clearly the nature or soul of things (animate and inanimate); their history and belongings, character and use, and which class of knowledge is now recognized in Science as PSYCHOMETRY and METAPHYSICS.

We are free to acknowledge our deep obligations to Mr. Street for his kind and patient mode of imparting his instructions, so as to make his students as familiar with the Occult Sciences or Forces as he is himself, and of which he is quite master; and we hereby with confidence recommend him to the public, as eminently qualified, and truly worthy of their consideration.

Chas. E. Ratcliff, 27 Mount St., Grosvenor Square; W. P. Howard, 65 Conduit Street, W.; W. Robinson, 33 South St., Manchester Square; A. C. Robinson, 1 Chapter Road, Willesden Green; W. P. Batt, Palmerston North, Wellington, N. Z.; John Hopcroft, 3 St. Luke's Terrace, Canterbury Road, London; M. Pierre de Hauntrave, Paris; James Langdon Phelps, Brighton; L. De Salle, Mouquitee, Boulogne; S. Carle Grodenies, Brussels, Belgium.

The *Wayside Jottings* in *The New Thought* are worth the subscription price of the paper. They are exceedingly spicy and interesting. While reading them we travel in spirit with the gifted writer, and enjoy with her all her social experiences in the pleasant homes of the hospitable and zealous Western Spiritualists.

The Liberal Age has suspended and turned over its subscription list to the *Rosstrum*. We were sorry to learn of its suspension, for it was ably edited, and proved a most valuable contribution to our Spiritual literature.

Dr. E. C. Houghton, 28 Pemberton Sq., Boston, is a fine Magnetic Physician. While in Somerville, recently, we learned of the good work that he has been doing in that vicinity. He is very successful in the treatment of Rheumatism and Neuralgia. His medicines are very efficacious and are skillfully prepared, and absolutely free from all poisons.

We hear good report of Dr. Geo. S. Brunson's work recently accomplished in Fletcher and Jeffersonville, Vt. Keep Dr. Brunson busy, for he is not only an excellent magnetic physician, but is also worthy of unbounded confidence. He may be addressed at St. Albans, Vt.

IN MEMORIAM.—From Westfield Vt., May 31st, Thomas Trumpass, aged 67 years.

Mr. Trumpass had long been a resident of this town. He was a man honored and respected by all who knew him. He was an early advocate of Spiritualism, and a constant subscriber for the *Banner of Light* for a period of over twenty-five years. The funeral was largely attended by sympathizing friends and neighbors who listened with deep interest to an address by Lucius Colburn. Ever will his loving presence linger around his earthly home, guiding, as with an angel hand, his loved ones to their home above. Mr. Trumpass was buried under Masonic honors.

FANNIE A. REED.

SYNOPSIS OF AN ADDRESS DELIVERED BY A. B. FRENCH, AT BENTON HARBOR,
JUNE 7TH.

Mr. French took for his theme, "The Value of Modern Spiritualism." He said: One walking out, saw a monk sitting by the wayside very sad. On being asked why, said three things made him sad: first, he must die, second, when, he knew not, third, what was his farther destiny. Thousands of ages pass and animal life appears, thousands of ages more, and every order of life beneath is only a promise of coming man. All centre in him as the microcosm of the world. As he is the highest, it would be cruel to cut him off without immortality. This does not satisfy the Materialist. It is not a question of cruelty, but of fact. One of his strongest arguments says, Nature made man adapted to his conditions. There was time in the past when people said whale oil would fail, then there could not be lighting material. Man's growth of perception and genius brought him in time, to the discovery of the coal fields. Some worry as to the supply, when this is exhausted. Who knows that we may not yet warm our feet by electricity or a nest of sunbeams. Reciprocation of feeling; out of this we meet our social wants; thus a provision is made for heart-wants. Immortality! every grave is man's prayer for future life. The skeptic says, not true; we like better earthly conditions; after destiny may take care of itself. The argument says it is not true that all our demands are met in this world, for if we had our way, disease, heat and cold, old age, loss of sight and strength would not be. What we want is life. The Materialist is not quite content with this life; there is a void not filled; though blessed with home, the wife says this is not the ideal parlor or kitchen; the farm is not the ideal farm; the picture to the artist, the poem to the poet, are not the ideals. This longing is born from another life; but this does not prove conscious life beyond. Nothing is permanent; all is change; but the aged lives over again his youth in memory. The last days of Victor Hugo had the snow of winter on his head, but the spring-time of youth in his heart. But, says the skeptic, it is proved that as we grow old, the memory grows dim. The argument says mind and matter are eternal. Grant this, says the skeptic, but it does not prove that I was, before my birth into this existence; no recollection of the past, hence no hereafter. The argument says man is dual in his nature. The doubter in the church and out of it is not rationally satisfied. Now what value has your fact, if it is true. This, if it is proved beyond a doubt or possibility of cavil that one single individual man, woman or child has given back one sign of love to any one in this age, it settles the question. We care not who, if one *has come*, it proves that *one* lives; if one, then by analogy it is shown that *all* live. Spiritualism is the only solid rock on which you can defend your Bible against the Materialist. It furnishes a rational basis for the psychological side of history. Here the speaker gave instances in history in support of this; going back to the affair of Abraham with Hagar; of her being fed by the angel when turned out to die; of Jacob's ladder and the angels; the book of Daniel, his interpretation of dreams; Belshazzar's hand-writing on the wall. Spiritualists set high value on the works of Jesus. Saviors always come when the world needs them; Washington, Lincoln, the mother over the child in sickness, etc., are saviors. Jesus' remarkable cures, Buddah and his career were instanced; the Maid of Orleans, her heroic life and death; how the State, too cowardly to put her out of existence after she had saved it, turned her over to the clergy. History shows wherever a deed was too dark for the State to do, it was turned over to the clergy. The Delphi Oracles were mentioned; all as instances of the psychological side of history, of which Modern Spiritualism is the counterpart and proof of their truth.

The effort was a masterly argument from beginning to end; replete with eloquence and logic, and closed with one of the finest perorations it has been our good fortune to listen to. — *From "The New Era."*

OUR BOOK-TABLE.

THE STORY TELLER. *July number.* Contents: A Quakeress, by E. Lovett Cameron, and A Bone of Contention, by E. H. K. Published by John B. Alden, 393 Pearl St., New York City.

ALDEN'S JUVENILE BOOK OF KNOWLEDGE. Contents: Balloons, by S. H. Peabody; How Lead Pencils are Made, by Julian Pierce; London's Famous Days, by E. W. Hardinge; The Lake-Dwellers, by Eugene Lawrence; What a Chemist Once Did, by L. C. Cooley, Ph.D.; Fabrics from Grass, by Geo. B. Griffith; Edinburgh, by Mercy Houghton; Some Queer Reptiles, and a Palm Sunday. Published by John B. Alden, 393 Pearl Street, New York City.

THE SUN. A Bi-monthly Publication, devoted to Co-operation. Published by C. T. Fowler, 16 W. Fifth St., Kansas City, Mo.

This publication is on the side of equality and justice, and seeks to make practical the great principles elucidated by Owen, Fourier, and others. The attempt on the part of the editor is to use the plainest language possible, and to make himself fully understood. He says, "All that we claim for society is contained in a few single, definite, and self-evident things. If they are not yet enjoyed by man, they already belong to the brute creation. They are these: First,—A place to *work*; A guarantee of work; A kind that is adapted to the worker. Second,—*Compensation*. All one earns; The Product of the Producer, or its Equivalent. Third,—*Capital Secured*. The Creature and the Creator at peace. Fourth,—*Poverty* and the *Crimes* against Property no longer a Necessity. Fifth,—A *Home* and a *Competence* for ALL. We most assuredly wish the completest success will crown the efforts of those engaged in the reformation of society. Subscription price, \$1.00 per year.

THE DREAM INVESTIGATOR AND ONEIROCRITICA. — A monthly Journal, devoted to Mental Philosophy, Science, Religion, Self-improvement and General Reform; but chiefly to Mental Philosophy as manifested through Dreams. Published by James Monroe, Peoria, Ill. Terms, \$1.00 a year.

Probably the only magazine devoted to that branch of mental philosophy as manifested through dreams published in the English language. Its pages are filled with matter of deepest interest to all students of the marvelous in man.

THE PEACEMAKER, published by the Universal Peace Union at 402, 404, 406 Race St., Philadelphia. \$1.00 per year.

We have read the double number for May and June with considerable interest. It is a great pleasure in this world of strife to find many of the ablest men and women actually engaged in harmonizing the contending elements in life. We most sincerely hope that the day is not far distant when the principles advocated in this magazine may be adopted throughout the world.

THE HARMONIA, a monthly magazine, devoted to Spiritualism. Published at 878 So. 8th St., Waco, Texas. P. A. Richards, Editor and Proprietor; Mrs. Alice Black and Mrs. L. A. Craig, Associate Editors; Mrs. L. S. Gardner, Medium.

We most heartily welcome this latest advocate of Spiritualism. Its typographical appearance is very pleasing, and its contents most excellent. We wish we had space to quote the *Salutatory* of its editor in its entirety. But we must be content with a brief quotation: "We will always be found on the side of true and honest mediums, and those so-called mediums who travel over the country practicing fraud upon the public and debasing our cause will be denounced in no unmeasured terms. We would carefully exclude from the pages of *The Harmonia* anything that would create ill feeling or controversy among its readers, ever striving to have what its pages contain to be consistent with the name and motto: Truth in all things, Justice towards all, Harmoniously blended with Purity of Purpose. A magazine of this character is most certainly needed in the South, and we hope its editor and publisher will be sustained in his work for humanity.

ONTOLOGY, OR SCIENCE OF BEING. — A Monograph, Being an Exposition of the Mental Cure, with a short Chapter on Hygiene, by Geo. Dutton, A. M., M. D. Published by the Author, Rutland, Vt. Paper, 25 cts.

An exceedingly interesting pamphlet, as are all the essays written by Dr. Dutton. While we take exception to much that the gifted author says with regard to Mental Cure, we find the greater portion of the essay agrees fully with our own ideas. The chapter on Hygiene, in our opinion, is the most valuable portion of the work, and we most certainly wish that it might have been extended to many more pages. The principles there laid down, if practiced by the masses, would always conduce to good health. We wish Dr. Dutton would give us a larger work upon this theme. We would

recommend this pamphlet to all our readers. Send to the Doctor for a copy, and you will not regret the expenditure of your money.

ALDEN'S JUVENILE STORY BOOK.—In accordance with the announcement made in the issue of *Alden's Juvenile Gem* of March 20th, that paper has been discontinued, and in its place, three distinct monthly publications are issued, as follows: *Alden's Juvenile Story Book*, *Alden's Juvenile Book of Knowledge*, and *Juvenile Gem of Song and Story*. These are published in monthly parts for only 25 cents per year. They are a marvel of cheapness and of typographical neatness, while their contents embrace the choicest gems to be found in English literature for the young. These are published by John B. Alden, 393 Pearl St., New York City. Be sure and send two two-cent stamps to him for his Illustrated Descriptive Catalogue of books for the people at prices never heard of before for standard works.

THE WORLD'S FRIEND. *A Monthly Record of Light Received from Spirit Life*. Published by Olivia F. Shepard, Dobb's Ferry, N. Y., at \$1.00 per year.

And still they come — new papers upon the theme of Spiritualism. These multiply so rapidly we can hardly keep pace with them. The motto of the paper, quoted from Emerson, is excellent, — "The highest test of friendship is, let there be truth between us two forevermore." We are pleased with the appearance of the first number, and hope that our sister in the good work will be well sustained financially.

THE WOMAN'S JOURNAL. Published at No. 5 Park St., Boston, Mass., at \$2.50 per annum. Lucy Stone, H. B. Blackwell, and Alice Stone Blackwell, editors.

This is a weekly newspaper devoted to the interest of woman, and seeking for educational, legal, industrial, and political equality. The special work of the paper lies in the direction of obtaining suffrage for woman. This may be considered one of the most important reforms of the hour. We have always maintained that woman should have the privilege to vote, simply because we never could discover any reason why she should not, and we think we might mention much good that would legitimately come out of granting suffrage to her. We think her influence would be on the side of purity, and that it would tend toward elevating our nation. Therefore we are in full sympathy with the reform advocated in *The Woman's Journal*, and they shall have the hearty support of SPIRIT VOICES in this most important reform of the present century.

THE XVIIITH AMENDMENT. Published by the XVIIth Amendment Pub. Co. (Limited), 255-261 Washington St., Buffalo, N. Y. Subscription price \$1.00 per year. W. H. H. Bartram, editor.

This is a prohibition paper, and we believe the first of its kind ever published, inasmuch as it covers all phases of temperance work, and at the same time, in each issue, gives a full review of telegraphic news from all parts of the world. It also presents a weekly record of rum's crimes. We do not wish to appear like a carping critic, but in our opinion a column devoted to lives of men and women who practiced temperance would do more good. We believe that our daily and weekly papers do an immense amount of harm by publishing detailed accounts of crimes committed. It seems to us that it would be a better policy to publish to the world the good deeds of humanity; and so a temperance paper should picture the rest, peace and sweetness of lives influenced by its grandest teachings. We do not speak as one finding fault with the methods pursued by others in the field of reformation, but hope to see the day when temperance reformers will recognize the fact that pictures of temperance will have a wider and deeper influence upon the world than those of intemperance; especially is this true with regard to the young.

THE NEW THOUGHT.—This paper comes to us in a new form. The editor remarks: "Now *The New Thought* and *The Maquoketa Record* have dissolved partnership. Mr. Current taking the *Record*, and running it to suit himself, and we taking *The New Thought*, and doing by it the best we can." The price has been changed from \$1.00 to \$1.50 per year. The change in price has been necessitated by the enlargement of the paper. We would congratulate Bro. Hull upon the fine appearance of his paper, also upon the excellence of its contents. We wish for him the success his labors so richly merit.

THE SPIRITUAL OFFERING comes to us with a new and very beautiful engraved heading. The typographical appearance of the paper is most pleasing; but, best of all, its contents place it in the front rank of Spiritualist journalism.

THE MANIFESTO. Published by the United Societies of the Shakers.

We have just received the first four numbers of Vol. XV. We have only partly read them as yet. The matter has interested and entertained us. When we enter into a consideration of Shaker life, manners and thought, it always seems as though we had entered into a new world. We find

among the writers of articles in the columns of *The Manifesto* many familiar names. We have worked with some of these grand men and women several years ago, at Union meetings of Shakers and Spiritualists in New Hampshire, and we hold only pleasant remembrances of such associations. We then found that the Shakers were believers in Spirit communion, and we find this little magazine inculcating the highest precepts of our philosophy, as it ever seeks to lead the world up to a higher and nobler plane of thought and of action. While we may differ widely in our opinions upon many subjects, Spiritualists, Shakers, and all religionists, can unite in seeking to inculcate the purest and highest of all moral teachings. The motto upon the titlepage of *The Manifesto* is a beautiful one, "Blessed are those that hear the word of God, and keep it." For the essence of true religion consists not merely in hearing the gospel, but rather in living up to its highest teachings. Published monthly at 60 cts per year. Address A. J. Cochran, Shaker Village, Mer. Co., N. H.

RECEIVED.

Songs composed expressly for Dedication and the Children's Progressive Lyceum, at Greenwich, Mass. A neat little pamphlet of 16 pp.

The Periodical Cicada, an account of Cicada Septendecim and its Tredecim race, with a chronology of all Broods Knom, by Chas. V. Riley, Ph. D., United States Department of Agriculture, Division of Entomology, Bulletin No. 8. A valuable contribution to Entomological. With both interest and pleasure we have perused this monograph.

We have received several excellent periodicals, but we have space now only for a brief notice of them. *THE LIBERAL*, published at Liberal, Mo., by H. P. Replogle, a weekly paper containing a variety of interesting matter. Terms \$1.50 a year. *THE ALTRUIST*, Alcandes Longley, editor. Issued monthly at 1810 Morgan St., Louis, Mo., at 50 cts per year. An earnest advocate of Communistic life as practicable in all our towns and cities, and the sincere friend of the laboring classes. *THE SOCIAL DRIFT*. — A. B. Wood, editor, Muskegow, Mich. A wide-awake weekly local paper published at \$1.00 per year. Recent numbers have contained some excellent articles on Spiritualism. *MISCELLANEOUS NOTES AND QUERIES*. — Conducted and published by S. C. & L. M. Gould, Manchester, N. H. A monthly magazine containing answers to queries in every department of literature. Both entertaining and instructive. Terms \$1.00 per year. *ALDEN'S JUVENILE GEMS OF SONG AND STORY*. — Two excellent publications for the young are published monthly by John B. Alden, 393 Pearl St., New York City, at 25 cts per year. Too much praise cannot be bestowed upon this publisher who has done so much to improve the mental and moral condition of both the old and young of our country, by publishing in convenient form, at very moderate cost, the best works of the greatest minds of all ages. Readers, if you wish to improve your mind, be sure to send four cents to the above address, and receive in return his large illustrated catalogue of works of the greatest value to the world.

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