

# SPIRIT VOICES.

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THE AUTOBIOGRAPHY OF LEMIRA WILLIAMSON;  
OR THE  
WEB AND WOOF OF AN EVENTFUL LIFE.

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We weave the web as the wool is spun,  
Then why not spin gold and silver threads?  
And weave a fabric so fadeless and strong,  
That it shall live long after we are dead!

PREFACE.

Dear reader, my life's history is before you. I would fain believe that I have not toiled in vain to make it in some degree interesting and worthy of your perusal, and hope most trustingly your kind approval. Still I am painfully conscious of its many imperfections, yet venture to say that it has many truths, and some excellences which I trust will not be wholly overlooked, though I am aware that you may find many broken and mended threads and parts which are rough and unfinished. They do not necessarily mar or destroy the whole fabric, although they may really affect its beauty and perfection.

Surely life is not all an idle dream, for it is action as well as thought that is required of every one who is capable of acting. Life is rightly called a web, of which we are all weavers. God grant that I may weave mine with careful intentions, ever trusting in Him to whom my life belongs. It is with painful emotion and great reluctance that I feel in writing upon the theme and subjects of these pages, and this but inadequately expresses my true feelings in taking up the pen for this object.

Yet it is solely my purpose to portray the ups and downs of real life, not only of my childhood up to thirteen years, but of the succeeding twelve years which I spent among the Shakers. While living in this strange seclusion I realized that in the mysterious depths of the Inner Life all souls could hold sweet communion with invisible spirits, who are our companions both in Time and Eternity. While relating my experience I cannot doubt that I, and many others, were destined to live for a season among these strange people, else we might have never known the gifts of Inspiration, or that the Spirit-World is not so far distant as it seems, for even then the revelations from the "Heaven within" had commenced, and the succeeding years have so strengthened my vision and belief in spiritual things, that they have to me become living truths and blessed realities. Thus for over thirty more years my story goes on, narrating tales and incidents relative to myself and our family circle, also of my friends and most inveterate foes.

Yet in detailing the many facts, which I trust may not be wholly devoid of interest,

I will add that fictitious names will be given to all individuals mentioned. Furthermore this book will be a transcript of real life and true experience, a simple unvarnished biography of truth. It portrays the evils of intemperance, and tells the sad story of woman's wrongs with a wail of woe and passionate lamentation, that should make the blood chill and arouse the soul into just indignation against rum traffic and such vile purposes. The characters introduced in this work are flesh and blood realities; they act, think and suffer; but, harder than all, is the stern reality that so many tender hearts are broken, and sacred vows of wedlock sundered to make sad havoc and discord in ruined homes. Innocent, trusting souls, chained where they do not belong, and performing a task too grievous to be borne, until their life-sun goes down, perchance to a premature grave. Yet how many live that dare to speak and vindicate their cause, or even write it as truthfully upon their history's page? Some have done a goodly work towards woman's rights and temperance reform, and are well worthy of merit; but will those who have suffered the greatest wrongs be brave enough to make them known to the world? Forsooth! these are questions of the weightiest import, but which I hope to answer truthfully, else I would not have made the attempt to unravel the tangled web which time and fate have already woven. Though many years have come and gone since the commencement of this book, I have ever felt that invisible teachers were guiding my hand, aye, urging me on to its completion, as its contents will reveal. Thus, my mission being done, I trust and hope that all my labor may not have been in vain.

LEMIRA WILLIAMSON.

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

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

### CHAPTER VIII.

#### THE RISE AND FALL OF THE REPUBLIC.—SUBMERGENCE OF THE EASTERN PORTION OF TLASKANATA.

2039-2060. *A. T.* Laönsanu reigned 21 years, during which time peace and quiet were maintained throughout the kingdom. This might be an age of refinement, for the arts and sciences during this period were assiduously cultivated, also the condition of the common people was greatly improved. Many beautiful temples were built, which became not only repositories of art, but also places where men of superior talents taught the people what they believed to be the truth. Laönsanu wrote many works upon Religion and Science. He held that future happiness did not depend upon the worship of Omn, but that worship simply served to remind man of his duty towards his fellow-man. He also believed that the future man, the arisen Lom-katos, was composed of sublimated, refined, or purified material substances, and that Omn was beyond the material, purely an immaterial existence. These ideas modified greatly the religious sentiment of this age, and shaped and moulded in a great measure the character of the people. Laönsanu passed away peacefully in his 89th year.

2060-2871. Upon the death of Laönsanu, the chief Ruler of Thalonque called together all the Rulers of the different sections of Tlaskanata. This council con-

sisted of 800 members, and was divided into three houses, called the upper, middle and lower. For the highest there were 500 members, in the middle 200, and in the lowest 100. For 811 years the Tlaskan people were ruled by a council like unto this, and the Religion of Zertoulem became the religion of the people. But time mystifies everything. Thus, through the lapse of years, even the plain and simple teachings of Zertoulem were made to suit the interests of a wily priesthood that had almost imperceptibly sprung up. The metallic plate and rod had been placed in a chamber away from the sight of the people, and was guarded by the priesthood. Human beings were never sacrificed upon the altar of Zertoulem, but weird and unintelligible ceremonies were introduced, and the statue of Zertoulem was worshipped more than the sacred Omn. Gifts of gold, silver, the rarest flowers and the choicest fruits were solicited by priests, that they might be seen upon the altars of Zertoulem. And the sacred fire, that had long ago gone out, was rekindled by the fires brought from the mountains. They believed and taught that Zertoulem was the son of Omn, that a virgin was his mother, and that his death upon the cross would be the means of saving the entire world, if all would believe upon him. For, had not Zertoulem said while on earth, "If ye listen to the voice of truth, O, Tlaskanata, ye will be saved, but, if ye heed it not, great will be your misery in this and another world?" The priesthood declared that the "voice of truth" was the voice of Zertoulem, and that those who heeded his words and worshipped him by offering gifts in his temples would be saved, while all those who heeded not his voice would be hurled into the fiery regions of Tha. For Tha had been converted into an angry god, ever ready to punish all whom Omn did not permit in the celestial abode of peace and happiness. These dogmas gradually gained ground, and thus the religion of Zertoulem was completely changed. Instead of praying to Omn, prayers were offered to Zertoulem, as the following prayer will show: "O, Zertoulem! hear the prayer of the weak! O, savior of Tlaskanata! hear the voice of thy people! They have placed gifts upon thine altars. They have uttered a thousand prayers to thee. At morn, at noon, and at eve, have they placed the most sacred gifts in thy temples, and with prayerful hearts asked that thou wouldst accept them. Grant them thy protection, watch over them in their councils, be ever with them as they journey through life, and at last receive them into the land of Omn. Hear the prayer of thy people, and they will ever be thy servants, Zeronte! Zeronte!"

During the 800 years that the nation was ruled by the council of Rulers only a few unimportant skirmishes took place, and these were all with barbarous nations. This might be termed the age of prosperity and peace. All the useful arts and sciences were encouraged, and colleges were established for the education of the young. The people became well versed in nearly all the arts and sciences now interesting the learned of the world. But her philosophers lacked the ability to apply the discoveries in the realms of science, so as to increase the amenities of life. Electricity was probably better understood by her savans than it is to day on earth, but still little use was made of it, save in the treatment of diseases, and in the promulgation of clumsy vehicles as a matter of amusement. Steam was utilized to lift heavy blocks of stone and large pieces of timber, also in running mills for grinding corn and spices. But no extensive use was ever made of this mighty force. Poetry

and music were cultivated to a certain extent, but were never as much encouraged as speculative philosophy. In this department of thought some of her writers even excelled the most abstruse writers of the present day.

In the year 2870 a terrible earthquake occurred, submerging a vast track of land situated to the north of Sebas-Om-Tha. More than 5,000,000 of human beings went down into watery graves. Besides many small villages, Phalemque, Laôncrat and Xancoftl, all large and flourishing cities, were completely demolished and swallowed up by the sea. Many thousands of acres of valuable land, teeming with the ripening harvest, were submerged. This was a fearful blow to Tlaskan prosperity. But this race was possessed of indomitable will, and even the greatest catastrophies could not long depress them.

In the year 2871 it was decided in the two upper houses that a third body was unnecessary, and this decision being sustained by the people the lower body was accordingly abolished. And it was also decided that these two houses should consist of one hundred members each, and that these should be chosen by vote of the people. And that these houses should unite to choose one out of the upper house who should preside over the affairs of the nation.

(*To be continued.*)

#### MAN'S MAGNETIC INFLUENCE OVER THE COLOR OF FLOWERS.

*To the Editor :*

Sir, — Yesterday, the 15th inst., in the afternoon, finding myself in company with highly intellectual people for experiments in thought-reading, something happened which greatly astonished myself and all present, and which I think worthy of record.

The lady of the house handed a yellow tulip to a gentleman very well known in spiritual circles, asking him to try and change its color, by the means of magnetic passes. He retired with the flower into a dark corner, and after a few minutes handed it back to the lady perfectly white.

The astonishment was general except to the lady of the house, who assured me that this was the third time that the phenomenon had happened in her presence. This material and palpable proof of the power of animal magnetism, cannot but prove highly instructive to the cultivators of the science.

Unfortunately, I have been forbidden to mention the name of any of the dozen witnesses to the interesting fact.

Very truly yours,

G. DAMIANI,

29 Colville Road, Notting Hill, W., May 16th, 1885.

#### REMARKS.

We have repeatedly expressed the opinion that the progressive development of plants and animals is due to the spiritual aura communicated to them through the presence of man on earth. As man advances in spiritual development, so do plants and animals further unfold their hidden capabilities; and the quality of the food-supply keeps pace with man's ever-advancing requirements.

It is observed that plants soon die in the room of one medium, while they will

thrive in the personal sphere of others. The saying that certain towns and localities are not favorable for house plants, requires to be qualified by the above consideration.

Animals thrive and breed choice specimens in the care of certain persons, who intuitively understand them, and take a sympathetic interest in their welfare. The same is true in respect to plants. When flowers have been arranged by certain hands they look much more charming and harmonious than if others placed them in the same relative positions.

Many of us know, from painful experience, that certain persons affect us pleasantly or unpleasantly; and these effects are produced in all the various departments of mind and body. Mr. Ashman could regulate the pulse, and induce circulation in any particular member, so as to cause congestion or remove it. Excrescences are thus removed by magnetic manipulations. Some persons' presence make us pale, others, flushed; uneasiness or relief follows a personal interview with certain people, in a definite part of the body or mental consciousness. These results, for weal or woe, may be anticipated by a study of temperaments.

In the case reported by Signor Damiani, we have another instance, forming part of a long series. Many years ago, Mr. Bertolacci testified to the influence of human aura on the growth of plants. — *From "The Medium and Daybreak."*

#### HINDU PURANAYAM.

To persons unacquainted with the wonderful feats of imitation of death practiced by the fakirs of Persia and Hindustan, and by oriental mystics in general, many of the stories related by English officers resident in India will appear incredible.

One of the most wonderful cases of imitation death on record occurred at Lahore, in 1837, while Sir Claude M. Wade, who tells the story, was political resident at Ludianah and agent of the British Government at the court of Runjit Singh. The fakir was buried alive for forty days, then disentombed and resuscitated.

"I was present," says he, "at the court of Runjit Singh, at Lahore, in 1837, when the fakir mentioned by the Hon. Captain Osborne was buried alive for six weeks; and though I arrived a few hours after he was interred, I had the testimony of Runjit Singh himself, and others, the most credible witnesses at his court, to the truth of the fakir having been so buried before them."

When the forty days were ended, by invitation of Runjit Singh, Sir Claude accompanied the rajah and his suite to the spot where the fakir was buried. It was a square building, styled a barra durri, in the midst of one of the gardens adjoining the palace at Lahore. The exterior of the building presented no aperture whatever by which one could possibly be admitted, any communication held, or any food conveyed to the torpid experimentalist. The walls and door-ways bore no marks of having been disturbed.

Runjit Singh identified the impression of his seal as the one he had affixed: and, as he was personally somewhat skeptical as to the fakir's experiment, he had during the forty days kept two companies of his personal escort stationed near the building, from which four sentinels were furnished and relieved every two hours, night and day, to protect the fakir from intrusion.

On the door being thrown open, nothing was visible except a dark room. Runjit Singh and Sir Claude entered, the servant of the buried fakir accompanying them. A light was brought and they descended into a cell about three feet below the floor of the square apartment. In this cell was a wooden box, four feet in length by three in width, with a square, sloping roof. It stood upright, and its door was locked and sealed in the same manner as the door of the barra durri. The box was the coffin of the fakir.

Upon opening the box the body was exhibited, inclosed in a white linen bag, drawn together at the top, and securely fastened with a string. The grand salute now shook the garden air, and the hovering multitude came crowding to the door to witness the spectacle. The servant first removed the body of his master from the box, and placed it against the closed door of the receptacle, in a squatting posture. Runjit Singh and Sir Claude then descended into the cell, which was so small that, when they tried to sit down on the ground in front of the box, their hands and knees came in contact with the person of the seeming corpse.

The servant now commenced to pour warm water over the body of his master; but as it was the purpose of Sir Claude to detect any fraudulent practice, he objected to this, and proposed to Runjit Singh to have the bag torn open, so as to inspect the person of the fakir before the process of resuscitation was initiated. This was accordingly done, the bag being so considerably mildewed as to render it but the work of a moment.

The legs and arms of the fakir were shriveled and stiff, but the face was full as in life, the head reclining on the shoulder, like that of a corpse. Sir Claude called to a medical gentleman who was in attendance to descend into the cell and inspect the body, which he did, but could discover no pulsation in the heart, temples, or wrist. There was, however, a heat about the coronal region of the brain, which no other part of the person exhibited. This is one of the facts which establish a resemblance between the imitation death of the Hindu fakirs and catalepsy. In this disease, flushing of the face has often been noticed, while the trunk and extremities remained cold. In perhaps the majority of cases, however, the face is pale and at least as cool as the rest of the body.

The servant now commenced bathing his master in hot water, the arms and legs gradually relaxing from the rigid state in which they were contracted. Runjit Singh assisted the servant by rubbing the legs and arms of the dead man, while the latter put a hot wheaten cake on the top of the fakir's head — a process which was twice or thrice repeated before any result was apparent.

He next removed from the nostrils and ears of his master the wax and cotton plugs with which they had been sealed, then opening the rigid jaws by inserting the point of his knife between the teeth and prying them apart. Then, holding the jaws open with his left hand, he drew the tongue forward with the forefinger of his right, that usually flexible member flying back to its curved position, so that its tip closed the gullet repeatedly during the process. He now rubbed the fakir's eyelids with clarified butter (ghi) for some seconds, until he succeeded in opening one of them. The eyeball was still glazed and motionless.

The next process was to renew the hot wheaten cake on the top of his head. At

this instant the body heaved convulsively, nostrils became violently inflated, respiration was resumed, and the limbs began to assume their natural fullness. The servant, at this stage, placed some clarified butter on the tongue of the fakir, and made him swallow it. A few minutes afterward the eyeballs began to dilate slowly, recovered their natural color by insensible gradations, and gleamed with intelligence; and recognizing Runjit Singh, who sat facing him, the fakir commenced to articulate in scarcely audible tones, inquiring whether he was now convinced.

Runjit Singh answered in the affirmative, and then began the ceremony of investing the daring experimentalist with a pearl necklace, a pair of superb gold bracelets, shawls and pieces of silk and muslin, forming a full khilet, or regalia.

The period that elapsed between the opening of the box and the recovery of the voice was about half an hour; and in half an hour more the fakir was able to talk freely, though feebly, with those about him.

Sir Claude remarks, concluding his narrative, that he now took some pains to investigate the manner in which this result was effected, and was informed that the rationale of the process rested on the view of the Hindu physiologists, that heat constitutes the self-existent principle of life, and that, if the functions even be so far interrupted as to leave this one in perfect purity, life can be continued for long periods, without air, food, or other means of sustenance.—*From "The Social Drift."*

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#### ST. JOHN AND THE PROHIBITION PARTY.

We lately heard Ex-Gov. St. John, of Kansas prohibition notoriety, make a speech in one of the churches of this city. He is undoubtedly trying to do all he can in aid of what he thinks the most speedy plan of securing the general prohibition of the liquor traffic. He is hopeless in regard to the dominant political parties ever doing anything for prohibition, and so he glories in his having defeated the Republican party in the last Presidential election, and zealously continues to advocate a separate prohibition party as the quickest way of securing prohibition, which he claims is now the only issue there is of any consequence before the country. We think it is a mistake to entirely ignore the dominant parties, for prohibition candidates can be nominated and elected in the old parties with a less number of prohibition votes than would be required to constitute a purely prohibition party with a majority of all the voters. It is not necessary to have prohibition acknowledged in the party platforms, because the candidates of either party can vote in its favor if they desire to do so. And all those who really want prohibition should cheerfully accept the quickest and cheapest means of getting it.—*Altruist.*

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It is stated that the crown presented at Victor Hugo's funeral, in the name of the Spiritualists of France and abroad, was of immortelles. On the right side a large palm-branch was attached by tri-color knot, covered with black crape; on the left side a large bunch of pansies was fastened to the crown by a star of gold. In the centre, in gold letter, upon black crape, was the inscription: "Spiritualists to Victor Hugo: 'Those we mourn are not absent, they are invisible.'—V. H."—*Banner of Light.*

## MESSAGE FROM PAT McCARTHY.

The following communication was given through a medium in Waco about four years ago. The controlling spirit announced the presence of an Irishman calling himself Pat McCarthy, who wished to give a communication. Being unable to use either pen or pencil, he requested the medium's guide to write it for him. He assured them if it was published in some Spiritualist paper he would be recognized by those that knew him. It was published in the *Spiritual Offering* about three years ago. Whether any one identified him or not, we failed to learn. By Pat's request, we give it a place in THE HARMONIA.

Good avning, frinds, it's Patrick I be ;  
 I loved Ould Erin, far over the sea.  
 I handled the shovel, the pick and the spade ;  
 A poor, honest living was all that I made.  
 Ye know Pat is just a bit rough in his looks,  
 And not much of a scholar ayther in books ;  
 But his rich brogue is merry as the song of a bird,  
 And sets all to smiling wherever 'tis heard.  
 I never was stingy, but ready to lind  
 Or devide me last penny along wid a frind.  
 Of hard, ugly toil I was niver afraid,  
 Though by the white-fingered master I was often half paid ;  
 But Pat never stopped for the rain or the fog ;  
 I worked for me money and paid for me grog.  
 I have been here a long time, but never git through  
 Looking at this country, so intirely new ;  
 No railroads to build, no ditches to dig ;  
 No confessions to pay for, and I don't care a fig  
 If all the praists know what I tell ye to-night,  
 For I know it is true, and I know it is right.  
 I have come here to-night me soul to unload ;  
 To warn frinds be this token they're on the wrong road ;  
 For paying the praist to pray of your sins  
 Don't amount, over here, to a row of old pins.  
 I would work all day and carouse all night,  
 And top it all off with a free Irish fight ;  
 And Sunday I wint, bright and airly, with haste,  
 To church, and traded me sins to the praist.  
 Frinds, it won't do, now moind what I say ;  
 Ye may prove what I tell ye to be true any day.  
 They're teaching ye wrong, ye'll find it out sure,  
 When ye land over here wid your souls impure,  
 That ye thought was made clane by the prayers of the praist  
 And his ould holy water, the lying old baste.  
 They know better, frinds ; they know its not true ;  
 They know they can't pray off and undo what we do.  
 Go at it yerself, frinds, learn to live what is right ;  
 For Pat manes ye well by his message to-night. — *The Harmonia.*

The world which credits what is done,  
 Is cold to all that might have been.—*Tennyson.*

## Editorial Department.

### IS OUR WORK INSPIRED BY ROMAN CATHOLIC JESUIT SPIRITS?

This question we ask on account of the many charges that have been made by well-meaning but mistaken correspondents of certain publications that have done their best to thwart any plans to inaugurate this new work for the angel-world. The N. D. C. movement, although it had its rise in Modern Spiritualism, does not claim to be a movement that depends upon Modern Spiritualism for its support and continuance. It is a separate and distinct movement, recognizing neither earthly priest nor pope, whether in the Roman Catholic Church, Masonic or Odd Fellows fraternity, or even among the little priests and popes that sit in their editorial chairs claiming that the whole spirit world depends upon their *ipse dixit* and watchful care to keep it alive.

As we have said in former editorials, our work is "to develop sensitive persons wherever we can find them to be used as mediums for the spirit-world;" so we here repeat it and defy the world to interfere in that work. We have been inspired in this work by spirits that teach us to regard man as the highest material and spiritual development in the universe, and consequently the visible manifestation of divinity in the flesh; that man should bow to no mortal man, nor anything else in the universe, except that "Voice of God" within himself known as CONSCIENCE; that if man will listen to that "Voice" he will become the perfect man like unto his Creator; that any person who attempts to interfere with the private personal interpretation of that conscience is an enemy to the human soul, and seeks to bind that soul with the chains of dogmatism. When we have been advised to spurn "as a viper" the spirit that has taught us those great truths we have simply informed the pope who advised it that we should do no such thing. This of course has maddened the Jesuit control back of this poor obsessed man, and they have made him make a perfect fool of himself.

Submit to a Jesuit spirit the above and ask him to endorse it and he will immediately tell you that it is hersey of the worst kind. If that is so how can it be claimed that we are controlled by that class of spirits? Even if we were, what of it? Do not the Jesuit spirits in spirit life need "enlightening" as well as others? and should we spurn them in their attempts to get the light? Out upon such narrow-mindedness! Let us welcome every spirit whether high or low, good or bad, black, red or white, and if they are in a lower spiritual condition than ourselves let us reach down the hand and help them up to occupy a higher plane. If the opponents of the N. D. C. would stop a moment and see just what they are doing in denouncing a work that they for lack of judgment do not comprehend, they might perceive that they were sitting behind their editorial chairs with as much pomp as the pope of Rome; and learn also that they cannot control this new movement for selfish purposes. Oh! that it was possible that "they might see themselves as others see them."

When spirits come to us and tell us to do what our opponents have done in their mistaken zeal, then will we take into consideration the plan of denouncing them as

"vipers." We propose to "live and let live," and are still determined to develop mediums for the use of the angel-world wherever we can find them, and in this work we shall find our place and will not be driven from it by friend or foe. If Modern Spiritualism as an "ism" wishes to use the mediums we develop they are welcome to them; if not, Humanity at large that desires to know of the continuity of the life beyond the grave, does want them and can have them.

When will man learn that he is not placed here to lord it over his fellows and stop his slander and abuse of those that have a right to their own private judgment in matters temporal and spiritual? Our work is not inspired by Jesuits unless those Jesuits are reformed, and to all such we bid them a hearty welcome. And our magazine is not published in the interest of any such, but with the determination of promulgating the truth as revealed to us through angel ministry and the exercise of our own best judgment and reason.

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TO THE SUBSCRIBERS OF SPIRIT VOICES, AND MY MANY  
PATRONS AND FRIENDS.

It has come to my positive knowledge that you have received a copy of the publication known as *Mind and Matter*, in which paper I am charged with being under the control of Jesuit spirits, and that my faithful band of spirit-guides have deserted me. I wish to make a simple statement to you all, that the above charges are false in every particular. A few more statements from me may show the true animus that inspires the author of these charges. A short time ago, Mr. Roberts intended to suspend his paper (at any rate, he so informed me in a private letter). I thought it might be in my power to save him in his hour of need, and at my own expense I had copied a large list of names of my subscribers and patrons and sent them to him, that he might send them sample copies of his paper. The way Mr. Roberts has repaid me for this disinterested kindness is to circulate among you his falsehoods; and I am honest in my belief when I say that it was his purpose to destroy the confidence of my friends in my mediumship, and strike a death blow at SPIRIT VOICES and the N. D. C.

With this plain statement of facts I am perfectly willing to leave the matter in your hands, to judge whether it was a Jesuitical influence that impressed me to do him an act of kindness, or whether those spirits influenced him to attempt to destroy my work to build up his own. I wish I had charity enough to believe that he was insane, or influenced to do this work by inimical spirits, but I am more inclined to judge him as being influenced by personal jealousy of a work that will not down at his bidding.

Respectfully,

JAMES A. BLISS.

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ON another page in this number will be found the Objects of the N. D. C. Movement. None but the bigot, governed by selfishness, or the one who desires to establish himself as a pope over the rest of humanity, can find fault with them. Let us all work together for those grand objects.

## THE CHIEF ACCUSER ON THE WITNESS STAND.

IS THE N. D. C. UNDER THE CONTROL OF JESUIT SPIRITS?

*Read Every Word of the Testimony.*

Our subscribers, and members of the National Developing Circle, well know that it is against the direct instructions received from our guides to reply to any articles that may be, from time to time, published against the work they have called us to undertake; and, were it not for the possibility that some of them would be led to believe that the charges made by our accusers were true, we should adhere religiously to their instructions. Another most valuable advice has been repeatedly given to us, and that is "that, no matter what spirits may teach, we should always use our own judgment, and seek to individualize ourselves as much as possible; and, if we saw the necessity of taking a stand that our conscience would condemn us if we did not take it, that we should do so, regardless of results."

So, with the kindest feeling towards all concerned, we call Jonathan M. Roberts, the editor of *Mind and Matter*, upon the witness stand, to refute his own charges, and ask him to explain when he was under the influences of Jesuit priests? Whether it was when he was impelled to write the following letter, that we republish from January number of "Spirit Voices," or was it when he wrote long editorials, some time later, condemning the same spirits, and writing long private letters to certain prominent members of the N. D. C., advising them to spurn the "Little German Doctor," BLACKFOOT AND OTHERS, AS VIPERS?

He is at liberty to take either horn of the dilemma he chooses. Poor Mr. Roberts is surrounded by mortal and spirit influences that are determined to ruin him. As evidence of this, we call attention to his publication of the "Biography of Jehovah," and his persistent attempt to saddle Appolonius of Tyana upon the world as the real *bona fide* Jesus Christ. But to the letter. Here it is, (the Italics are ours):—

"THE NATIONAL DEVELOPING CIRCLE.

"BY J. M. ROBERTS.

"To the Editors of 'Spirit Voices.'

"Dear Friends of Humanity,—As I take my seat to address you in relation to your literary venture, *I feel how inadequate words are to express the emotions of sympathy, goodwill, and fraternal interest I feel for you in your spirit-inspired enterprise. That you will be sustained in your grand, noble, and benevolent design to co-operate with and aid the wise, advanced, and powerful spirit intelligences who have prompted you to take this important step, not only do I believe, but I may say I know; for I, too, have sought to follow the lead and guidance of just such spirits in a similar enterprise, to learn, beyond question, that it is ever the part of wisdom to follow where such beneficent spirits point the way. It is a blessed privilege you enjoy in being deemed worthy by them to represent them in your desire and efforts to 'enlighten the world' in relation to the grandest and most important truths that ever enlisted the devotion of mortal co-operators. As I write, I have before me the prospectus of 'Spirit Voices,' and I feel that every line of it is the voice of spirits (who know whereof they speak), calling upon all true friends of Modern Spiritualism to rally around the standard on which is inscribed 'Spirit Voices,' and march with it to share the victory of Truth over Error, of Right over Wrong, and of Liberty over Oppression, that is yet to be won. YOU HAVE STRUCK THE KEY-NOTE OF THE MARCH, THE INSPIRING STRAINS OF WHICH WILL AROUSE THE LATENT POWERS OF EVERY HUMAN SOUL, WHEN YOU VOICED THE SPIRIT BATTLE-CRY IN THE MOTTO, 'ENLIGHTENED MEDIUMSHIP THE SALVATION OF HUMANITY.'* Enlightened mediumship is the one great need of the hou

in the spiritual movement that is so fairly under headway towards the destination it must reach before universal peace, progress, and prosperity can prevail upon the earth.

"How shall this great need be supplied? *This is a question that wise and 'enlightened' spirits have set about answering through the columns of 'Spirit Voices,' and through the inspired pens and labors of their chosen mediums, the mortal conductors of that magazine, the first number of which you are about to issue. As the initial step towards the attainment of a general, if not a universal, development of 'Enlightened Mediumship,' the spirit directors of your enterprise have conceived, and through you have put in operation, the National Developing Circle movement, WHICH EVEN ITS TENDER INFANCY GIVES PROMISE OF A GIANT'S GROWTH AND STRENGTH. As I deem this movement the most important that was ever planned by spirit wisdom in love for humanity, and as I have ample reason to know, from personal observation, SOMETHING OF ITS REAL IMPORT, I feel it a duty that I owe to all who are, or who may become, connected with the National Developing Circle, to state a few facts that will serve to show that this 'New Departure' is not the result of a recently conceived purpose, but that it has been in preparation for several years, and has been so far TESTED THAT ALL QUESTION AS TO ITS PRACTICABILITY AND UTILITY HAS BEEN SET AT REST IN THE MINDS OF ITS SPIRIT PROJECTORS.*

"In the year 1879, Mr. James A. Bliss was holding weekly seances in the publishing rooms of *Mind and Matter*, in the city of Philadelphia, at which I was a regular attendant, as were many others who sought to place themselves in communication with the world of spirits. The work of mediumistic development that was there performed was to me as surprising, in relation to extent, as it was instructive and gratifying to me. It was in the course of those seances that an Indian spirit took possession of Mr. Bliss, and announced himself as Blackfoot. He stated that his immediate ancestors had been medicine-men for many centuries before the pale faces had found a home in America, and that he had inherited their power to heal the sick and impart *their* magnetic influence to whomsoever might need it. He, in the most imperfect language (for he had not then acquired sufficient command of the English language to make himself understood without the greatest effort and persistence), requested that his chosen medium, Mr. Bliss, should be informed of his coming, and told that he, Blackfoot, sought to do a great and beneficent work through him by his co-operation as a spirit medicine-man. He requested that his medium should procure a quantity of porous blotting-paper, which should be strung in sheets upon cords, and suspended in the cabinet in such a way that he could use the medium's hands to manipulate them in imparting his spirit magnetism to them. When this should be done, he directed that the magnetized sheets of paper should be broken or torn, but not cut with knife or shears, into pieces of the dimensions of a large envelope.

"These slips of magnetized paper he directed to be prepared solely by the hands of the medium, and to be placed in envelopes, and directed by him alone. I was then requested to make the announcement in *Mind and Matter* of his plan to help the sick, afflicted, and lame, and to develop those who desired to become mediums for the control of spirits. His explanation was, that he was the chosen chief or head of a vast number of Indian assistants, who would be enabled to follow the magnetized paper that would be sent out, and thus enable them to come in contact with the persons seeking or needing their spirit assistance. For three months, the magnetized paper that would be called for was to be sent out at the cost of paper, envelopes, and postage; after which time the medium would be allowed to charge a small remuneration for his services. When told of what Blackfoot proposed, Mr. Bliss, who until then had no knowledge of the extent of the mediumistic attributes with which he was endowed, was wholly incredulous as to Blackfoot's ability to accomplish what he suggested. Indeed, he scouted the idea as wholly impracticable. Blackfoot was determined not to be defeated by the unwillingness of the medium to comply with his request. He continued to come at every succeeding seance, and repeated his request in terms that showed how earnest he was in the work he had set about to do. All my influence was exerted upon Mr. Bliss to allow Blackfoot to make a trial of his power in the manner he proposed, but in vain; and I at length told the badly used Indian friend and benefactor that he would have to seek some other medium through whom to perform his work. I shall never forget the terrible energy with which Blackfoot declared his purpose to make the medium co-operate with him in performing his beneficent mission. For a time, Blackfoot ceased to importune his medium, and I supposed he had taken my advice to seek elsewhere for the mortal co-operation he desired, when, one day, I received a letter from a subscriber to *Mind and Matter*, who resided at Holyoke, Mass., in which he asked, 'Who handled the copy of the paper that you sent to me?' He then went on to state that, when the paper was received and taken into the room where his invalid wife was, she asked that it might be

handed to her; that, as soon as she got it into her hands, she was made to tear it in pieces, and as soon as this was done she became clairvoyant, and saw the room full of Indian spirits, who went through a medicine-dance around her bed; and that very soon she was so far reinstated in strength that she had risen from her bed, from which, it had been decided by the physicians who had attended upon her, that she would never rise again in health. He further wrote that his wife was then about her work, apparently as well as she had ever been, and said he desired to know through whom this happy result had been brought about, as he desired to remunerate him or her for the good that had been done. At that time there were four or five persons who were engaged in folding and enclosing the weekly issues on *Mind and Matter*, and it was impossible for me to know who handled that particular copy of the paper. Supposing, however, that Mr. Bliss might have done so, as he assisted in folding and enclosing that edition of it, I wrote that I thought that it might have been him. The next mail brought back a liberal pecuniary mark of appreciation to Mr. Bliss. Again Blackfoot repeated his request, with no better success than before. A short time passed, when I received a letter from a lady subscriber residing in Vermont, in which she asked what we had done to the copy of the paper that had been sent to her, and relating the curious fact that, when she received and opened it, it had apparently burst into flame in her hands, so that she had to cast it from her upon the floor, when the flame died out without consuming or injuring the paper. She said that, upon her son taking the paper from the floor, the strange phenomenon had occurred again, and she was very anxious to know what it could mean. I could not enlighten her about a matter that I knew less of than she did, and so wrote her. I, however, was much impressed that Blackfoot and his Indian forces were behind the singular occurrence.

"A short time later, I received a letter from a subscriber in Northern Texas, saying that there was some strange influence had accompanied the copy of *Mind and Matter* that we had sent to him, which, when he opened the paper to read it, had caused his arms to shake so that he could not read it. He said that, supposing it was owing to some nervous condition of himself at the time, he had given the paper to several of his neighbors, about half of whom were affected by it in the same manner he had been. It was not until then that I determined that Blackfoot should have the co-operation he sought, if I could bring it about. Accordingly, I procured the porous paper and arranged it in the cabinet as Blackfoot had directed, and then insisted upon Mr. Bliss going into the cabinet and sitting for the control of this powerful Indian spirit. In a few minutes he was entranced, and Blackfoot began his work. I was called to the cabinet to witness the effect of his manipulations of the paper, and was amazed to witness the electrical phenomena which occurred. The electric sparks went in steady streams from the ends of the fingers of the medium, in volume equal to the capacity of a very powerful dynamo-electro machine. From that moment I was convinced that Blackfoot was equal to the performance of all he proposed to do. I made the announcement in *Mind and Matter* that he had requested me to make, and thousands of applications for "Blackfoot's Magnetized Paper" poured in upon the medium, until nearly all his time was required to meet the demands upon him. Very soon the responses came by hundreds, attesting the wonderful results that had attended the use of the paper in the way of cures of every variety of sickness and disability, and of the development of the latent mediumistic attributes of the recipients. Thus began the work that has culminated in the National Developing Circle, in the beneficent and most important work of which, you have been chosen to perform the mortal portion of the labor. For nearly six years Mr. Bliss has been kept constantly busy in the exercise of his mediumistic gifts in the special direction of the work, the completion of which is contemplated by his wise and powerful spirit guides, who have planned and executed the founding of the Organization which you so deservedly represent. It is therefore no experiment upon which you are about to enter, but is rather the completion of a work, the practicability of which has been fully demonstrated.

"It has been my PRIVILEGE TO HAVE HAD THE ADVICE AND COUNSEL OF MANY OF THE GRAND AND GLORIOUS SPIRIT WORKERS WHO ARE BEHIND YOU IN YOUR GREAT UNDERTAKING OF EXECUTING THE DUTIES OF THE NATIONAL DEVELOPING CIRCLE; AND I CAN, WITH KNOWLEDGE OF THEIR WISDOM AND POWER, SAY TO YOU, FEAR NOT TO FOLLOW WHERE THEY LEAD THE WAY. *With a heart overflowing with love and sympathy for them and yourselves, I invoke the blessing and bounty of the Mother and Father Over Soul of All upon your efforts to 'Enlighten the World' with the light of that greatest of all luminaries — Modern Spiritualism.*

"I adopt the motto, 'Enlightened Mediumship the Salvation of Humanity,' as the cornerstone of the temple of Spiritual truth, and fraternally send you my most cordial greeting and Godspeed on the literary voyage you have set out to make.

"*Burlington, N. J., Jan. 7th, 1885.*"

In *Mind and Matter*, Vol. VI., No. 10, Mr. Roberts published a lecture entitled "Your Nameless Friend." We also ask him to explain what he means when he calls the spirit of the "Little German Doctor" a "*viper* to be spurned" in a late letter to our Historian?

"In another column we print a communication given through the mediumship of Mr. James A. Bliss, by a spirit, who, to crucify his ambition and pride, has abandoned the name by which he had gained renown on earth, and asks to be received and known to mortals by the unpretending title of 'The Little German Doctor.' We invite the special attention of our readers to this communication, as we desire that they should become acquainted with him, as it has been our own privilege to do. Apart from the thrilling interest and profound instruction which characterize the communication, it is but the premonition of information of a spiritual nature, which may well cause even the learned world to stand aghast with astonishment and joy. From the lips of the medium we have heard from this wonderfully intelligent and thoroughly informed spirit the announcement of coming events which will settle forever every unsolved problem which the phenomenal facts of modern Spiritualism have foreshadowed in so many directions. *In this nameless spirit friend, 'The Little German Doctor,' as he in his humility calls himself, I know there is an intelligence of the most intense activity and comprehensive grasp, and a mediumistic nature that renders him the most fitting instructor of mortals in the higher spirit wisdom which finds so perfect an exponent in this remarkable spirit.* WE HAVE EVERY REASON TO KNOW THAT A MORE CONSCIENTIOUS, TRUTHFUL, BENEFICENT, OR LOVING SPIRIT NEVER CONTROLLED A MORTAL MEDIUM; AND WE HEARTILY CONGRATULATE MR. BLISS THAT OUR OWN EXALTED ESTIMATE OF HIS MEDIUMISTIC USEFULNESS IS SO PERFECTLY IN ACCORD WITH THAT OF SO COMPETENT A JUDGE AS 'THE LITTLE GERMAN DOCTOR.' *The great secret of life and its relation to matter is in course of being solved through the spirit forces and intelligences which find a means of expression through 'The Little German Doctor' and his chosen medium, Mr. Bliss.* We sincerely hope that this will not be the last communication from this grand spirit that it will be our privilege to publish."

Some people can thus "blow hot or cold," as occasion requires, but their words me home to them sometimes.

We promise our subscribers that this is the last time we shall notice the antics of spirits that obsess such people. This reply may be all that is necessary to the smaller fry that revolve around this great luminary of caustic criticism, and in all probability will call for a batch of "open letters," vituperation and abuse. Let them come; we can stand it if they can.

THERE have been many visitors at the residence of Dr. James A. Bliss this summer who have desired personal sittings with him for the development of mediumship. He has been absent at the camp-meetings, and of course many have been disappointed in not finding him at home. We are pleased to inform those desiring to arrange for one sitting, or a series of sittings, for the development of mediumship, that Dr. Bliss is making arrangements so that his time after Sept. 1st, from 9 A. M. to 5 P. M., will be entirely devoted to those who desire to have private sittings with him. His success as a developing medium is acknowledged by thousands all over the country, and his terms within the reach of all.

MRS. JAMES A. BLISS has "done well" at Rindge and Onset. Old and new faces were found nightly at her materializing seances, and one and all are forced to admit that Mrs. Bliss is a true and tried, successful medium. One thing is certain, she will not resort to tricks to "inflate" the manifestations, and is willing to let the spirits do their own work without help from her or paid confederates.

WHAT a difference there is between investigators now and those of ten and twelve years ago. In those days our mediums were obliged to submit to all kinds of humiliating offers from the attendents of their seances; now, if a person dares to question many of the manifestations, they are hushed up by "friends of the medium." Another thing, when a medium was accused of fraud by the secular press, it was expected by spiritualists and investigators that there should be some sort of a defence made by the party attacked. Now, mediums may have a rumpus in their seances, be accused of sliding panels, confederates, and many other suspicious things, and nothing is said in reply to these charges, and in a day or two all sails along as smoothly as ever. Strange how things have changed.

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THE *Autobiography of Lemira Williamson; or, The Web and Woof of an Eventful Life*, is a continued story of real life, the preface of which we publish this month. The 1st chapter will be published in Sept. number. Revelations of true life among the Shakers of a most interesting character are promised us by the author. We have made an arrangement with the author that she should have a certain percentage upon all subscriptions to SPIRIT VOICES from persons that were specially induced to take our magazine on account of this wonderfully interesting narrative.

All persons who take the magazine on account of this story will please make that statement in their letters when they send in their subscription fees. We are pleased to state that the soul destroying demon, *whiskey*, will meet its just deserts at the hand of this earnest, but modest writer. The story fits in its proper place in our work, and we gladly welcome it our columns.

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WM. EDDY and HORATIO have been giving successful seances at Onset. They are both true, tried and honest to the core. Strange, our old pioneer mediums are neglected for those that start up in a moment. Nevertheless it is true. Welcome the new but do not forget the old. The veteran materializing medium prepared the way for the new worker by walking through the slough of "test conditions." Nobody thinks of heaping the tests upon mediums now that they did ten and fifteen years ago. Our opinion is that a few "test conditions" would do some folks good nowadays.

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STARR, the exposed impostor and now so-called exposer of mediums, hung around the Medium's Camp Ground after its close, like a vulture, in hopes to find something to add to his exposing show at Peterboro', N. H. He was found in the N. D. C. Temple, and was ordered out, as a pig would be expelled from a respectable parlor. There is but one way to deal with such cattle, and that way is to give them a wide berth, as you would carrion. The man who attempts to expose mediums always shows himself to be the fraud. This man Starr, with a woman, attempted last winter to palm themselves off as mediums upon Boston Spiritualists; but we made it so hot for them that they came out and showed their true colors as pretended exposers, and left for other fields. The *Banner of Light* has repeatedly exposed this fraud in its columns, and we send the word along, to prepare the way for Spiritualists to give him and his consort a *warm* reception. He is a fraud of the first water, and never pays his bills, as many a hotel-keeper is willing to testify.

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 RULE OR RUIN.

How strange it is that in this world of ours we find so many persons who are determined to infringe upon others' rights. They are not satisfied to live themselves and let others do the same, but they seem to be happy only when they can command others in a domineering spirit to do their bidding. We have suffered from this class of people, and we feel we have a right to complain, and to cry out, "Give us a rest." We believe in thinking, doing, and acting for ourselves, without dictation from mortal man, as long as we do not infringe upon the rights of any other person, and we propose to do so, even if we do stir up a hornet nest of slander against us. While we do this, we are perfectly willing any and everybody should think, act, and do just the opposite we do, and entertain as mean opinion of us as they, in their low conditions, see fit.

He who says to us, *Do as I tell you*, and that against your conscience and reason, is no more, no less, than a toy pope, and we laugh and snap our fingers at the ravings of that little pope, even as we do at His Superior (un) Holiness at Rome. The spirit that animates Leo, and the spirit that seeks to establish a spiritual pope is one and the same. Good thing mortals cannot hang, burn, and murder, as they once did, when people sought relief from the "rule or ruin" business. At any rate, it is a blessing to us in our present condition. Our study daily is to rule ourselves,—to see that we do not attempt to pull others down to build ourselves up. To keep a guard over our tongue and pen and see that they "tell the truth;" to demand that man shall deal justly, and that falsehood and error shall not sit in the Temple of Truth. We have commenced with ourselves in this work, we assure you. The days of conscience-rulers are past and gone. Thanks to our spirit friends.

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If you have received this magazine, and are not a regular subscriber to SPIRIT VOICES, you may rest assured that it is sent out from this office to you for the special purpose of obtaining your subscription. If you like it, we are happy, but will be more so if you send us your own subscription, and induce your friends to follow your example. It costs something to publish such a magazine as this is, and we know it is to be a losing project unless we are sustained by our friends. Many fine efforts in days past have fallen through, for want of proper financial support. We keep our head above water and hope to do so until our efforts are duly appreciated, and then we hope to sail along in smooth waters. Be generous, and lend your magazine to your neighbors once in a while.

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SOME of our subscribers are complaining because we do not answer all their letters promptly. We have a reasonable excuse to offer. We are all at the Sunapee Camp Meeting, working hard, holding circles every day and attending the other meetings. All our mail matter has to be forwarded to us from Boston, and returned there to our clerk for attention. We shall be glad when the Camping Season is over, that we may return to our office labors. Rest is a thing unknown to the officers of the N. D. C. We hope to be at rest sometime on the "other side."

## MILTIADES.

My friend, Miltiades, whose death I mourned  
 As though my noblest part were taken away,  
 Came to me since with such a power to cheer  
 That now I know the vesture of decay,  
 Which we entombed, was not my friend at all,  
 But the fair garb he clothed himself withal.

He to my vision came in raiment bright,  
 His toga pure as woven of the light,  
 His form majestic, as must fit his soul,  
 And dignity with grace ensphered the whole.

Mature in youth, with manhood's sense of power,  
 He bore the conscious mastery of the hour,  
 And when he spake, or seemed to speak, I knew  
 That flesh and sense dissolved, and friendship drew  
 My soul to his more closely than before  
 To live henceforth together, evermore.

1885.

DR. H. B. STORER.

THERE are indications that the National Developing Circle Movement is soon to become an International affair, and world-wide in its influence. We have received letters from England, France, Germany, Australia, Central and South America, and now have one before us from Alexandria, Egypt. The writer says: "I am exceedingly grateful for your letter dated May 19th, designating my medial phases, also for the pamphlet, "How to Become a Medium, etc., etc. It is my desire to become a member of the N. D. C., and a subscriber of SPIRIT VOICES. I am endeavoring to form a circle. We shall do all in our power to spread its influence over Egypt."

Here is an example of the "East" turning its eyes towards the West for "light." We hope and pray that we may be able to give them the *true spiritual light* and not the false. Courage, brothers and sisters of the N. D. C., the misrepresentations of our enemies are short-lived at the longest, and the day is not far distant when our movement will be recognized as the cap-stone to the monument of human development and progress. Falsehood used by jealous "blind leaders of the blind" to injure us will soon be recognized by those they seek to blind entirely and their power will be broken. We can afford to wait and let time regulate all these matters.

A LAMENTATION—By Silver Flower.—One of the most touching appeals for justice we have ever read, we find in a spirit communication with the above title in the *The Spiritual Offering* from the pen of its inspired editress, Mrs. Nettie Pease Fox. It reads as follows, and should melt even a heart of stone:

From the happy hunting ground the soul of Silver Flower comes to speak through the lips of the pale squaw. Many moons have waxed and waned since Silver Flower sat in the wigwams of her people, and listened to the voice of the Great Spirit speaking to her people. In the wind sweeping through the great forest, the rushing, roaring waterfall, the quivering, rustling leaves, and the song of bright plumed birds the voice of Manitou was heard. Silver Flower's people were brave, but in an evil day there came to their hunting grounds a mighty host, as numerous as the stars, or the grains of sand upon the sea shore, and brave warriors fell before them as leaves before the blast. Now, the hunting grounds are no more, and only a remnant of the once powerful tribe remained to call the soul of Silver Flower that she may intercede with the Great Spirit to soften the heart of the pale chief, and the red man no more be driven toward the setting sun, but be permitted to bury his broken heart upon the spot made sacred by the graves of many of his tribe. Silver Flower speaks to the ear of the pale chief in the great council of the nation, and asks that the Great Spirit soften his heart, that he may hear the cry of the people.

## Spirit Message Department.

Capt. MATT CLARY, Controlling Spirit.

EDWIN H. BLISS, Spirit Amanuensis.

JAMES A. BLISS, Medium.

[By request of the spirit-band of the N. D. C., this department has been added to our magazine. The communications are given while our medium is in a deeply entranced, unconscious condition, and he must not be held responsible for the truth or falsity they contain.]-ED.

CAPT. MATT CLARY.

I am very much interested in *Spirit Voices* and your N. D. C. movement. I am so much interested that I propose in future to take charge of this department of the magazine, and assist those who wish to communicate personally with their friends in the mortal form. I know that my dear wife and my many friends will gladly receive me, and watch with a great deal of interest my spirit labors in this direction.

I shall be outspoken in my sentiments, I assure you, as I was when I was occupant of my mortal form. The "change" was very slight in my case, as I was prepared for it, and I was assisted in my departure by my dear spirit-children, who were all ready to receive me. My dear family that I left behind me know that I am near them, and that I still watch over their material and spiritual interests. I do not propose in this, my introduction, to take up time that belongs to others that wish to communicate, but will prepare their way as best I can under present conditions to make themselves known to their friends.

VALENTINE CLARY.

*My own dear Mother:*

I am so happy to think that dear father has been assigned to the care of this message department of the magazine. He is so capable, and his great soul is so ready to help all that want to return. We know that hundreds of his friends that were blessed by his labors while he was in the mortal form, will hail with joy his new work in this direction. Our family on this side have now formed a strong battery, so that we can be in perfect *rapport* with you that remain in earthly conditions. Eva is with me to-day, and wishes to be remembered to Dr. and Mrs. Dooley. She will soon send her messages to them. We hope the time is not far distant when we can all come in materialized form, dear mother, through your own mediumship. If you see this, you will then understand why father came among us. Others want to come, so, mother, for the present, a loving good-bye.

VALENTINE.

WILLIAM VERITY.

Well, how are you, everybody? I am Billy, the boot-black, you bet. I am glad to be found in such good company as Captain Clary, Valentine and Eva, and if they don't make this message department interesting, then I'll give it up. We've been trying to get conditions right for a long time, and now we'll show you what we can do. I shall devote my spare time in hunting up those who want to send a word to

their friends, and smooth out the troubles of poor mortals that cannot see the hand of love that takes their friends out of the family circle.

I did not have the chances that other boys did when I was a street boy, but Lottie Bourne, my spirit-guide and educator, has helped me in spirit to do a great deal to help many to materialize, and show themselves to their friends. The time is coming when we shall be able to do a great deal more in materialization than we have done. But you mortals don't half appreciate what we have already done. We have hard work to prepare conditions so that your friends can come, and the first words we hear after we assist a spirit to become visible to you is, "Don't know you," "Can't you come a little plainer?" "What's yer name?" "Can't yer dematerialize outside the cabinet?" "Can't we have more light?" and words like that. Why, those words are like cold water upon us, and sometimes we feel like giving up everything and not try any more. But still we keep on trying to help spirits come, and at last we are rewarded for our work by seeing some among you made happy by the full recognition of your loved ones. We want your help, for we are obliged to get all the material we form the temporary materialized bodies of your friends from your own bodies, and if we don't have that from you we are like the man that wants to erect a brick house without bricks or mortar. I promise the readers of *Spirit Voices* that I shall often come to send them a word if Capt. Clary will let me. He is a brick, and the friend of all spirits, and mortals as well. Good-bye. BILLY.

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TO JULIA, AND MY DEAR CHILDREN.

I am very weak, but I want to send you just a word to let you know that I am still living, though my body is mouldering away. I lived out my full measure of years, and my departure was so easy that if it had not been for finding Tirzeh waiting for me I should have thought I was falling asleep. Death is not a terrible thing. No, no. It was a joy to me to know that I was going to my mother and friends. I heard all that you and Loren said by my body, and was pleased with all things that took place at my funeral. Israel will come to us soon. I know it is selfish for me to want him to come speedily, but I feel lonesome without him.

Don't work too hard, Julia; you need all your strength to keep well. I do not call all you children by name, but I want you all to know of your mother's continued love to you.

YOUR MOTHER.

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WILLIAM T. HODGES.

*My dear Friends*,— My name has become a familiar household word to many people on account of my work in the materialization seances of Mrs. Bliss. It is a source of joy to me to know that we are able to assist them to come so that they may be recognized by the "left behind." It is the intention of the spirit world that the manifestations that are now confined to certain localities shall become general, and that *every home* shall be a centre for spirit materialization and other manifestations. For this reason, and for no other, was the National Developing Circle movement inaugurated, and its success thus far has been most gratifying to its spirit originators. We see in its future work most glorious results, and we call upon all

persons interested in the subject of spirit return and recognition to assist us in perfecting this organization.

It can hardly be expected that a work of this kind, that strikes a blow at mortal selfishness for the general good of humanity, will go on without opposition. The opposition is good; yes, it is the very life of the movement, and the more it is opposed the stronger it will grow. More anon. WM. T. HODGES.

EDWIN H. BLISS.

*To the readers of Spirit Voices :*

By especial request of Capt. Clary, I shall act as amanuensis for those that desire to send their communications to friends through this department of the magazine. Many mistakes are liable to happen in giving these communications, but I assure you all that I shall be as careful as possible to give them as correct as they are given to me. If the messages are recognized, it will be a source of pleasure to the spirits in charge of this work to receive letters to that effect from those that recognize them.

EDWIN H. BLISS, *Spirit Amanuensis.*

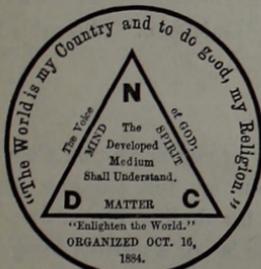
[Messages to be published in future numbers. John Brown, Lucille Weston, Lottie Bourne, High Wind, Alice Brooks, Chauncy Barnes, Stevens S. Jones, and others.]

## National Developing Circle,

ORGANIZED OCT. 16, 1884.

HEADQUARTERS, 121 WEST CONCORD ST.

BOSTON, MASS.



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### OBJECTS.

1st. All members of the N. D. C., scattered all over the country, sitting at the same time (on Sunday afternoons at 3 P. M., and Thursdays at 8 P. M.), in circles or singly at their own homes, for mediumistic development, to receive the powerful magnetic developing and healing influences of the well-known and reliable developing medium, Dr. James A. Bliss. This plan is entirely original with his powerful band of spirit guides, and has stood repeated tests, as are fully proved by testimonials from hundreds of persons, developed as public and private mediums, received and published monthly in *Spirit Voices*, the organ of the movement.

2d. The organization of spirit and mortal forces under the lead of intelligent spirits, to unite the now scattered adherents to the Truths of Modern Spiritualism.

3d. The study of occult mysteries, with a view to understanding ourselves and fitting mediums to become teachers of their fellow-men in the wisdom of the ages.

4th. To establish a fraternity that will recognize One God as the common Parent of all, and that it is the duty of all to recognize their brother and sister mortals as

their equals, and entitled to the right and enjoyment of "life, liberty, and the pursuit of happiness."

5th. To support financially the magazine *Spirit Voices* as the organ of the *National Developing Circle*, and aid in the establishment of colleges, schools, healing and developing institutes, in various sections of the country, where mediums may be fitted to give the most perfect manifestations of spirit phenomena to "enlighten the world."

6th. To demand that the distillation, importation, and sale of intoxicants shall be discontinued.

7th. That woman shall have equal rights with man in every respect, also the right to equal judgment in all matters upon questions of morality; that she is entitled to equal wages with man when she performs the same work.

8th. To demand that all public offices in our government shall be filled with those of both sexes that regard "public office as a Sacred Trust."

9th. That all caste in society shall be broken; and that it shall be the duty of all to reach out the hand to the unfortunate, and lift them up to a higher plane of morality, rather than to turn the cold shoulder upon them, or drive them still deeper into lower conditions by slander and abuse.

10th. To advocate that all wars shall cease, and that all quarrels shall be settled by arbitration; and that "as ye would that men should do to you, do ye even so to them," shall be the rule to guide us in all our work upon earth.

TERMS FOR MEMBERSHIP, INCLUDING A FREE TICKET TO ALL THE PUBLIC CIRCLES OF THE NATIONAL DEVELOPING CIRCLE.

1 month, 50 cents; 2 months, 90 cents; 3 months, \$1.20; 6 months, \$2.10; 12 months, \$3.60.

Subscription to *Spirit Voices*, per annum, \$1.50; single copies 15 cts.

OFFICERS:

DR. JAMES A. BLISS, DEVELOPING MEDIUM AND BUSINESS MANAGER OF "SPIRIT VOICES."  
 GEORGE A. FULLER, LECTURER, AND EDITOR OF "SPIRIT VOICES."  
 MRS. G. DAVENPORT STEVENS, HISTORIAN AND ASSOCIATE EDITOR OF "SPIRIT VOICES."  
 MRS. JAMES A. BLISS, MATERIALIZING MEDIUM.  
 MRS. J. W. CRAWFORD, TREASURER.

Membership Fee, 50 Cents per month (Four Weeks).

**A SPECIAL OFFER!**

With a desire to extend the work of the NATIONAL DEVELOPING CIRCLE, we make the following offer:

To any person who will get up a Circle of five persons in their city or town, we will receive the party as full members of the

NATIONAL DEVELOPING CIRCLE

for 30 cents, each person, per month (4 weeks), and will give to the person getting up the Circle a *FREE MEMBERSHIP CERTIFICATE* as long as three members will renew their membership. We make this special offer, to enable those who may desire to work for the NATIONAL DEVELOPING CIRCLE, to have an opportunity to do so at no expense to themselves, to extend its usefulness.

**CAUTION.**—In sending the names, be careful to give them in full; also street and number, that we may send them Certificates of Membership. This offer holds good until further notice.

Address

DR. JAMES A. BLISS, 121 West Concord St., Boston, Mass.

## NOTES FROM LAKE SUNAPEE CAMP-MEETING.

HOTEL SUNAPEE, August 11th, 1885.

Well, here I am among the campers enjoying the companionship of kindred souls and the beauties of Nature.

This is my first visit here, and as yet I have discovered no feelings of regret that I am anchored here for a time. As I alighted from the close, dusty train at Newbury station one week ago, and found myself on the soil of grand old New Hampshire, my native state, a thrill of gladness warmed my whole being as I gazed upon the lovely scene spread before me, and breathed the healthful, inspiring and invigorating air.

The sail from Newbury to Blodgett's Landing on the new and commodious steamer Edmund Burke, is simply delightful. The scenery is a constant feast to the eye, in variety and extent. As the boat nears the landing, pretty, fanciful cottages are seen peeping between the tall maples, pines and hemlocks that line the rugged shore. The wharf is crowded with friends and strangers; welcoming voices ring out, eager hands clasp yours, and a thousand and one questions fly from busy lips as the wave of humanity turns towards hotel, tent and cottage.

Hotel Sunapee, now being extensively enlarged, is clean, orderly and well located. The table is surprisingly good and the attendance excellent. The dining room is comfortable and spacious, and few if any discontented faces dim the cheerful atmosphere made glad with jest and laughter,—the numerous doctors or Magnetic Physicians seated at one table coming in for their share from "Brad," the soul of wit and humor. At present writing the house is filled, and tents and cottages are tested as to capacity.

To those seeking spiritual food ample opportunity is given to enjoy lectures, conference meetings, circles, seances and sittings. There are many mediums here of remarkable power and promise.

Dr. H. B. Storer and Mr. Geo. A. Fuller, two speakers always moved by the divine fire of inspiration, have lifted us above the sense of earth conditions as their earnest and thrilling voices sent forth noble and enlightened thoughts. May the many sympathetic hearts now beating in unison with them be increased tenfold, and their unselfish work in the progression of true Spiritualism be more deeply appreciated as the years pass by.

Mrs. Sophie K. Durant, of Lebanon, Mrs. Lora S. Craig, of Keene, and Mrs. Carrie Tryon, of Minneapolis, Minn., have addressed large and appreciative audiences. Mrs. Tryon has given many excellent tests from the platform, and as a business and psychometric medium has given great satisfaction in private sittings.

Mrs. Bessie Huston, (one of Dr. Bliss' mediums) I most cordially endorse as one of our most promising young materializing mediums. By kind invitation I attended a seance held by her, and witnessed some of the most refined and beautiful manifestations. Mr. Fuller sat in the seance and had the pleasure of greeting his little Indian control Nemona, who came from the cabinet in the most natural and charming manner. We shook hands with her, talked and had a merry little time during her stay. Before leaving, she lifted Mr. Fuller as he sat in a chair placed in front

of the cabinet clear of the floor. After dematerializing, she controlled Mr. Fuller and said to me : " I *did* come, squaw Stevens ; Wild-flower helped me to get here." Many people present were called up to meet relations and friends they had no anticipation of beholding. One of my controls, Adah Isaacs Menken, materialized perfectly and talked with me several moments. Mr. Huston's spirit brother comes with wonderful strength. He walked about, talked, laughed and enjoyed his materialized visit to the full. Mrs. Huston deserves all the praise for honesty of mediumship, I hear from the many who attend her seances. Her cabinet is thoroughly examined before the seance and confederates are impossible.

Mr. E. H. Amsden has been holding seances for physical manifestations. I attended one last week and was satisfactorily impressed with what took place. A guitar, zither, tamborine and bell were moved about and played upon by invisible hands in the light circle. High over our heads the instruments were carried from under the table around which we sat ; soft and heavy raps came, hands touched us and beautiful lights floated around the room, after the light was extinguished. Mr. Amsden was under control while the manifestations took place, and every chance for inspection was given those present, Dr. Storer and Dr. Bliss being among the number. This young man is honest in his mediumship, and I wish him all the success possible in his work. This medium and Bro. Fuller propose to travel West in a company during the coming fall and winter season.

Tuesday evenings are devoted to dancing by many on the grounds and others rustivating in the vicinity. Excellent music is provided ; refreshments invite the heated dancer, and the steamers Lady Woodsum and Edmund Burke amply accomodate all who wish to take passage to and from Blodgett's Landing.

A pleasing entertainment made up of recitations, vocal music and other features is given twice a week in the large hall. Mrs. Mina G. Slayton of Chicago, a most artistic and charming elocutionist and singer, has given us some rare moments of pleasure. A beautiful woman in person and character, she wins the love and esteem of those about her. Mrs. Florence Gilbert, a bright, vivacious little body, sings brilliantly and expressively. Mrs. Minnie Emerson, always gentle and sympathetic in word and manner, lends her sweet voice to the general enjoyment of all. I find a great many agreeable elements here much to my satisfaction. Miss Lillian Abbott, of Penacook, lends her valuable services to these entertainments, and is a fine reader, and wins hearty applause for her efforts.

Miss Jennie Hagan has arrived, and been warmly welcomed by her many friends and admirers. This young medium's talent as a lecturer and inspirational poetess is wonderful.

Joseph D. Stiles has not yet arrived, though for some days expected.

Dr. C. H. Harding, of Boston, Mass., has been spending the past week here. He proposes soon to build a cottage.

Dr. A. H. Richardson, of Charlestown, Mass., whose kind heart and genial face are known to many, is located at Hotel Sunapee. He is now looked upon as one of the "veterans" in the spiritual movement.

Dr. Frank C. Pierce, of East Putney, Vt., has a tasteful cottage, and doubtless has impregnated it with some of his magnetic power by this time. His treatments are

worthy the tributes paid by suffering humanity. He is kept busy with patients wherever he goes.

Dr. Weeks, of Onset, is looking the picture of health and good nature. He never tires relating his remarkable experiences with Mrs. Bliss and the Eddys.

Dr. Prentiss and family, of Worcester, are located at Mr. Fuller's cosy cottage.

Lucius Colburn has been giving satisfactory tests and sittings, and gone to fill other engagements.

Dr. James A. Bliss has held daily circles for development. "The Little German Doctor," his faithful spirit guide, has given some eloquent and instructive lectures. Some of us understand and appreciate the grand work of the *National Developing Circle* well enough to stand by Dr. Bliss in his honest and unselfish work, despite what ignorant, malicious and jealous tongues may say. In the years to come this grand medium's noble motives will be more clearly understood by the world at large. "Enlightened Mediumship" must grow in spite of the howl and roar about "Jesuit influences." I, for one, am disgusted with personalisms in spiritual (?) journals, and so will content myself with the peace and strength of my own convictions, ignoring the insinuations I care not a penny for.

Mrs. James A. Bliss is expected this evening, and will be most gladly welcomed. I long to see "Billy," Blueflower, Lucille, Mrs. McCarthy, Capt. Hodges, and the other cabinet spirits. They are all like tried and true friends to me, and I willingly do anything in my power to please them. I owe Mrs. Bliss many kind thoughts for beautiful manifestations through her wonderful mediumship. Her prospects are promising here, for her honesty has had ample test. I understand she had great success at Onset. She held some highly successful seances at Rindge, N. H., while there during camp meeting. (Since writing the above she has arrived and has been warmly welcomed by her friends.)

Captain W. H. Churchill, wife and son, of Somerville, Mass., are here. The captain has become developed as a "water magnetizer."

Mrs. Abbott and daughter Lillian occupy their beautiful "Blue Flower" cottage this season.

Mr. E. J. Durant and family are enjoying the quiet of their cottage. May the sympathy, love and interest of his devoted wife, daughter and friends help him to regain health and strength.

The tent of Mrs. Martha S. Reed, of Manchester, is very tastefully decorated. She is a constant attendant of Mr. Amidon's seances, where her songs are duly appreciated.

Thomas Burpee, Esq., of Sutton, and Col. B. P. Burpee, of Manchester, are here, as in former years, interested in all the lectures and general camp affairs.

Messrs. Hubbard and Whipple, of Croyden, Henry Newman and friends, and Mr. and Mrs. Lull, and Chas. French, of Washington, are here.

Mr. John Eaton, of Cliftondale, Mass., is a constant attendant at conference meetings, in which he takes an active part.

Mrs. Fannie Hartshorne and children are here. "Little Clara" has been quite ill but is now recovering.

The children of the Camp propose giving Master Allie Bliss a grand reception

when he arrives. They have been holding circles and meetings in emulation of their elders.

Col. S. B. Kase, of Philadelphia, arrived to-day. He closely resembles George Washington. He has a good word for all mediums. His "experiences" were listened to with marked attention by a large and appreciative audience.

Mrs. Maria P. Gregory, mother of Mrs. Mind G. Slayton, is at Hotel Sunapee. This is her first visit to these grounds. She is making many friends.

Mrs. Col. S. S. Brown is expected.

I. K. Conner and family, V. C. Brockway (Treasurer of the Association) and family, Mrs. Geo. Fellows, and Mrs. Stubbs are here.

Aunt Mary Person has a pleasant smile for all who visit her beautiful cottage. When the steamer arrives she is always upon the wharf to welcome old and new friends.

Geo. A. Fuller gave a superb lecture on the grand old hero and writer, Victor Hugo. I wish it could have been heard by our readers.

Mrs. Janette Hagan watches her daughter's welfare with the most affectionate devotion. Miss Jennie's success repays her solicitude.

"The Blissful Retreat" awaited the arrival of Mrs. Bliss, Allie, and good, faithful Ellen. It is a pretty spot and very retired.

The Smith American Organ is an excellent instrument, and gives satisfaction. Many enquiries are made for Eli. W—.

The speakers' stand looks very attractive since being rebuilt. Dr. Prentiss and wife, Mrs. George Fellows and others, have decorated it with blossoms, ferns and vines each Sunday, and the effect has been very pleasing and artistic.

Little Maudie Craig gives every promise of blooming into perfect womanhood one of these days. I like to note healthy physical development. "Lora" understands what her child needs for such development.

The anglers here can give us fishy facts weighing something worth looking at. We hear "fish stories," but see the fish every time; but when a man claims to have taken 120 fine brook trout in about two hours I am inclined to believe that that man made a sort of fishy mistake. Possibly he meant weeks, months or years. Never mind, this is the year for fish stories.

My hands, eyes and ears are busy, but I manage to enjoy pleasant chats, walks and sails when opportunity affords them. I dread to return to the city with its din and rush, I assure you. More Anon.

GEORGIA DAVENPORT STEVENS.

#### STRAWS SELECTED BY THE "WIDOW'S SON."

THE POPE'S POVERTY.—Appealing for funds for the pope, a catholic paper says:

"Robbed of his rightful revenues, and despoiled of his every possession, the spiritual father in Christendom has no other means but the generosity of the faithful with which to bear the heavy expenses necessarily devolving upon his high station, and to respond to the countless calls upon his charity by the stricken and unfortunate everywhere. Nor shall appeals in aid of the holy father be made in vain. The unnumbered tribes and tongues who bear the sign of the cross on their foreheads will, even in their poverty, make his needs their own. Leo, in his want and loneliness, is dearer, if possible, to Catholic hearts than if the pomp and pageantry of power surrounded his pontifical

throne. Whilst faith lives the successor of the fisherman shall not want. In his Vatican prison and personal poverty, Leo XIII. is to-day richer and more powerful than those who sway the scepters of empires."

Undoubtedly the readers of the paper will believe that; but what a despicable lie it is! The Italian people never robbed the pope. They only put an end to his robbing them. If he has no other means than the "generosity of the faithful," that "generosity" is quite sufficient. The whole Catholic church is tributary to Rome, and the whole Catholic populations are tributary to the church. Every Catholic servant girl in the country must pay five or ten cents to attend church; every Catholic merchant is drained to support the priest; every Catholic lady is humbugged into giving all, and more than her means will stand; every Catholic marriage is a source of revenue, and every Catholic funeral is a bonanza for the priest of the parish. Masses for the repose of the dead have to be paid for all through the year, until it costs as much to get a soul out of purgatory as it did to support the man through life. The pope can have as much money as he wants, and he does have it. Last year the "Peter's Pence" fund ran up into the millions, and this was for the pope's personal use. The revenues of the Catholic church are simply enormous. Sentimental talk about "Leo in his want" is outrageous hypocrisy. He is not a "prisoner" in any sense. He is not lowly, for he maintains a "court" superior in numbers and sham "dignity" to many royal princes; and though he poses in the picturesque attitude of injured piety, he is really a most powerful despot.

From top to bottom, the Catholic church is a brazen lie.—*Truth-Seeker (N. Y.)*

CATHOLICISM IN POLITICS.—Religion and politics are getting mixed in this state. The effort of the Republican party last fall to capture Catholic votes because Mr. Blaine's mother was a member of the Catholic church; Mr. Burchard's famous speech, in which he accused the Democracy of being the party of "Rum, Romanism, and Rebellion;" the subsequent attempts of the Republicans in our state Senate and the Democrats in the state Assembly to win suffrages by passing the "Freedom of Worship" bill, have all contributed to this mixing. But the chief cause is that Tammany Hall is almost entirely Catholic, and John Kelly, the "boss," is a nephew of Cardinal McCloskey. For several years, through Kelly, and from him through McCloskey, the Catholic church has run this city, and its stealings from our city treasury have been simply enormous. They have, in fact, been limited only by the church's needs and available amount of money on hand.

When Edward Cooper, son of Peter Cooper, was mayor of this city in 1879 and 1880, a resolution was passed by the board of aldermen exempting the Roman Catholic orphan asylums at No. 32 Prince Street, and on Fifth and Madison Avenues, between 51st and 52d Streets, from the payments of all taxes or rents for the use of Croton water. This exemption amounted to about \$1,500 per year.

On legal grounds Mr. Cooper vetoed this bill. He was sustained by Corporation-counsel Whitney, now secretary of the navy, who gave it as his opinion that until the debt created for the introduction of water into the city should have been extinguished the revenue from the use of Croton could not be diverted from the sinking fund.

Mr. Cooper's name has been recently mentioned in connection with the candidature for governor. Mr. Cooper may be or may not be a good man for that office. At

any rate, there is very little chance that his party will nominate him. But the Catholic church has made haste, through Mr. Joseph J. O'Donahue, to avow her eternal opposition to him because he vetoed the resolution giving two Catholic institutions free water forever. Mr. O'Donahue is a man high in the councils of Tammany Hall, and he says he will defeat Mr. Cooper if it is possible to do so. O'Donahue means Tammany, and Tammany means the Catholic church.

It is a pitiful condition to which the Empire state and the metropolis of the western continent have sunk, when the selection of the chief officers is dictated by a hierarchy of despotic tyrants, who have nothing whatever in common with American traditions and principles.—*Truth-Seeker.*

#### OUR LETTER BOX.

CALIFORNIA.—*Centennial Bar.*—Thomas Middlemist writes as follows: "Please find enclosed \$5.00, to help raise the temple. This is a mining camp eighteen miles from Yreka. The people are scattered along the river on the bars working the placers for gold. Yreka has about two thousand inhabitants. There are a few Spiritualists there, and unfortunately in poor circumstances financially. They need a good physical medium to wake them up. We are having our first Spiritualist camp-meeting in this State—I mean the first regularly organized one—at San Jose. It is four hundred miles distant from this place. I am with you in spirit, wishing you success in every enterprise tending toward the uplifting of humanity.

ENGLAND.—*Manchester.*—Thomas Roscoe writes as follows: "SPIRIT VOICES duly to hand, including the issue for June. I also received your letter, which is so full of encouragement. I have never lost an opportunity of trying to spread the higher phase of Spiritualism, viz.: Deeper Knowledge and higher Morality. When man feels the need of this combination, and tries to acquire the conditions necessary to this end, there is hope of him becoming acquainted with the only light which will guide him to the goal sought. I have not long been an investigator into, or of, Modern Spiritualism—about eighteen months—have not seen any phenomena of any importance, but have felt much, and have many times been influenced to speak upon the subjects which I could not dilate upon in my normal condition. You think I am the "right person in the right place;" if that is so I don't understand why I feel so unsettled as I do. I have introduced your system to several for their consideration, some thinking that when the dark evenings come they will give the N. D. C. a trial. I think the idea of making your fraternity an order is excellent, for we need fraternal coöperation to disseminate the truth in Spiritualism. When you do become an order, sever yourselves from all appearance of orthodox Christianity,—nay, I would strongly advise the entire suppression of the name of Christian, as the dogmatism of that system of religion has ever been the barrier to progress, and indeed, in most places of Christian meetings, the preacher is far too often denouncing Spiritualists as those having communion with evil spirits, basing their arguments upon the Scripture. Let Spiritualism ever be detached from the name Christian in all its recognized forms, and let it ever cling to that which is pure and true.

There is no doubt of this, viz.: Your system of development being good and much more rapid, than is usual under the ordinary manner of "catch what you can." You r

magazine, SPIRIT VOICES, is truly an excellent monthly, containing much information, and is printed in good clear type, and in a form which, when bound, will make a very good and handy volume. I enclose my subscription for the same.

#### AMONG OUR WORKERS.

It was our great pleasure to address a large gathering of enthusiastic Spiritualists at the Camp Meeting at Rindge, N. H., July 4th. We chose as our subject, "The Work of Thomas Paine." July 12th we lectured at Blodgett's Landing, Newbury, N. H., and large audiences again greeted us. The 17th and 19th we lectured for the Cape Cod Camp Meeting Association, at Harwich, Mass. More than six thousand people were in attendance on Sunday. This Camp Meeting was one of the most successful and harmonious we ever attended. The addresses by Dr. H. B. Storer, Mrs. Kate R. Stiles, Joseph D. Stiles, and Mrs. Amelia H. Colby, were all eloquent with the vital thought of the new philosophy, and evidently produced a profound impression upon all the hearers. Dr. Storer presided in a manner that made the best of conditions for spirit-manifestations, and his genial presence on the grounds was sure, as it has always been in the past, to inspire respect and confidence in the man, and to give tone and character to the entire movement. The many pleasant faces that greeted us on old Cape Cod will never be forgotten. July 26th we again lectured at Blodgett's Landing. The steamers *Edmund Burke* and *Lady Woodsum* brought over many hundreds of people from the west side of the lake. The Rev. Mr. Rhind, of Concord, (Universalist) was an attentive listener. Everything passed off nicely, and every one seemed to enjoy the meeting. The remainder of the time during the month of August we have given our undivided attention to the business that has devolved upon us as one of the firm having in charge the management of Hotel Sunapee. The prospects are very favorable for a most successful Camp Meeting at Sunapee Lake. The grounds never looked better, and many improvements have been made that will add greatly to the comfort of all who may visit this delightful section of New Hampshire.

#### TESTIMONIAL AND HONOR-FUND TO DR. JOSEPH RODES BUCHANAN.

The Committee for this purpose is constituted as follows :

Rev. James K. Applebee, Hotel Albarmarle, Boston; Marcellus S. Ayer, 189 and 191 State Street, Boston; Mrs. Dr. C. A. Von Cort, 168th Street, New York; Judge Nelson Cross, 206 Broadway, New York; Colonel W. D. Crockett, 50 Dale Street, Boston; Andrew Jackson Davis, Hyde Park, Mass.; Rev. W. F. Evans, East Salisbury, Mass.; Judge John S. Ladd, North Cambridge, Mass.; Mrs. Mary Mann, Jamaica Plain, Boston; State-Senator Geo. W. Morrill, Amesbury, Mass.; Miss Elizabeth P. Peabody, Jamaica Plain, Boston; Mrs. Dr. O. H. G. Petersen, Dr. H. G. Petersen, 8 1-2 Bosworth Street, Boston; Rev. Allen Putnam, 46 Clarendon Street, Boston; Eulogio Prieto, Sagua La Grande, Cuba; Dr. G. Swan, Hartford, Conn.; Mrs. A. M. H. Tyler, 67 Dover Street, Boston; Dr. O. H. Wellington, 123 West Concord Street, Boston; Mrs. Dr. Love M. Willis, Dr. F. L. H. Willis, Glenora (Yates Co.), N. Y.; Prof. Geo. W. Winterburn, Editor of *American Homeopathist*, 29 West 26th Street, New York.

A pamphlet, with Dr. Buchanan's portrait, containing his biography and the eloquent address delivered by him before the Massachusetts Legislature and defeat-

ing the Medical Bill, June 16th, 1885, has been published by the Committee, in aid of the fund. Price 15 cents.

Donations may be addressed direct to any member of the Committee, or to Marcellus S. Ayer, Honorary Treasurer, 189 and 191 State Street, Boston Mass.

[Liberal papers, friendly to this movement, are requested to reprint this in their next numbers.]

DR. H. G. PETERSEN, Honorary Secretary.

— *Banner of Light.*

Boston, July 15th, 1885.

E. A. Smith, M. D., of Brandon, Vt., President of Queen City Park Camp Meeting, is a successful Clairvoyant and Botanic Physician. He may be consulted at the Crawford House, Boston, Aug. 7th and 21st, Sept. 4th and 18th, Oct. 2d, 16th and 30th, Nov. 13th and 27th, Dec. 11th and 25th.

Dr. S. H. Prentiss, of Worcester, Mass., now spending his vacation at Sunapee, is a Clairvoyant Physician worthy of the utmost confidence.

Dr. A. H. Richardson, of Charlestown, Mass., one of our oldest pioneer workers in Spiritualism, is a Magnetic Physician possessed of remarkable power, and is very successful in the treatment of all chronic difficulties.

Readers of SPIRIT VOICES please bear in mind the fact that the notices given of public workers in the pages devoted to "*Among Our Workers*" are not paid advertisements, but are extended as a matter of courtesy on the part of the editor, because he fully believes that all the parties referred to are worthy of the utmost confidence. It matters very little what other journalists may say with regard to our course, we shall simply speak of those whom we know and in whom we have unbounded confidence. And the old mediums, who have stood by their mediumship when it cost far more than it does now to do so, shall never be forgotten. While we extend the fraternal hand to all who have recently come into the work, we will never forget the old veterans.

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TO THE OFFICERS AND MEMBERS OF THE NATIONAL DEVELOPING CIRCLE,  
UNITED STATES OF NORTH AMERICA.

BROTHERS AND SISTERS,—On the 16th day of October, 1885, our N. D. C. Movement will attain its first Annual birthday. I hope that it will be properly observed at our headquarters in Boston, Mass., and that the members scattered all over the world will notice the day by holding public meetings or circles at their own homes.

I hope that all the members will feel that this is a personal request from myself and the associate officers of the N. D. C., and will at once respond by letter, presenting their best plans of celebrating that day.

Fraternally,

JAMES A. BLISS,

♀ Developing Medium N. D. C., U. S. of N. A.

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A LETTER THAT SPEAKS FOR ITSELF.

CHEWELAH, W. C. July 30th.

DR. JAMES A. BLISS.

Sir,—Please find inclosed (\$1.20) one dollar and twenty cents for ten sheets Blackfoot's Magnetized Paper. Five to be sent to Mrs. Rhoda Story, Chewelah, W. T., and five to Mrs. R. Lucas, Chewelah, W. T. Send weekly in sealed letter. Those others I sent for helped my mother wonderfully.

Yours truly,

MARY LUCAS.

## QUEEN CITY PARK ASSOCIATION.

### SECOND FINANCIAL REPORT.

The Second Financial Report of the Queen City Park Association is herewith presented to the stockholders. An effort has been made to bring this as near an exact report as possible. I have been unable to obtain as correct dates of liabilities as I wished. I hope to be able, at the next annual meeting, to present an exact statement of the financial condition of the Association, with dates in full of all liabilities. Respectfully submitted,

O. G. BUGBEE, Clerk.

#### ASSETS OF THE ASSOCIATION.

[ESTIMATED.]

Real estate, building lots, 80, average value, \$50,	\$4,000 00
Real estate, public, unsurveyed and reserved land,	2,000 00
Buildings, fixtures and public works,	3,340 00
Due from Central Vt. R. R.,	369 92
"    lots sold,	161 50
"    unpaid shares and assessments,	479 00
Balance cash in treasury,	28 38
	\$10,378 70

#### LIABILITIES.

Capital stock, 50 shares,	\$5,000 00
Due Central Vt. R. R., on account,	3,00 00
"    "    October 1st, 1884,	1,134 83
Due John Kelley, February 2d, 1885,	928 80
Hyman Barber, "    "	380 90
A. D. Rood,	150 31
Brandon Bank,	500 00
	\$8,394 84
Net assets,	\$1,983 96

#### OUR BOOK-TABLE.

*All books received will be carefully read and reviewed by the editor of SPIRIT VOICES, and a marked copy containing the review will be sent to the author or publisher. All books for review should be sent to Geo. A. Fuller, Dover, Mass.*

ST. MATTHEW BEFORE THE COURT. By Secularist. Published by the Truth-Seeker Company, 33 Clinton Place, New York.

We always take great pleasure in reading all books that lead towards the overthrow of superstition, and this work has more than pleased us, for it is filled with instructive and entertaining reading. We only wish it might be placed in the hand of every Christian who believes that the Gospels were inspired by Divinity. The conceit of the author in putting the evangelists on the witness stand is a most happy one. We most cordially recommend this neatly printed pamphlet of 38 pages to all liberals as a suitable tract to do missionary work for free thought.

BIBLE FABRICATIONS REFUTED, AND ITS ERRORS EXPOSED. By C. B. Whitford, M. D. Pamphlet, 48 pp. Published by the Truth-Seeker Company, 33 Clinton Place, New York.

A book calculated to do an immense amount of good, as all books are written in the same spirit of candor and fairness. Dr. Whitford has been a close student of the Bible, and his keen eye has not missed its fabrications and glaring absurdities. Such pamphlets, scattered broadcast over the world, would aid greatly in ushering in the era of free thought that needs must come when old superstition is completely annihilated.

TRUTH: A POEM IN THREE PARTS. By Edwin A. Kingsley. Published by the author, Minneapolis, Minn. Pamphlet, 66 pp.

The author, in his preface, says: "This poem is most respectfully addressed to the people of a hundred years to come, who, it is confidently believed, will perceive and appreciate 'Truth.'" A strange admixture of rhyme and prose, containing many grand ideas and some very radical thoughts.

## Children's Department.

### PUZZLE DEPARTMENT.

EDITED BY "QUEEN MAB."

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

#### I. HOLLOW SQUARE.

Across the top, one who constructs.  
 Across the bottom, a possessive pronoun.  
 Right hand side, lodgings.  
 Left hand side, coin.

#### II. HIDDEN NAMES.

I do not like vain people.  
 Oh! said Neal, icebergs are terrible.  
 I remember that it was very beautiful.  
 She saw the Arab by the window.  
 What a darling child that is!  
 She saw the Indian at the river bank.  
 Mamma, Belle is eating the pie.

#### III. DIAMOND.

A consonant; an article; a young person; a wild animal; a consonant.

#### IV. EASY ENIGMA.

My 1st is in tree but not in bush.

My 2d is in drag but not in push.  
 My 3d is in obey but not in mind.  
 My 4th is in sample but not in kind.  
 My 5th is in discover but not in find.  
 My whole is a useful household article.

#### V. NUMERICAL CHARADE. Composed of 14 letters.

My 6, 3, 5 is a small insect.  
 My 1, 6, 8 is a small quadruped.  
 My 5, 2, 12 is the highest.  
 My 4, 9, 10 is wrong.  
 My 13, 11, 6, 7 is a favor.  
 My 6, 13, 14 is a liquor.  
 My whole is a large foreign port.

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

#### ANSWERS IN JULY NUMBER.

##### I. MONITOR.

II. B	III. Fox, rat, dog, cat,
ERE	rabbit, cow.
BROWN	
EWE	
N	

WHILE we were at Sunapee Lake Camp Meeting this summer we received a very pleasant call from Mr. Oren Nelson, of Hancock, N. H. He informs us that through the N. D. C. and the Developing Paper, that his wife, Lucy G. Nelson, has become a very fine writing medium, and that she is overjoyed that she can receive messages she can fully recognize from her own loved spirit friends. He also informs us that quite a number of others have been developed through the same means. He brought two letters from them renewing their subscriptions to SPIRIT VOICES for another year, also \$1.00 donation to help pay the debt upon the Temple. Both were very acceptable to us just at this time. Mr. and Mrs. Nelson are true Spiritualists and "friends of the mediums" every time. God bless them, say we.

### JOSH BILLINGS OUTDONE.

LETTER FROM ONE OF THE BLIND THAT ARE LED BY THE BLIND.

August the 8 1885

whel frend bliss I have A been look in over your pamplit my wife sayes she received it About three months A go it may attract A thousand people or more to it cirkel but I think you have not studehed it quite enuf if you had you would not have sent so many out I think your past historey would have taught you that thear is somthing A bout it that is not right now in the first place you advise the bible to bee placed in the cerkel wich you now if you have not lost your own reason that

it is one of the greatest curses to the uman famaley that ever was taught or concoted by the corsed preests and the people that advocate it I hope you have seen your foley before now and that you whill seek your ould spirit band for truth and oneste which I now sum of them to bee and in the next plase you have the cros you call it white but I think you have not seen its true coler or it would have been spelt different I have rote this to you as A friend and hope you whill giv it more than a passin thought before thay get full controwl of your nerve if thay do it may bee one of the greatest curses to you and them that you are Aleadin with you and then you may suffer as I have suffered throu obseon death would have been agreat relase to me several times but thank the good spirits thay have given me relief.

THE word Mind Cure is but a poor representative of the recent movement for the use of invisi- ble agencies in the place of drugs. It comes from the agnostic spirit. The agnostic materialist does not recognize the soul, yet is compelled to recognize mind as a fact or a phenomenon. But the word mind does not really represent the soul. It refers to the intellectual rather than the ethical nature, and contains no hint of immortality or trans-corporeal action. Hence the word mind cure suggests a mere thinking process, which even the materialist would recognize, and ignores the ever present and potent relations of the soul to its divine origin and affinity. The influence of such a word in constant use must be to diminish our sense of the reality of soul life, and to encourage that animalized condition of human nature which lives in the external nature and material life, to exalt mortality above immortality, and pander to the spirit of Mammon, and to that Pharisical religion which is satisfied in ceremony and ecclesiastic pomp, and knows nothing of the spirit of Christ. It is a cunning adaptation of a noble truth to the present state of society by giving it a name which belongs to the lower plane of life, and may therefore facilitate its introduction, as Christianity was accelerated in diffusion by its union with the Roman empire. But the ultimate effect was injurious to Christianity, and such will be the *ultimate* effect of the use of the word mind cure in the healing art, unless those who accept and use the term are very careful at all times to make it known that by mind cure they mean soul cure.

The efficacy of the so-called mind cure, the real soul-cure, lies in the spiritual relation between the healer and the healed. The passive patient submits to the strong and benevolent influence of the physician, in whom is embodied the conception of transcendent health—the revivification of the divine interior of human life. The realization of this in the healer is his ascent into the heavenly sphere of serenity, in which there is no disease, nor any of the conditions of matter, and his power to do good depends upon his power thus to enter into correlation with the spirit world, and then to impose this condition on his passive patient. Passivity in the patient and spiritual power in the healer are then the conditions of success, and hence an intensely selfish nature cannot be successful in such healing.—PROF. JOSEPH RODES BUCHANAN, M. D., in *Mind Cure*.

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BOSTON, July 15, '85.