

# SPIRIT VOICES.

Vol. 1.

SEPTEMBER, 1885.

No. 9.

THE AUTOBIOGRAPHY OF LEMIRA WILLIAMSON;

OR THE

WEB AND WOOF OF AN EVENTFUL LIFE.

CHAPTER I.

Youth's buoyant steps and woman's tone,  
And childhood's merry glee,  
With song and prayer have all been known,  
Home of the past to thee!

Autumnal beauties in the Green Mountain State.—My mother's birthplace.—Her parents.—Home Scenes.—The death of a brother.

Autumnal days, how grand! when the sun hangs out beautiful and clear "o'er the wide earth green," and the birds sing merrily as they flit from branch to branch in the grand old forests; the wild flowers perfume the balmy air, and the hum of the wild bees may be heard as they wing their way from blossom to blossom. How grand to commune with nature's God at such a time and 'midst such a scene. 'Tis then that the noblest aspirations of man are called forth. In harmony with all the surroundings of nature, most varied and beautiful as they are, our thoughts rise on wings unfettered until our souls seem lost in the contemplation of Infinite goodness and love. 'Tis then that no discord jars upon our sensitive nature, for even in the manifold variety surrounding us, perfect harmony is apparent. Would that man would only learn a lesson from nature—for all her forms of life are teachers, and he alone is wise who heeds the lessons they ever seek to teach him.

But let us turn back and mark the progress of man since the birth of my mother, in the year 1801. What marked changes have taken place since that date. Improvement has been and still is the watchword of the hour. Its impress is upon everything. Then, in the little town of P——, where lived my mother's father, Joshua Smith, only a few small houses had been constructed, and the occupation of all its inhabitants was tilling the soil. In this manner, by closest application to the hardest labor and the strictest economy, they managed to eke out a living. This little town was located in one of those fertile valleys of the old Green Mountain State, and walled in by lofty mountains. Here my grandfather had settled down for real life with his youthful companion. My mother was the first born of a family of eight children. How often has she held me on her knee and told me the story of her happy and contented childhood; how those beautiful stories and fond associations of the past come back to me even now, and seem but a dream of last night, so vividly impressed are they upon my memory. I see again the old-fashioned kitchen

with its smooth, white floor; the rush-bottomed chairs, the great brick oven, and the wide-mouthed fire-place, the tall, old-fashioned clock in the corner, and the chest of drawers with brass handles, and the bright colored tea-tray with a little brown jug occupying the place of honor thereon, filled with rose leaves. And then I shall never forget how many times mother has told me of those simple methods of living. They had none of the luxuries of to-day, and silver and earthen ware were unknown to them. Their plates and bowls were made of wood, and their food consisted mostly of soups and bean porridge. In spite of these inconveniences, the mountain air was the same as we find it to-day, invigorating and health-giving; the same warm sunlight would stream in through the low windows and lie in broad bars on the table and floor. And above all, even after sixteen years of wedded life, happiness and content brooded over this little home. How diligently through all these long years have they toiled. The faithful wife and mother at the distaff and loom, and the father tilling the soil, felling trees, and gathering the grain in the harvest time. "Sow and ye shall reap" was his constant theme, and how hard did he labor in the spring-time that his harvest might fill his garner-house.

How the heart of the husbandman rejoices when the month of September arrives, and the waving grain begins to ripen, and the yellow and red fruit makes its appearance on the bending trees. To the sensitive mind it brings feelings of sadness, for soon all the beauties of nature must fade—a symbol of our earth-life, which is "as flowers and grass of the field." And, too, it reminds us of the fact that our abiding place is not here. When the flowers are cut down by the autumn frosts, they bloom again in that immortality that knows no death, where delicate and beautiful colorings never die, and where the sweet music of nature's songsters never cease. But what is this life, even amid all the varied beauties of September, when compared with that life that lies in store for all who perform life's duties well?

I think such might have been the train of thought that passed through my grandmother's mind as she glided softly about on a certain September day, dressed in deepest mourning. For then a great sorrow rested like a black cloud over this household. An only son, the idol of father and mother, had been called home. In a few words the story may be told. While at work in the field assisting his father, he had overheated his body, and while in that condition had plunged into a neighboring stream to cool off, and was brought home with the chill of death already fastened upon his brow. Everything that could be done by loving hands was done that his life might be saved, but all in vain. The laws of nature are unalterable, and he who transgresses them must pay the penalty. The dark angel came to claim his own, and bore on his wings the spirit of the loved boy beyond the shadows of this life. That night will never be forgotten, as the stricken family waited with bated breath the coming of the unwelcome messenger. As night wore on they all clung still closer to their darling one; for, oh, they never knew till then how deeply they loved that noble boy. They realized then that he was too fair for this life. As he lay upon the couch he looked too beautiful for earth. His soul looked out through his eyes, and his countenance beamed with the light of heaven. The messenger of death drew nearer and nearer, and yet the spirit still lingered in its earthly tabernacle, as if waiting for the parting blessing of its mother. It came at last with

sobs and tears that would rend the heart of an oak, and the mother cries aloud, "O, my angel boy, I give thee up. God only knows with what bitter anguish. Yet would I bid thee go. He will sustain me, and He will care for thee. O, God, take my darling boy to yon bright spirit-land, where in thine own good time we will meet again. Farewell, my boy, farewell." As these words dropped from the mother's lips the spirit of the boy disengaged itself from its mortal body, and on wings of light took its flight upward to that land transcending all earthly homes, "where the wicked cease from troubling, and the weary are at rest."

Meanwhile the morning dawned, and softly o'er all the wide earth crept a gentle breeze, moving the branches on the stately maples to and fro, making a soft and sweet music among the leaves—a fitting requiem for the dead. Into the chamber of death it bore the fragrance of wild flowers, and fanned the fevered brows of those who had kept the vigils of the night watching through the lone hours by the couch where rested in eternal sleep the form they loved so well. And yet as we look back over the years that have fled and gone in the light of those experiences that have come to us, we know that all things are for the best, and that those who are called up higher into another life have not left us to weep alone on the shores of time, but ever bend over us from the overarching heavens, showering down upon us the benedictions of their love.

*(To be continued.)*

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

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

### CHAPTER VIII.—*Concluded.*

2871–2972. For one hundred and one years the nation was ruled wisely, and but one war occurred, and that was of the nature of a rebellion on the part of the residents of Therontneontque, or as the city was now called, for sake of brevity, Therontlque. This outbreak grew out of the ruler of that city refusing to tax its people for the support of the government and the priesthood. The ruler, Mesonta, had an army numbering only 11,000 men, and yet succeeded with that small number of men in harrassing the republic for about ten years. This general took his army to the mountains and made his headquarters there, and in the night time would make sudden attacks upon the people living in the valley, and when pressed too hard would again fly to his mountain home. One night, as he approached Thaontque, he was perceived by the guard on watch, and the ruler, Zerotlen, sent an army from the city on the opposite gate to that which Mesonta was approaching, that his flight, after attacking the city, might be intercepted. With cautious footsteps the army of Mesonta approached the city, but when very near its walls a shower of arrows fell upon them and a large body of well-armed men rush out to meet them. The mountain warriors turn to fly, and then discover their retreat intercepted. After a brief struggle Mesonta is taken prisoner, and his army put to the sword. The council of the nation order him to be put to death, and thus ends the rebellion of Therontlque.

In the year 2882 a fearful famine spread throughout Tlaskanata. Their crops had failed for two seasons on account of some droughts, and this year were completely destroyed by a species of locust. Millions starved, and millions more were on the very verge of starvation. Expeditions were sent out in every direction after anything that might be converted into food. The cities of the South were completely depopulated; all that had sufficient strength fled to the mountains, where they succeeded in eking out a most miserable existence by living upon berries, nuts, and a few wild animals they were able to kill. The expedition sent out into the north-west returned laden with plenty of grain, also dried fish and meats. This brought succor to Thalonque and Leront-Neontque. The nations visited by this expedition were very willing to exchange provisions for gold and silver.

In the year 2972 a census was taken of the entire nation, with the following results: Thalonque, 1,172,435; Leront-Thalenque, 8,173; Thaöntque, 9,879; Zantlque, 16,435; Neontque, 4,175; Leront-Neöntque or Therontlque, 17,972; Southern District, 2,174; remaining cities and towns, 2,583,179 — a total population of 3,814,422. In the reign of Thamontlen the census showed a population of 5,275,870. The nation had lost 1,461,448, instead of gaining. Priestly rule, famine, plagues, earthquakes and volcanic eruptions had greatly retarded the growth of the nation.

2972-3050 *A. T.* The rulers of the different cities and towns are now appointed by the people, and these rulers have the power invested in them to appoint delegates to the General Council of the nation. This General Council now consisted of one hundred members.

In the year 3001 *A. T.* a volcanic eruption occurred in the north, and at the same time a most fearful earthquake in the eastern section. The mountain range, known as Sebas-Thaëntos, and several small towns, were completely submerged, and a few thousand human beings thus found a watery grave.

In 3041 lived the poet Ontraxtl, the greatest poet Tlaskanata ever had. He sang of the Fall of Thalenque and the Burial of Sebas-Thaëntos. We append a literal translation of the opening lines of the *Burial of Sebas-Thaëntos*:

“Let every voice be hushed!  
 No song disturb the singer's song—  
 Let every head be bowed—  
 A silent prayer in every heart;  
 Omn speaks, his voice is heard—  
 The elements obey his word,  
 His messenger is Tha.  
 Leront-Thalenque sees his flame—  
 His arrow strikes the rugged heart  
 Of Sebas-Thaëntos:  
 He falls: and restless waters o'er  
 His grave forever roll.”

In the year 3050 Zannatl, ruler over the city of Thalomque, is proclaimed by the council king of Tlaskanata. The council is backed by his priesthood, so none are found sufficiently bold to even dare denounce the action of the council.

O Tlaskanata, my own beloved land, sad indeed has been thy fate. Priestly in-

tolerance has cursed thee — has blighted thy fairest prospects. Yet thy philosophers and poets have loved thee and watched thy destiny as a mother watches the tender suckling at her breast. Zertoulem wept over thy fallen condition, and would have gathered thy children under his protecting care; but the power of the priesthood, growing out of a perversion of the purest thoughts of Zertoulem, was too powerful. Even the elements, O Tlaskanata, will have no pity on thee. But Omn, back of all, with unflinching hand guides the rudder, and steers the nation over rough and stormy seas, and in his own good time will convert the seeming evil into good.

### INSPIRATIONAL POEM.

[Delivered at Sunapee Lake Camp-Meeting, by JOSEPH D. STILES, of Weymouth, Mass.]

Dear pale-faced friends, from realms most bright,  
 I come to earthly scenes to-day  
 To breathe my words of love and light,  
 That they across your mortal way  
 May cast a rare and radiant beam,  
 And thro' your whole life ever gleam,  
 As glides along the rippling stream.

Through earth's grand forests did I roam,  
 And passed away the flying hours,  
 Founding therein a peaceful home  
 Amid the beauteous trees and flowers.  
 No fear disturbed my happy life,  
 All nature was with beauty rife,  
 Alike in harmony and strife.

In nature's temple, great and grand,  
 The home of flowers, of tree and bird,  
 We see the Infinite artist's hand,  
 And hear His true and living word;  
 His love Divine may all proclaim;  
 They sound the glories of His name,  
 And of His everlasting fame.

The rill that murmurs at your feet,  
 The rush and roll of waterfall,  
 The snowy earth's winding sheet,  
 The ice-chains which the streams withhold,  
 With glorious lessons are replete,  
 And everlastingly repeat  
 Their songs of triumph or defeat.

The sighings of the gentle breeze,  
 The awful howlings of the storm,  
 The humming of the busy bees,  
 The glory of the sunshine warm,  
 Sing in a language trite and strong,  
 Giving as the burden of their song—  
 In nature there is nothing wrong.

The lightning's flash, the thunder's roll,  
 The holy stars that nightly sing,  
 Breathe of that Great Eternal Love  
 Who guides and governs everything;  
 Who holds the air, the sea, the land,

Within the Hollow of His Hand,  
And all things which His wisdom planned.

No priest, with error-laden breath,  
No layman, with his rantings wild,  
Can mar the beauty of the faith  
That nature speaks to every child ;  
Her Bible is no written book,  
And yet, who in her pages look,  
May read her texts in bird and brook.

There is a book that never lies ;  
Her texts inspired no one rebukes ;  
Her mighty truths no one derides ;  
Her arguments no one disputes ;  
The sectarist or infidel,  
However much he may rebel,  
Her logic never can repel.

Her pulpits are the towering hills,  
Her ministers the shrubs and flowers,  
Her choir the warbling birds and rills,  
Her altars are the fairest flowers,  
Her carpet is the broad, green earth,  
Where bud and blossom have their birth,  
And glisten gems of rarest worth.

Her roof is Heaven's capacious dome,  
Her walls the principles of God ;  
The angels love to make their home  
Within this temple of the Lord :  
And all things there are radiant fair,  
Inviting all to come and share  
The glories that God's love declare.

Amid such scenes, dear pale-faced friends,  
I passed a happy mortal life,  
Where law with order sweetly blends,  
Revealed alike in peace or strife.  
Where love reigned till the pale-face came  
And robbed us of our grounds and game,  
And made our cheeks to blush with shame.

Pale-faces : we no anger bear  
Towards those who drove us far away ;  
We come from circles bright and fair,  
To light your paths with wisdom's ray ;  
Your pains and sicknesses to heal,  
And show how deep, in woe or weal,  
A sympathy for you we feel.

And in your pleasant gatherings here,  
A mighty host above you bends,  
Who breathe in accents free and clear,  
" We'll ever prove the best of friends ;"  
And, who, in robes of bright array,  
With spirits happy, glad and gay,  
Rejoice to be with you to-day.

The dusky maid your life will guard  
Thro' all your years of joy or gloom,  
And if your lot sometimes seem hard,

With gladness she will make them bloom;  
 She'll gently take you by the hand,  
 And lead you to the golden strand,  
 Where white and red together stand.

The same good Father cares for all,  
 His love is everywhere displayed,  
 While angels who so often call  
 On you, in sunshine or in shade,  
 Will be your watchmen of the night,  
 Your faithful guardians, pure and bright,  
 And ope for you the gate of light.

And as the seasons roll around,  
 And yearly ye shall seek this spot,  
 Your friends from yonder camping-ground,  
 Who have earth's battles bravely fought,  
 Will come here in those years to be  
 And pray to God, the Good, that He  
 May bless and prosper Sunapee.

#### WOMAN SUFFRAGE.

7th. That woman shall have equal rights with man in every respect, also the right to equal judgement 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." — *Extracts from "Objects" of the National Developing Circle.*

Believing that SPIRIT VOICES has an important work to accomplish in this much needed reform, we have opened our columns to the Woman's Movement, and invite its advocates to use them to their best advantage.

Among our exchanges there are none that we value more than "The Woman's Journal," a weekly newspaper, published every Saturday in Boston. It is devoted to the interests of Woman — to her educational, industrial, legal, and political equality, and especially to her right of Suffrage. Lucy Stone, H. B. Blackwell, Annie Stone Blackwell, Editors. Susan C. Vogl, Business Manager. Terms, \$2.50 per year.. Office 5 Park St., Boston, Mass.

We clip the following editorial from that paper, dated August 29th, 1885, and advise our readers to subscribe for the paper at once.

The agitation for woman suffrage should be threefold in character, — educational, social, and political. 1. Educational, by the systematic distribution of tracts and leaflets. This work, while quiet and unobtrusive, is the most necessary, because fundamental. The means are now amply provided. In another column will be found a list of eighteen leaflets, for sale at ten cents a hundred, or fifteen cents a hundred postpaid by mail, each containing a complete argument for woman suffrage which its opponents have never been able to answer. In every representative district a league should be formed to place in every house one or more of these leaflets every month. This work of tract distribution is eminently suitable for women, many of whom need the out-door exercise and contact with the world which it will supply. Efforts should be made in this connection to secure subscribers to the WOMAN'S JOURNAL. For twenty-five cents it will be sent four weeks to any address, postpaid. 2. Social agencies must be enlisted. Public meetings and discussions and parlor meetings are equally important. These should be followed by the organization of a suffrage league in every representative district where none such is active. "In union there is strength." If the men and women who already believe in the principle of impartial suffrage irrespective of sex were thoroughly alive and united, woman suffrage would soon be an established fact. 3. Political effort should also be firmly but judiciously used. Evidently the suffragists cannot rely on any existing political party. Neither can a separate woman suffrage party be successfully organized. But they can and must make themselves felt as a power in electing friends to State Legislatures and Congress, and in defeating opponents. How this can best be done must be decided for themselves by the suffragists of every State and in every locality. Let them hold a balance of power and they will command respect.

## Editorial Department.

### EDITORIAL CORRESPONDENCE.

Sitting in Nemona Lodge this beautiful evening, with a fire burning briskly in my stove, I do not find myself dreaming of summer weather, but instead, thinking of *SPIRIT VOICES* and its cosy and warm office in the winter time. The past week we have had winter weather, — overcoats and heavy under-flannels have not been uncomfortable. Yet the hearts of the people have been warmed by the philosophy of Spiritualism, and a spirit of kindness has pervaded the camp-ground. In spite of the cold weather the meetings have been well attended, and considerable enthusiasm has been manifested. The attendance this season at Sunapee has been larger than ever before, and all have been wild over the romantic and beautiful scenery of this locality. It is impossible for any one but a poet to describe adequately the lake and mountain views ever presenting themselves to the eye of the delighted beholder. Lately the moonlight nights have given a most weird and peculiar charm to the whole face of nature. Several excursions in the smaller steamers that ply upon the lake have been enjoyed by many of the campers. I have been too tired to attempt anything of the kind; but weary as I have been from overwork, I could not help enjoying these lovely moonlight nights. These nights can be compared with nothing else but the visions that come upon us occasionally in the hours of semi-trance, when the windows of the soul are opened toward the "New Jerusalem." Such a night as this brings us close to the very gate of heaven, and makes it possible for us to feel that the world of spirits interblends with this matter-of-fact world of ours. 'Tis then

"The faint, low echo of far-off music seems to fill  
The silent air with love and fear,  
And the world's clamors all grow still,  
Until the portals close again, and leave us toiling on in pain.  
Complain not that the way is long: What road is weary that leads there?  
But let the angel take thy hand, and lead thee up the misty stair,  
And then with beating heart await the opening of the Golden Gate."

The Indian Spirits seem perfectly charmed with Sunapee. They have been here in great numbers. I love the natural and child-like spirit they ever manifest, and here one has a good opportunity to study this peculiar phase of spirit manifestation. Swift Arrow, through his medium, Joseph D. Stiles, has given about nine hundred tests of spirit-presence. This is a very intelligent and witty spirit, and rapidly wins the esteem and confidence of all who converse with him. Winona, through her medium, Dr. E. H. Amsden, has given many evidences of spirit-return, and is modest and retiring in her behavior. She is liked by all. Priarie Flower at the seances of Mrs. Bessie Huston is a universal favorite, and Blue Flower, both as a materialized-spirit at the seances of Mrs. Jas. A. Bliss, and also as a control of Mrs. Abbott, has thousands of admirers; not the least among these is Mr. Geo. W. Blodgett, the owner of the camp-ground. If I had space I should be pleased to mention other Indian

Spirits. Suffice it for me to say that Spiritualism owes a debt of everlasting gratitude to these noble-hearted workers for humanity. Wronged by the white man while here on earth, now, having entered the higher life, they have become evangels of light.

The materializing mediums have reaped a harvest here this season. Everybody has been crazy to attend these seances; and, judging from the many favorable reports, the best of satisfaction has been given. This phase of mediumship has had two representatives on these grounds, — Mrs. Jas. A. Bliss and Mrs. Bessie Huston. We have attended two of Mrs. Huston's seances, and have been fully convinced of her reliability. The manifestations of themselves have been of a most convincing character. The labors of both of these worthy mediums have been fully appreciated. The fact of materialization is too well established to admit of controversy, and is in our opinion the sublimest of all spiritual manifestations. The ascended spirit of Jesus was cognizant of this fact, when by this manifestation he sought to convince his disciples of the great truth of human immortality. It was then that he showed them that he was still the possessor of a body like unto that of flesh and blood.

Physical and musical manifestations have one representative here — Dr. E. H. Amsden. His powers seem to be almost unlimited. In the light, while all the members of the circle, and the medium with them, are seated around a table with their hands in full sight pressing upon its surface, the guitar, which is placed underneath the table, is played upon. Under these conditions we are able to exercise all our senses, and thus become absolutely certain that the music must be produced by some agency outside of those forming the circle. This circle lasts about half an hour, and then the lights are put out; then the usual manifestations occurring in dark seances take place, — such as, for instance, the floating of the guitar, zither, bells, and tambourine over our heads, and the playing upon them all in concert. Also independent hands are felt caressing nearly all the members of the circle, and lights are seen darting hither and thither, and usually illuminated hands are perceived ringing one of the bells. These seances offer the very best argument that can be brought to confute the scepticism of the present century. Dr. Amsden is also a most skilful medical clairvoyant. Being a young man of good character, possessing so many rare and marvelous gifts, a bright, prosperous, and useful future must lie before him.

The addresses have all been eloquent and soul-stirring, all the speakers being in their happiest vein. The Facts meetings, conducted by Mr. L. L. Whitlock, editor of *Facts Magazine*, have all been of an exceedingly interesting character. Much good has been accomplished by these meetings. The music, under the management of Mrs. Minnie D. Emerson, has also been a marked feature of our meetings. Mrs. Mary F. Lovering, of East Boston, Mass., has charmed all with her fine singing. Mrs. Whitlock has rendered many familiar songs in a most pleasing and beautiful manner. Mrs. Hartshorn is a most refined and cultured vocalist, and her singing has been of a character that could not fail to please all. Mrs. Gilbert is the very impersonation of cheerfulness, and all her musical efforts have infused new life into the campers; and Mrs. Emerson, as ever in the past, has been a universal favorite.

The attendance this season has far exceeded that of all former years. Nearly five thousand people have been present on the Sundays that excursion trains have

been run, and the very best of order has prevailed, and we trust that much good has been done by the utterances from our platform.

I would close this rambling letter as I commenced it, while yet the silver rays of the moon-beams are falling in the still hours of the night on the calm waters of the lake, whose ripples upon the pebbly beach sound like the low, soft strains of distant music; and as the "cares of the day have folded their tents," I too would steal away to the quiet of my couch and seek much needed repose. GEO. A. FULLER.

---

### FROM THE TRUTH SEEKER.

"We hail James A. Bliss's SPIRIT VOICES as an ally in our work against the Catholic Church. In the last number of that publication we find reported two editorials from the *Truth Seeker*, which show up two instances of hypocrisy and tyrannical greed on the part of the Romish church in this country. We thank SPIRIT VOICES most heartily for giving them further circulation."

We desire to return thanks to the *Truth Seeker* for this timely notice of our attempt to set ourselves right with our readers. We have been accused of being under the control of Jesuit spirits that were determined to crush out mental liberty. Also, "that we might possibly, and in all probability" *had, joined the mortal Jesuit order as well as "sold ourselves to the spirit Jesuits."*

Evidently our valued contemporary, *The Truth Seeker*, cannot be made to believe such falsehoods, and we are very happy over it.

We most heartily endorse the *Truth Seeker* in its valuable work for Humanity, in all its various departments. We know it has done more than any other paper we have ever read to *break down superstition in everything, and we heartily join them in every crusade against mental bondage.* The greatest foe Liberty has to contend against is that slimy snake we call Jesuitism. Its influence is felt in every direction. In politics it finds its way even to the highest offices in our land, and the Catholic vote is carefully considered and counted before each and every election. Burchard, the honest and fearless man, was railed at by Republicans because he "told the truth."

Lay on, Brother *Truth Seeker*, your circulation is much larger than ours, but even if we are little, we are spunky, and second your every move against anything that does not give to mortals absolute liberty and the use of a free conscience. We do not stand opposed to Romanism simply because it is Romanism. We oppose it because all Roman Catholics, from the lowest, ignorant layman, up to its most learned cardinal or pope, surrender their reason and conscience to the church and are thus slaves ruling slaves. We in our work demand absolute liberty to reason and think for ourselves. We also demand the right to *act* as we see fit, so long as we respect the rights of others around us. In this course we will not be hindered by the flattery of friends or the threats of foes.

B.

---

Spirits are always poor, for they left all their earthly possessions behind them for others to enjoy when they entered the spirit world. They come to us as beggars; shall we turn them away empty?

B.

## N. D. C. Department.

### GRAND CONVENTION OF THE NATIONAL DEVELOPING CIRCLE OF THE UNITED STATES OF NORTH AMERICA, AT SUNAPEE LAKE CAMP-MEETING, NEWBURY, N. H., AUGUST 21st, 22d & 23d.

At 10.30, A. M., August 21st, Dr. Jas. A. Bliss read the call for the Convention of the N. D. C., as published in *SPIRIT VOICES*, its official organ. The meeting was duly opened by singing by Mrs. Mary F. Lovering, of East Boston, Mass. Dr. Bliss then called for the nomination of a permanent president. Mr. George A. Fuller, of Dover, Mass., was nominated and unanimously elected. He was escorted to the chair and introduced to the convention by Dr. Bliss.

After a few remarks by the president, the following permanent officers were nominated and elected: Dr. Jas. A. Bliss, Treasurer; Mrs. Mary F. Lovering, Secretary; Dr. H. B. Storer, Mrs. G. D. Stevens and Mrs. George Fellows, Executive Committee.

President Fuller then introduced Dr. Jas. A. Bliss as the speaker for the morning. Dr. Bliss made a stirring speech, and thought that the most essential work of the hour was to give a concise history of the origin, rise and progress of the movement known as the National Developing Circle. The following is a synopsis of his remarks:

"One year ago at this camp-ground the seed was sown that culminated on the 16th day of October, 1884, in the movement named by spirits as the National Developing Circle. The officers of the movement were selected by the spirit known to his many friends in earth life as the Little German Doctor. The work was shadowed out in a circular written through the medium while in an unconscious condition, on the 1st day of October, 1884. (Here Dr. Bliss read the following extract.)

"4th. By my NATIONAL DEVELOPING CIRCLE, formed by spirit direction, in which I sit alone in my office, in an unconscious condition, every Thursday evening, from 8 to 9.30 o'clock; members of this circle all over the country, sitting in their own homes, at the same hour, receiving the developing influences of my large band of developing spirits, with very nearly the same effect as though I was personally with them. This method is original with my band, and great results are predicted by them. A record will be kept of all the notable and startling manifestations that take place during the circle, and when the fund raised by membership fees will warrant it, they will be published to the world, in the form of a magazine."

Following this he read the First Report of the National Developing Medium, of Jan. 1st, 1885, and the First Semi-Annual Report, dated April 16th, 1885. Dr. Bliss then concluded his remarks as follows:

"The work of the N. D. C. thus far has proved a success far beyond the fondest hopes of its many friends. Letters of enquiry have been received from all parts of the world in regard to the plans of operation. Letters by hundreds have come from its 1700 members confirming the claim that it was possible to transmit developing power from the central circle, and that many mediums were being developed who had unsuccessfully sat alone previous to becoming members of the N. D. C. *SPIRIT VOICES*, the monthly magazine, has been established as the organ of the movement;

all bills have been promptly met, and reports given monthly up to the month of June, 1885, when they were discontinued on account of absence from the office to attend the Rindge and Sunapee Camp Meetings. However, the books containing accounts of Receipts and Expenditures had been correctly kept, and that the full report would be made at the annual meeting, to be held Oct. 16th, 1885, in Boston, Mass. I have been obliged to pass through a strange experience during the past year. Very early in the movement it was made known to me that in order to serve this work faithfully and disinterestedly that I should take upon myself a vow of voluntary poverty.

"The spirits showed me that I must serve either them or Mammon, and that I should place myself before the world above criticism; that I should not hold any personal property of my own, but that I should labor to enrich the N. D. C., and through it bless Humanity. I took that vow and propose to live faithfully to it. It was an absolute necessity that this should be done, as large amounts of money would come from members to and through my hands, and if I by that vow closed up the door to become rich personally in this world's goods, I should then silence all suspicion of fraudulent transactions in this work. I have never seen the hour that I have regretted that vow. On the contrary, I feel relieved of a great load and burden, and feel now that I can plead for the support of the N. D. C. movement as I could not plead for myself as an individual if I acquired personal property. I have been called insane and a fool to take this position, even by my own family, but I am willing to trust my spirit friends to carry me safely through.

"They have taught me that I had a right to my life, liberty and the enjoyment of any rational amusement that this world afforded; that I as an individual had also duties to perform; that I should see to it that my body was comfortably clothed, fed and protected from the inclemency of the weather; that those brought into existence by my own act had a right to my protection and influence that they might develop into men and women in the future; that they in their weakness looked to me by natural right until they were strong enough to care for themselves. They also taught me that while money improperly used was a curse, that the same money properly used could be made a great, yes, the greatest of blessings!

"Allow me here to say that none of the officers of this movement have received one cent of pay for their services; on the contrary, they have labored hard and often contributed financial aid to the movement in addition to their labor.

"It has been lately reported by mistaken persons that this movement is inspired by Jesuitical Roman Catholic spirits. All I can say is that if the above wisdom comes from that class of spirits I recognize them as friends of Humanity, and wish more of them would inspire selfish mortals to work for Humanity's good.

"In order that this movement shall be a success in our selfish world, it must have the proper financial support. This, however, we care the least about; the support has come freely thus far, and we have no reason to doubt for the future.

"We have erected our N. D. C. Temple at Rindge, at a cost of \$500, the Camp Meeting Company of the Two Worlds generously donating two lots of land for the purpose. The prospects are bright, and I hope every person present will catch the spirit that has animated the officers in this glorious work." Dr. Bliss then concluded his remarks by reading the following objects of the National Developing Circle:

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.

President Fuller then made the closing speech of this session. He fully endorsed the statements of Dr. Bliss and the general statements made of the work of the N. D. C. He stated that he had seen thousands of letters from friends of the movement from all parts of America and Europe relating remarkable phenomena that had taken place at the N. D. C. circles. He knew of no other meetings that had accomplished so much good in so short a time. In all his years of travel as a lecturer he had found very few circles held. This movement would in course of time be to Spiritualism what the prayer-meeting is to the church. If the N. D. C. as a movement has done nothing else, it has established circles in every direction, and certainly was a grand success.

The meeting then adjourned, to be called together again at two o'clock.

2 P. M., August 21st. Meeting called to order by President Fuller promptly at the hour named. It was then decided to hold a regular N. D. C. circle. The hall was well filled, and the circle was held under the form of the N. D. C. The influence was strongly felt by all persons seated in the circle. Dr. Bliss was con-

trolled by "The Little German Doctor," and gave a most eloquent lecture upon the spiritual part of the work of the N. D. C. He was followed by many mediums, controlled by their guides, strongly endorsing the N. D. C. movement. Patrick McCarty closed the circle with his witty sayings that amused and instructed the audience. This session adjourned to meet at 10 A. M., August 22.

10 A. M., August 22. President Fuller called the meeting to order and announced that the Executive Committee had decided the present session should be a Conference Meeting, and devoted to the discussion of the N. D. C. Objects and the Development of Mediumship. The meeting was opened by a song by Mrs. Lovering, entitled, "The Loom of Life."

President Fuller made the opening remarks, and invited all interested to take part. Mr. — Wilson gave some of his experiences in investigating mediumship of a remarkable character which interested his audience very much. Dr. Jas. A. Bliss followed him and confined his remarks almost entirely to the ways and means of development of mediumship. He also urged upon the Convention the absolute necessity of colleges and schools for the education of speakers that were called by the spirit friends to stand upon the "Watch-towers of Modern Spiritualism." He claimed also that there were many fine undeveloped physical mediums among the poorer classes that should be provided with means of subsistence while undergoing the necessary process of development. He also demanded that mediums should be cared for when they grew old in service of the Spirit World, and not neglected as is the present rule. All these reforms lay directly in the path of the N. D. C. movement. He closed his remarks by urging all members of the N. D. C. to become regular subscribers of SPIRIT VOICES.

Lora S. Craig then followed with remarks of a stirring nature, fully endorsing all that others had said, and claimed that this "movement" was the dawn of the true millennium; that it would change the order of things as they now exist, and bring upon this planet a perfect race of men and women. She looked forward with great hopes for the future.

Dr. H. B. Storer said, "I see that this is the first attempt at organization from within; all other attempts for the last thirty years had failed. He could see no reason this movement should share the same fate as others that had preceded it. Where there is union there is strength. The Spirits are as anxious to communicate with us as we are to communicate with them, and it appears that they inaugurated this work among mortals. Jesus said, where two or three are gathered together there he would be in their midst. He told the disciples gifts of healing and other manifestations should follow this gathering themselves together. This movement resembles those of old apostolic times." His remarks were of a very high order, and were frequently applauded by the convention. He also closed his remarks by urging the claims of SPIRIT VOICES upon the audience. He said further, "I think this movement is commendable. I think after thirty years something ought to be done in this direction, and that the present method is a good course to pursue. I believe the experiment will be fully sustained. I know that Dr. Bliss has received censure from many that were not personally acquainted with him, and I think it is because he is energetic and puts his whole soul into all he undertakes. Since I have

become acquainted with him I feel confidence in him as an honest man, worthy of all possible support; that he is in sympathy with the wants of Humanity. I wish him and the officers of this movement God speed in their efforts."

Mrs. Jas. A. Bliss said, "I speak in favor of SPIRIT VOICES. You have all read it and it speaks for itself. Mr. Fuller is the editor, and that is sufficient to present its merits for your approval. As far as Mr. Bliss is concerned, I can say that he and I have many disagreements upon matters. He will sit up in his office sometimes until 4 o'clock in the morning "working for Humanity" without recompense for his services, giving away all his time. I know that he is an earnest Spiritualist; yes! too much so for his own good. We do not agree upon all these things, but we agree to disagree. The magazine, SPIRIT VOICES, is worthy of support, and I hope it will be sustained." This session closed with a song by Mrs. Lovering, entitled, "Golden Sometime."

2 P. M., August 22. Another grand N. D. C. circle was held at this hour. The following message was written through the hand of Dr. Bliss before the opening and read by Mr. Fuller. The message was for a party of Shakers visiting the convention. It read as follows:

"Dear Sisters: We most heartily greet you at our circle to-day, and we hope that you will see in this work the fulfillment of the promise that out of the darkness of worldly conditions should shine a great light. He that doeth all things well is the inspirer of this movement. Spirits bless thee for your past faithfulness.

WM. T. HODGES."

The circle was duly opened, and "The Little German Doctor" again held his audience spell-bound with his earnest, eloquent words. He paid a high tribute to the Shaker order, and recognized it as the "immaculate mother of Truth," and that truth was Modern Spiritualism. His words called forth expressions of thanks from the Shaker friends present. Many mediums, as in former circles, were controlled by their guides, and many new mediums influenced for the first time. The circle, although a large one, was a grand success, and practically illustrated the claims of the N. D. C., that "the larger the Developing Circle the better," to be a fact. Circle was closed by singing.

Sunday, August 23. This day was a grand one for the N. D. C. The sky was clear and the weather very comfortable. Meetings were held at the stand. Thousands of persons were present, coming by extra trains and every sort of conveyance.

Dr. Jas. A. Bliss was announced as the morning speaker. After a most touching invocation, he took for his subject, "How to become a Medium." It was handled in a masterly manner, and earnestly received by an attentive audience. He was followed by Dr. H. B. Storer, and never was there a finer discourse delivered upon the spiritual rostrum. At 2 P. M. the meeting was again called to order, and Mr. George A. Fuller gave a most excellent address while he was in a thoroughly entranced condition. The crowd at this time had become greatly augmented by arrival of both steamers, Edmund Burke and Lady Woodsum. He was followed by that most wonderful test medium in the world, Joseph D. Stiles, who gave 175 names of spirits fully recognized by the audience. The Convention then adjourned.

MRS. MARY F. LOVERING, *Secretary*.

## NATIONAL DEVELOPING CIRCLE RECORDS.

[This Department of the Magazine will be devoted to reports of Circles of the N. D. C.; also, to the experiences of members in their sittings, to prove to the world that it is possible to transmit to all parts of the country a strong magnetic, developing power. It is hoped that the members will feel that it is their duty to send their records to this office as regularly as possible. The names will not appear in these records unless by special request of the writer of the reports. If any of the readers of this Magazine doubt the authenticity of any of the records, they can be furnished with the full name and address of the party that sent the report, by applying to the Associate Editor, Dr. JAMES A. BLISS, 121 West Concord Street, Boston, Mass.]

The Boston Circle of the N. D. C. opened its regular public circle Sunday, Sept. 6th, at 3 P.M., at 1031 Washington Street. A fair attendance greeted Dr. Bliss, and as he took his accustomed seat at the developing table, many pleasant smiles of old friends showed that the members of the N. D. C. gladly welcomed him back to his post. He opened the circle with a few remarks that were well received. He was then controlled by "The Little German Doctor," who gave an excellent discourse upon the best method of developing mediumship. The lecture was intensely interesting and instructive throughout. Patrick McCarty then controlled the Doctor, giving many excellent tests in his jolly, inimitable way, sometimes convulsing his audience with laughter. Many mediums in the circle were then controlled, giving quite a number of tests that were recognized,—one of them giving full names, and other tests of spirit identity. The circle was then closed by singing.

SECRETARY, Boston N. D. C.

PROVIDENCE, R. I., Aug. 31, 1885.

DR. BLISS: I have had a cabinet up for six weeks. I see a great many lights, faces and shadowy forms. They appear in large volumes of blue mist. One light I saw was as large as a walnut; it moved around the room several times. I asked the spirits to bring it to me, and it moved directly towards me till it came within three feet of my face. I then saw an arm below the elbow, and a very handsome face just above the light. The light remained in motion for an hour and a half. Whenever I look up in the open air I see a misty shadow moving about; upon it is a manuscript with characters upon it. I do not understand.

MRS. A. D. F.

CLEVELAND, Iowa, Aug. 10th, 1885.

JAMES A. BLISS:

*Dear Brother*,—I have formed a small circle in this town, with very good results. One of the ladies has been controlled by a spirit and could not be brought from under the control for some hours. This is something I do not understand. Can you give me a little information what to do in such a case. I have a great desire to do all the good that lies in my power. Help me all you can.

J. H.

In a case of this kind you should let all the light you can into the room. Call upon Blackfoot to assist you, and make reverse mesmeric passes from the feet of the medium towards the head.

JAMES A. BLISS.

NEW ORLEANS, LA., Aug. 25, 1885.

Enclosed please find 10 cents for Blackfoot's Healing Paper. Our circle sat last Thursday night, and I sat alone with the Developing Paper and had a very strong influence. It seems that I am now in rapport with your band.

C. H. Y.

NEW ORLEANS, La., Aug. 23, 1885.

Your kind letter, with Certificates of Membership, also SPIRIT VOICES, came to hand, for which receive thanks. I did not get the Photographs until two days after, and was so delighted to receive them. I feared I would not get them on account of the delay. When I looked upon them it seemed as if we were old acquaintances. You have five upon the card, but to me there are six, for on the right breast of your wife lies a dear little infant, with closed eyes, lying so quiet and still, waiting until the dear mother shall open her eyes in the other world, and then will she and her babe gaze upon each other, each with eyes open forever, their spirits united never to separate again.

Our first circle was very harmonious, Mrs. Bennett being controlled by her little daughter, Tosie, a bright and intelligent spirit, always so delighted to meet and be with us. I saw again three of the ancient spirits who started from behind Mr. Bennett (he being one of the circle) until they reached myself, when they disappeared, and then a spirit appeared from behind Mr. B. with arms raised as if he was pronouncing a blessing; he was an elderly man, tall and had very long arms.

Another beautiful female spirit came behind Miss B. with "No. 7" upon her breast. I do not know what it meant by that.

At our second circle I developed to see initials which were fully recognized. I also saw a spirit with a silver cross upon the top of its head. I think he must have been a priest. If I should mention all I saw I would tire you, [No, sister, you would not by any means. The world wants to know

*all you see.*—JAMES A. BLISS.] but I must tell you that the spirit I saw with the arms raised came back in the same attitude; he then controlled me to speak, and gave his name as Dr. Williams. He stated he would give us his assistance in our daily life, and be with us whenever we would call upon him; in all hours of trouble he would strive to impress us with his presence. Please tell us what this means. [It means that this faithful spirit friend has come to you to be your chief controlling spirit and guide. You may regard him as your friend, as he professes to be.—JAS. A. BLISS.] I also saw an elderly lady, with one hoop like silver over her head, and two entwined in her hands. She passed around and stood by the side of Mr. Wise. I will now close my records, with love to my sisters, brothers and friends, and say my next will be shorter.

SARAH V. C.

GREENVILLE, Mich.

DR. BLISS,—I have just come home from Camp-Meeting, and now renew my membership in the N. D. C. We have started once more for a circle. Some others are talking very strong of uniting with us, as they are getting very much interested. I hope the interest will grow rapidly until all believers become spiritualized in this grand, good work. May the angels bless every effort put forth to spread this light so much needed.

MRS. D. G. S.

BROCKTON, Mass., Sept. 4, 1885.

DR. BLISS,—Enclosed find renewal of membership in N. D. C. The following are the indications of my development as a Slate Writing Medium. I have had but few sittings. The first indication I had was this: I took two slates of the same size, and put in between them two small pieces of slate pencil. The first time the slates got so hot that I could hardly keep my hands upon it. The next time I got one on the table and nothing more. I still persevere.

W. W. D.

### N. D. C.

The long summer months have at last gone, and we cannot say that we are sorry for it. Many of our most earnest winter and fall members discontinued their sittings in our circles when the warm weather set in, and may not yet be prepared to renew their membership and commence their sittings again. The past summer has been a trying one for the N. D. C. movement. We were not disappointed, however, for we were warned of it by our spirit guides having the work in charge. The moment the membership falls off, that moment we feel it at headquarters in our finances. We undertook the building of our Temple at Rindge, N. H., and were promised by some of our friends that we should be sustained and assisted. Some of these promises were fully realized, but others were not, and consequently we personally were obliged to carry the balance of the burden on our own shoulders.

Our convention at Rindge was a failure, but not so at Sunapee. At the latter place it was all that we hoped for, and the seed sown will bring forth an abundant harvest.

Our public Sunday afternoon meeting was opened Sunday, Sept. 6th, at the Ladies' Aid Parlor, 1031 Washington street. It is hoped that all the old members of the N. D. C. will be present during the coming fall and winter season at every one of our public meetings.

Our anniversary, Oct. 16th, 1885, should be celebrated all over the country. It marks a day long to be remembered, and should be properly observed.

We are glad to notice the activity of our Washington, D. C., and New Orleans members. They are deeply interested in the work. We hope they will take the trouble to write out the reports of their circles for publication in SPIRIT VOICES. They are interesting to our members, and especially to us who are at the N. D. C. fountain head. We daily and hourly watch the growth of this movement with the same feeling that a mother watches the growth and development of her child.

Your co-operation is needed especially to increase the circulation of SPIRIT

VOICES. There is no better way to assist us in our labors than to take interest enough to loan your magazine to those that might subscribe for it.

By spirit direction we have reduced the price for a long term of membership, as follows: 1 month, 50 cts.; 2 months, 90 cts.; 3 months, \$1.20; 6 months, \$2.10; 12 months, \$3.60. This gives you a liberal reduction. A free ticket to all the public Sunday afternoon circles is included in the above terms.

B.

---

### THOUGHTS UPON DEVELOPMENT OF MEDIUMSHIP.

THAT person who seeks to develop his mediumship for the sake of an easy, quiet life and financial benefit is likely to find out his mistake very early.

If a spirit comes to us to influence us to do an act our conscience condemns and we yield to the temptation, then the spirit is truly to be pitied, for we are worse than the spirit.

Do not covet others' gifts; you could not use them if you had them. Develop your own gifts.

A young lady once said to a gentleman that kindly escorted her home from a social party, "Frank, don't breathe a word to a soul that you came home with me to-night." Frank quietly replied, "Sarah, you need give yourself no uneasiness on that score; I am just as much ashamed of it as you are." The same may apply to those that are ashamed to have the world know they are seeking to develop their mediumship—the spirit friends are just as much ashamed of it as they are.

Do not be dishonestly honest. Such a thing is possible. When a spirit has labored hard to force a manifestation through your organism, and you claim afterwards that you have done it all yourself, are you not dishonestly honest?

Make haste slowly. If your development is slow and sure it is more apt to be of permanent value to you in the future.

A fraud considers that everybody around him is fraudulent. An honest man seldom suspects others of dishonesty.

When you meet with opposition it is well for you to remember you are doing something, and that your work is a success.

First, be sure you are right; then stick to it, even if you fall by the way.

Selfishness is a blessing, and is a virtue when you become selfish for the interests of others around you rather than for yourself.

B.

---

Some persons seem to think the columns of SPIRIT VOICES are open only to members of the N. D. C. This is a great mistake. We are glad to publish well-written articles any time from the pen of amateur as well as professional writers. Bring in your best thoughts and we will gladly publish them; also reports of phenomena through reliable mediums.

B.

---

THE Camp-Meetings have every reason to thank the *Banner of Light* for the full reports that have appeared in its columns this year. Surely, Messrs. Colby & Rich have a good opinion of these powerful means of converting thousands to Spiritualism.

B.

## MEDIUMSHIP; THE KEY OF THE KINGDOM OF HEAVEN.

BY JAMES A. BLISS.

Matthew XVI., 13-20.

When Jesus came into the coasts of Cæsarea Phillipi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am?

And they said, Some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered, and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed *it* unto thee, but my Father which is in Heaven.

And I say unto thee, That thou art Peter and upon this rock I will build my church; and the gates of Hell shall not prevail against it.

And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven.

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The above is an account of a grand developing circle held by Jesus and his disciples. Jesus acting as the Developing Medium; his disciples as sensitives to be controlled by spirit intelligences.

In order to direct the attention of his subjects upon some central point, and to give spirits an opportunity to manifest their presence through them, Jesus said unto them, "Whom do men say that I, the Son of Man am?" The disciples answered him in various ways, but none of their answers seem to have been satisfactory to him. The majority, it seems from the record, regarded the popular opinion of that day, that Jesus was a re-incarnated prophet of ancient times. Jesus quickly perceived they were wandering away from the point he sought to make, and drew their attention to himself by a more direct question, viz.: "*But whom say ye that I am?*" Peter, quick as thought, through his sensitive, impulsive nature, answered upon the spur of the moment the question by impression,—that he might possibly have thought at the time originated with himself, or to use the common expression, "from his own mind,"—"Thou art the Christ, the Son of the living God." Jesus being the medium for the developing influences to operate through, was at that moment in a perfect clairvoyant condition, and saw the spirit that impressed Peter thus to answer his questions, for he immediately replied, "Blessed art thou Simon Barjona; for flesh and blood has not revealed *it* unto thee, but my Father which is in Heaven." The spirit that gave the impression was recognized by Jesus, as the, to him, visible messenger of his Infinite Father-God.

Jesus always understood and taught that the "Kingdom of Heaven was within," and not located somewhere in the Heavens. Jesus was so pleased with the development of Peter's mediumship, that he then and there resolved, that upon that point of mediumship, that he would build his church and that such a perfect manifestation of mediumship should be the starting-point. So he said to Peter, "Thou art Peter,

and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The reply of Peter under spirit impression was correct in every particular. Jesus was not the Son of God by any special divine act, but he *was* the Son of God even as Peter, and all others, are a part and parcel of Divinity. Jesus was satisfied with the reply, because he saw that the same power that influenced Peter to see in his developing medium, Jesus, that he was a son of God, could later on influence Peter to see also that he (Peter) was also a "son of the living God." The Development of Peter's mediumship was perfect, and in his hands were placed the Keys of the Kingdom of Heaven, i.e., a perfect understanding or knowledge of himself.

From this lesson we learn that all that are born of woman (the true Kingdom of Heaven) are the children of God. Yes! the visible manifestations of God in the flesh; this, then, makes every conception an immaculate conception; every birth, another child born from the Kingdom of Heaven into earthly or material conditions; that God dwells within each human soul; that we are *his* children; that in the union of the sexes we impart to those that follow us the immortal powers of the soul to be developed through the eternal law of growth and progression into perfect men and women in form like unto our Common Parent, God. Mediumship, then, is the true Key to all the mysteries of life. If God, in his wisdom, through his ministering angels, has seen fit to place this key in the hands of mortals, to unlock his "Hidden Mysteries" why should we hesitate to use it? Surely, if we are honest in our desires to "enlighten the world," and wish only to open door after door, containing the treasures of hidden wisdom for the benefit of Humanity, we have nothing to fear, for "if God be with us who can be against us?" Let us then boldly approach them, and know that "he that doeth all things well" directs our steps, and that we cannot err.

Jesus never claimed that he was a Son of God by any special divine act, and repeatedly called the attention of the disciples to the fact that he and the Father were one, and called upon his disciples to be *one* even as he and the Father were one. Not one as individuals but, God as the Divine Architect or author, Jesus as the creation, the son; the grand temple of the living God; that he was simply the manifestation of God in mortal form; that the Divine Architect had in Jesus' mother's womb, through natural law, clothed the individual Jesus with a material covering, and that in due course of time he, the individual Jesus, clothed with mortality, had become visible, first, as a babe from the mother's womb, and later on as a full grown man in material life.

Peter's mediumship thus developed to understand Jesus as the Son of God, was the commencement of the manifestation of that God through him, and if Peter allowed that power to operate through him, the future manifestations of that God would be as perfect through him as they were through Jesus. Now, have we not found the true Key that has been lost so long?

"I will give unto thee the Keys of the Kingdom of Heaven."

Peter thus receives from Jesus the "Keys" and is further instructed by Jesus, "that whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." The Roman Catholic Church, claiming Peter as its founder, still further claims, that by complete apostolic

succession, these keys have been transmitted from Pope to Pope to the present Pope, that now occupies the chair at Rome, claiming to be the *infallible* temporal and spiritual ruler of the world.

I am willing to grant that until the spirit world interposed, that the Roman Catholic Church held this key in spite of all attempts to wrest it from them, made by the earnest, honest friends of Truth.

I still further believe that mortals and spirits have for centuries been searching about in the darkness for this key unsuccessfully, until recently, when conditions were so arranged that it could be wrested from unholy hands and used by those that were worthy and would make a proper use of it.

This "Key" has been most carefully guarded by both mortal and spirit Roman Catholics, and up to the present time none have been able to cope with the intrigue of designing priests to hold possession of it, and thus keep mortals from a clear understanding of themselves and their relations to God the author of their being.

The symbol of the key is bound in the monogram of the pope. The key has been inverted to blind and mystify the uninitiated and honest seekers after truth and throw them off the track of honest investigation. To illustrate what I mean, I give the monogram of the Pope, thus: ♂. I will put it in its true position, thus: ♀. From the sign of force, "the cross ruling the world," it now becomes the astronomical and astrological sign of the planet Venus, the Goddess of Love. Remember, reader, that "the stone that the builders rejected, the same shall become the head of the corner." Cannot this truly be said in the future, that the rejected and despised science of Astrology shall yet "become the head of the corner"? Do we not find the sign ♀ Venus in its proper position, while in Romanism we find it inverted or in the false position?

The true signification of the key is the union of the male and female symbols in holy conception. The popes well knew that all religions had their origin in sex-worship, and they have been instant in and out of season to destroy all monuments, (with the flimsy excuse that they were obscene) upon which could be found anything that would give the world a true knowledge of the key they held in their unholy hands.

More than this, they have instituted within every church the confessional box, where the cunning priest could immediately detect the possibility of a knowledge of their possession of the true key to the mysteries of the Kingdom of Heaven. Whenever and wherever a sensitive mediumistic mortal has given evidence of possessing such an organism, the priest in the confessional box has wrung from the penitent a confession of it, and have gone with it to their superiors and steps have at once been taken to get possession of the mortal body of that sensitive medium, and by all manner of means they have been drawn into convents or monasteries, *prisoners for life*. The power of the priesthood over the human soul is known to all, and most zealously they used it, to keep the world in ignorance of the true source of that power in the key of *mediumship*.

Not only has this power been used by mortal priests, but it has been used by spirit priests upon the spirit side of life, if anything, more effectual than in mortal life. The last thing a sensitive Catholic sees in mortal life, before his final departure, is

the priest bending over him, muttering certain unintelligible sounds; his eyes are riveted upon the crucifix in the hands of that priest and are thus closed in death. The first thing he opens his eyes to in spirit life, is another spirit priest that stands ready to receive him to a still greater mental bondage.

The first attempt to break this terrible combined spirit power was made by the immortal Martin Luther, under spirit impression, and from the seed sown by him in greatest mortal peril, has sprung the glorious tree of mental liberty that now makes it possible for spirits to return with the true key to the mysteries of the Kingdom of Heaven. Let us aid and assist these angel messengers all in our power and become their active co-operators even though it cost us our mortal lives in this great struggle.

Mediumship, then, is the connecting link between God and man. Through it God can and does manifest himself to man; through it we receive from that God all knowledge and "enlightenment" we have had in the past and may in the future receive; through it we arrive at the mystery of our conception; through it we can receive direct inspiration from the Divine; through it we can look through Nature up to Nature's God; through it we can see ourselves as we are; through it we can comprehend and fully understand *all* that exists in the Universe of Mind, Spirit and Matter; through it we can fully understand the will and purpose of the Divine, in fashioning us within our mother's womb; through it we understand our mission as individual parts of the stupendous whole, in material conditions; through it we fully comprehend the continuity of life after the dissolution of our material coating or mortal bodies, and, finally, through it we can see and understand the Divine plans of the Great Architect of the Universe.

May we as mediums ever seek to place ourselves in perfect harmony with the divine mediumship within us and use it for the benefit of Humanity rather than to use it to keep the world in mental darkness through our selfishness.

---

Dr. JAMES A. BLISS is now ready to make engagements to hold Developing Circles in and out of town on the following evenings: Sunday, Monday, Tuesday, Wednesday, Friday and Saturday. Terms for Circles, to consist of not more than twenty-five persons, \$5.00 and travelling expenses. Circle must be held so that he can return to Boston the same evening on late train. Address at once, 121 W. Concord St., Boston, Mass.

---

Dr. W. T. PARKER, formerly of this city, is now our authorized Developing Medium, N. D. C., for Washington, D. C., also authorized agent for SPIRIT VOICES to receive subscriptions and contracts for advertising. He has already formed an N. D. C. Circle, and no doubt would be glad to form other circles in Washington. We can safely recommend him as an excellent and reliable Magnetic Physician. He is aided in his labors by his wife, who, by the way, is an excellent Trance and Test Medium. See their advertisement on another page.

---

Of all persons in the world, mediums need the best of education. A good mechanic despises poor tools to work with. Spirits sometimes have been compelled to use the illiterate, but they never did so from choice. The best education is none too good for our mediums.

## 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.

*My darling Wife and Children:*

Again I come to you through the columns of SPIRIT VOICES. I was by your side as you read my message to our dear children. I saw your joyous expression of countenance, and it reminded me of the time when you used to stand and watch for my coming after the labor of the day was over. I then felt happy, and thought what a blessing this Communication Department was even to me. I have many times proven to my friends the fact of my immortality, but I am not fully satisfied yet. I want to come in my own home, and some day I shall be able to do so. The children are growing up fast, and it is a source of great comfort to me to know that, even if my form is not now visible to them, that they realize my spirit presence daily. I can write through them, some time, messages that you so much crave. My friend Hodges has promised to assist me in their development. I want Bliss to come to Kansas City some time in the future; and, when we get ready for him, I shall send him. I am glad to see the workers in our State are waking up to the truths of spirit communion. They need a harmonious influence, and then all will move on smoothly. More soon.

Yours,

MATT.

LOTTIE BOURNE.

I am pleased to be permitted to send a message to my loved ones that remain in the mortal form. It seems to me almost a sin for me to take up this space when others can come that could accomplish more than I can at present by returning. Still the way is open for me, and I will come as requested. My employment in spirit-life is to assist the little children to understand their condition, and teach them how to return to comfort the saddened hearts of their parents. Of course I am but one of large bands of such spirits, that are continually aiding those spirits to manifest themselves to their friends. I have been assigned to this work on account of my intense love for children, which forms a sympathetic link between the spirits and their friends. I deeply regret that Spiritualists, as a class, neglect the instruction of their children in a knowledge of spiritual things. They seem to think that spiritual knowledge is for those that are more matured, and the children are allowed to attend churches and Sunday schools where they are taught that spirit communion is a thing to be despised. Parents, you will some time regret such a course of action; if not while you are occupants of mortal forms, you will when you enter spirit-life, and find

that the false teaching your children receive in the churches will act as a barrier to your own spirit returning to them. Surely if spirit communion is not fit for your children, it is not fit for you.

My interest in the children impels me to indite this communication.

LOTTIE BOURNE, *the Children's Friend.*

---

#### A FATHER TO HIS SON.

*Charley, my Boy :*

I know that this communication will meet your eye, and I want you to read it very carefully. Your course worries me, even as it worries your mother at home. I see you going down, down, down, I fear to a drunkard's grave. O Charley! do, for my sake and for your poor mother's sake, stop where you are at once. Ever since you left home, you have sunk lower and lower under the influence of the intoxicating cup. Your mother watches every mail to receive a letter from you, and still it does not come. Now do, Charley, write to her, and tell her you have reformed, and that you will leave your haunts and go home to her, to be a true support to her in her old age. I was with you last night (August 19th), and saw you reel home to your boarding-house. I saw you throw aside your mother's letter, and heard you say you would not read it because it contained "a lecture upon drinking." It pained me, Charley, to see you in that condition. Shall I plead with you in vain? R. E. H.

---

#### RED CLOUD.

Me come to send greetings to many pale-face braves and squaws. Me much pleased that me can use the talking sheet like pale-face spirit. Me sometimes think that the pale-face must feel that the spirit red man is a squaw, when him come back to heal the sick pale-face, when all pale-faces do so much to drive red man from his country and home. The reason be that red spirit hear the voice of the Great Spirit, and it say to him, "Forgive the pale-face for wrongs done to the red people." Red spirit listen to the voice of the Great Spirit, and make much heal for pale-face, even though him do drive people from reservation to reservation, like leaves before the mighty wind. Me hope pale-faces will be much more lenient with red man to pay for it.

RED CLOUD.

---

#### DAVID C. DENSMORE.

This is my only means to communicate, and I gladly accept the opportunity. I am glad that Brothers Fuller and Bliss have undertaken the arduous task to publish SPIRIT VOICES. My boy, *Voice of Angels*, has departed from earth-life for want of proper care and kind treatment. I feared it would meet that fate when I was called away from it, and my worst fears were realized. I, of course, felt sad that its influence was gone; but I did not spend my time mourning over it, I assure you. I am glad that SPIRIT VOICES has taken its place, and assure you that Judd and myself will do all in our power to lend our aid in sustaining it. I will not forget to thank Jos. K., Mrs. S. and Miss S., in their vain attempts to keep the paper alive. Oh, no. A thousand times I thank them for their labors. The "Voice" is gone, but I, David C. Densmore, still live!

## LUCILLE WESTERN.

Death is not an endless sleep; nor is it what some mortals think,—a painful condition to pass into. I remember when I passed out of my body distinctly, and I cannot remember the least unpleasantness as the change came. The first person I met was my sister Helen. She came to me surrounded by a halo of light, and said to me, "Lucille, I have come for you, and you are now free from mortal conditions." I said to her, "O Helen! is it possible that I am in heaven?" She smiled and said to me, "Yes, Lucille, all the heaven you will ever find." I felt like a bird freed from a cage, and soon figures began to appear around me as if they were forming out of clouds. They soon took shape and I recognized them as my old friends, actors and actresses I had known in earth-life; many of them I had long since forgotten. Our reunion was grand. All were glad to see me, and welcomed me to my spirit home.

I was soon informed that I was a medium that spirits could use to assist them to become visible to their earthly friends, and I was assigned to my future work. My easy passage into spirit-life made it possible for me to have as easy a return to earth-life. I was met by many of the materializing bands of spirits, and they selected me to appear at a seance where there were strong conflicting materialistic influences. At that seance I was prepared to become visible. I well remember how the poor medium looked as she was handcuffed and chained to the side of the cabinet. I hesitated a moment, to pity her as she sat in that degrading condition, and then immediately went from the cabinet among the people. Oh, how delighted I was to again stand before mortals! I was recognized, to my great delight; and from that hour I have lost no opportunity to come myself, or assist others to come. I have greeted many of my old friends that I was well acquainted with before I passed into the higher life, and made many new acquaintances. I have become one of the "cabinet spirits" of Mrs. Bliss's seances; and I assure you there is nothing that can give me greater pleasure than to give the manifestation of my materialized form to seeking mortals. I assure you, however, that I never come to keep others away, but rather fill up the time when others cannot manifest. I wish to thank Mr. Goodwin for his kindness to us last winter, and his careful attention while we were materializing. Susie is here to-day, and says she will soon send him a loving message. I do not wish to retire, but I see that others wish to communicate. Good-bye.

LUCILLE WESTERN.

## PATRICK McCARTY.

Well, well! is there any place where an Irishman will not enter? Here is a chance for me, and so I'll take it. By the sowl of me fathers, I'm glad that this Message Department is added to SPIRIT VOICES. It's many a poor spirit that can't get any other chance to come that will be heard here. Now, it's meself that's not going to take up much room, ye can make up your moind; but it's a little word that I'll put in to my miny frinds.

Be jabers! I don't know but what somebody will be afther thinking I am one of thim Jesuit spirits, that have been said to be around, but ye will find yer mistake

before long; for it's meself that suffered enough whin I was under their power, and ye can bet yer swate life that I'll not let thim come near me.

Bad luck to those that will be afther lying about these things to the people. It's a hard lot for all the madiums that we come through. Whin they think they are all right and doing well, it's the time that some spalpeen will up and try hard to knock down all the good they try to do. It's me own advice to thim to do what's right in their own eyes, and leave the results with God Almighty or the Divil, as they happen to hit first. It's not meself that will come and advise madiums to do wrong because others do wrong to thim.

May the Divil forsake ye and God Almighty bless ye is the prayer of

PATRICK MCCARTY.

---

JOHN BROWN.

Americans! the spirit of John Brown still lives. I come to you to-day from my spirit home to rejoice with you that the bondman is now free, — that he is now able to stand up as a man, even though he is black, and by some persons recognized as a little above the brute in intelligence. When I moved upon the slave-holder with my noble and devoted band, armed with their pikes, I felt that I was called by God to break the control of the oppressor over the oppressed. I was moved by a power that I knew but very little of at that time. I have since learned that I was operated upon by spirits, and that I was selected to become the agitator in that great movement. I died an ignominious death; but I am certain it was absolutely necessary, and that it opened the way for Mr. Lincoln's Emancipation Proclamation. I am now interested in freeing the white slave, — woman. I have not rested nor slumbered since I entered spirit-life, but on the contrary my spirit has kept pace with every movement that tended towards reform. I find woman needs the same attention and assistance in obtaining her rights to her body and soul, that the slave in the South needed and received from an outraged North. Her wrongs cry out to Heaven for redemption. The spirit world has listened to that cry, and will surely see that mortals give to their mothers and sisters their rights. Those that have made a martyred God of me, on account of my former work for the slave in the South, may not relish my message upon the rights of woman; but I assure you all, if I were still an occupant of the mortal form, I should still be regarded as the "fanatic," and would be no more "popular" than I was when my spirit ascended from my mortal body that was dangling at the end of a rope. I recognize the law of Truth, Right, and Justice of an Eternal God, rather than the law made by mortal man. I recognize a law that speaks from my inner soul, and demands that wrong shall not be tolerated. To those that are "fanatically" interested in pressing the wrongs of woman upon the American people, and demanding full and free suffrage and absolute equality, I beg of you to sometimes recognize your inspirer, as old John Brown, the friend of the oppressed.

---

WILLIE HOUGHTON.

I want to send a message to my dear, kind father and mother, they are so good and do love me so much. I know they will be surprised to read this from me. I

am very often with them, and, best of all, they know it. I see how sad and worried father looks sometimes, but I try to come to him and cheer him up. I know everything in a little while will be brighter than it is now, so I do want him to cheer up. Billy and I are trying to come through father's mediumship, and I know we can soon.

WILLIE HOUGHTON.

## A RECOGNITION OF OUR SPIRIT MESSAGE DEPARTMENT WORTH MORE THAN GOLD TO US.

KANSAS CITY, Mo., Aug. 30, 1885.

*Dear Friends,* — I have longed and wondered, and secretly asked for some message from my loved ones, and yesterday my soul had grown tired and weary and life seemed a burden; and amidst all my longing, and my thoughts of him who had gone, the mail-man whistled "blue." I went to the door and received the mail, — one paper and SPIRIT VOICES; and when I opened the ever-welcome book, I found what my soul had long sought, — a message from my loved ones. How happy and how delighted I was, and with what delight and joy I read the message to the children! Matt and Aggie both cried with joy. They said, "We are so glad papa has written in a book! Now everybody will know it is papa." Matt and Aggie said they were going to write to you and tell how glad they were, when little Emmet spoke up and said he would write too.

How grand and noble his work is, and the message was so like him! I am more than delighted; tongue cannot express that delight. I know he is with us, throwing his protecting arm around us, and doing all he can to shield us from the slanders and imputations of mankind. I have often spoken of him to my friends, and he has come to many through that wonderful medium, Mott. We are a happy family to-night. I sent the SPIRIT VOICES to Dr. and Mrs. Dooley.

I think I can see the circle, and see Matthew standing beside you, and, with his wonderful strength and magnetic power, helping the weak ones send messages to those they love in earth-life. That's just like him. He was a helper in earth-life, and a perfect man in every sense of the word. The present work just suits his loving heart, and we whom he has left behind appreciate his endeavors and labor for humanity. May God bless him! Angels bless you and your band, and may they, through you, let their light shine towards all humanity, and be a blessing to all mankind! May SPIRIT VOICES spread all over this continent, and be found in every household in the land, sending forth its loving messages to the weary ones of earth!

Ever your friend,

MRS. JENNIE CLARY.

[The above was a private letter, but we could not resist the temptation to publish it. Capt. Clary — God bless him! — was truly *every inch a man, a friend in need*, and, more than that, he was *honest to the core*. We are proud of his name at the head of our Message Department, and hope to prove ourselves worthy of it. — JAMES A. BLISS.]

## IMPORTANT NOTICE.

THE premium we offer with SPIRIT VOICES to each yearly subscriber, consisting of the excellent cabinet photograph of the officers of the National Developing Circle, cabinet size, will be withdrawn January 1st, 1886.

Those who have neglected to subscribe or renew their old subscription should attend to this matter at once. Remember, this beautiful premium is given free to each yearly subscriber who pays the regular subscription price, \$1.50. Send at once.

---

RESIGNATIONS.—Mrs. Georgia D. Stevens has tendered her resignation as Historian of the N. D. C. and Assistant Editor of SPIRIT VOICES, both of which have been accepted. Her position will be filled temporarily by Dr. James A. Bliss. Due notice will be given of the appointment of her successor. Mrs. Stevens has labored faithfully for both the N. D. C. and SPIRIT VOICES, and leaves the work carrying with her many thanks for past services, and our kindest wishes for her future welfare. Good-bye, Sister Stevens. Our exchanges will kindly notice the above and oblige.

---

MRS. JAMES A. BLISS is now at Onset Bay. She will remain there during the month of September. She will hold her first public materialization seance Sunday evening, Oct. 4, at her residence, 121 W. Concord Street. After that seance, she will hold her seances regularly, "rain or shine," every Sunday, Wednesday, and Friday evenings, at 8 o'clock, and Saturday afternoons at 2.30 o'clock.

We hope that her many friends who have for years witnessed the marvellous manifestations of spirit materializations in her presence, will turn out in large numbers, and give her the liberal and hearty reception she so richly deserves. We can say of Mrs. Bliss's cabinet what we cannot say of all cabinets, and that is, that it is open for inspection at any time, day or night. Come any time and examine it for yourself, and she will treat you respectfully. She never held a seance in her life where an honest sceptic could not be convinced that the manifestations that took place in her presence were beyond the possibility of impersonation by the medium. The spirit guides always put the very appearance of deception out of the question.

We believe the public have "rights" as well as mediums, and honest mediums are always ready to respect those rights. The public have a right to *know* that a cabinet is in a position where it is impossible for confederates to enter it before or during the seance. See that your medium's cabinet is fraud-proof, and that you can see front, back, both sides, top and bottom; that there is only one door for the medium to enter, and no other extra door leading from it; then allow your medium to take a seat within it, and use your eyesight God has given you to judge of the merits of each manifestation; and then, and not until then, will you have a solid foundation to build your spiritual philosophy upon.

---

MRS. DR. HURLBURT, of Kokoma, Ind., wants the address of the Eddy Brothers, Mrs. Winans, or other materializing mediums who would be likely to travel that way. Will some of our subscribers send them to her?

## CREMATION OR BURIAL—WHICH?

"A GRAVE SUBJECT—Whether dead people should be buried or cremated? We want the press to vote on this question. We go (No. 1) for cremation. Next!"—*Banner of Light*.

We go (No. 2) for cremation. The idea that Spiritualists should love and desire to keep the corrupt dead bodies of those they *know* have left them forever is absurd. Fire purifies all things, and the sooner fire consumes the old dead bodies that are now so carefully preserved, the sooner we shall be free from smallpox, cholera, scarlet fever, pneumonia, diphtheria, and other diseases that now make us a nation of invalids. Cremate your bodies and the patent-medicine nabobs will hunt for better employment. Perhaps the "regulars" will also be obliged to do the same. This is the opinion of SPIRIT VOICES. Next!

WANTED—Some good mediums to correspond with Jacob Van Norman, of Easton, Penn., about visiting that city this fall and winter. They are "hungry for spirit materialization." We have the pleasure of a personal acquaintance with Mr. Van Norman, and we know a better spiritualist never walked the earth. The Easton, Pa., Spiritualists always use a medium "tip-top."

W. C. Williams, of Walhalla, S. C., wants to engage a good slate-writing or materializing medium to spend a week or so in that town, lecturing or giving tests.

## SPIRITUAL MEETINGS IN BOSTON.

EAGLE HALL, 616 Washington St. Spiritual meetings are held in this Hall every Sunday at 10.30 A. M., and 2.30 and 7.30 P. M. Also every Thursday at 3 P. M. Good speakers and reliable test mediums constantly in attendance. Excellent music furnished. PRESCOTT ROBINSON.

NATIONAL DEVELOPING CIRCLE holds its regular public circle for the development of mediumship every Sunday afternoon at 3 o'clock, at the Ladies' Aid Parlor, 1031 Washington St., Boston, Mass. "The Little German Doctor," the powerful, eloquent spirit control, generally lectures at these circles. To members of N. D. C., Admission Free; to non-members, 25 cents. Dr. James A. Bliss, Conductor and Developing Medium.

MATERIALIZATION SEANCES are held every Sunday, Wednesday and Friday evenings at 8 P. M. and Saturday at 2.30 P. M., at 121 W. Concord St., Mrs. James A. Bliss, Medium.

## A VALUED LETTER FROM ONE OF OUR STRONGEST SUPPORTERS, WHO IS NOT FRIGHTENED BY THE "JESUIT" SCARECROW.

NAHANT, MASS., Aug. 30, 1885.

*Mr. and Mrs. Bliss.* Dear Friends,—I sincerely hope this message may be the first to welcome you back to Boston, and be assured it comes from the bottom of an honest heart. It has been such a *long, long* time since I have seen any of the good people whom I love and respect so much. I have been isolated so long from all spiritual teachings that I am sorely in need of strength and courage coming from pure spiritual magnetism; and yet I realize another month must pass before I shall be able to attend the N. D. C. I have been silent during the last two months that have gone so slowly by to me, waiting with as much patience as possible, and watching vigilantly for the tidings of the return of *all*. Yet fond imagination has followed you each in your good work, knowing well that, while the *cross* may have at times been heavy, that truth and honesty must surely be rewarded at last. I listen not to slander; my faith in your sincerity is sublime, and the future alone will prove to me if or not my confidence has been misplaced. I would not exchange the peace and happiness that Spiritualism has brought into my life for the wealth of the *whole world*. Good night. May God's blessings be with you!

Truly your friend, always and afterward,

A. E. B.

## AMONG OUR WORKERS.

During the month of August we have been engaged in very hard work at Sunapee. Our notes from that place will give the reader an idea of what we have been doing in that section. Besides presiding at the meetings and attending to much of the business we have reported all the meetings for the *Banner of Light*, and have written some for SPIRIT VOICES; also have managed the seances of Dr. E. H. Amsden. At present writing we are located at Forest Home Cottage, owned by Mr. A. E. Lamb, of Bellows Falls, Vt., on the Queen City Park Camp Ground. Here we are lecturing, and managing Dr. Amsden's seances. In our next number we shall give account of the work being accomplished in this section. Suffice it for us to say, at present, that perfect harmony prevails here, and the meeting is proving a grand success. During the month of September, Dr. Amsden and ourselves will remain here until the 14th; after that date shall visit Fletcher, Jeffersonville, Morrisonville, Hyde Park, Eden, and Walden, Vt. Shall also remain in this State during the month of October, and shall visit Bellows Falls and Bartonville. Shall speak in Amesbury, Mass., the first Sunday in November, and the first two of December in Providence, R. I. During those months we expect to be located in Boston, and shall be prepared to accept engagements for lectures and seances in any part of New England. About January 1st we expect to leave Boston, *en route* for Minneapolis, Minn. Address for the present, Dover, Mass.

Mrs. Carrie Twing, of Westfield, N. Y., is doing a fine business at this camp-meeting. As a writing medium she is unexcelled. Her "Ikabod" circles are very interesting, and are creating considerable excitement. Her agent, Mr. H. A. Buddington, of Springfield, Mass., is a very energetic Spiritualist.

Mrs. Dr. Dillingham, of Lynn, Mass., is making many friends here, and her mediumship is fully appreciated, as it should be.

Hon. Warren Chase, of California, has delivered one fine address to a large audience. His services on the platform are valued by all, and, although a veteran of 30 years' standing in the cause, has lost none of his old-time enthusiasm and ability. He is sure to please all advanced and radical thinkers.

Mrs. Mary Eddy Huntoon is kept very busy here, and her seances are convincing many of the fact of spirit-return.

Mrs. Maud E. Lord is, as usual, holding large seances and making many Spiritualists.

Miss Jennie B. Hagan, of East Holliston, Mass., has just completed a most successful engagement at Sunapee Lake Camp Meeting, and has gone to Queen City Park, where she will meet with hundreds of old friends, who will give her a most cordial reception. She will remain there from August 23d to September 14th. She will speak at Troy, N. Y., September 20th and 24th, at Cummington, Mass., and vicinity during the month of October, at East Bridgewater, Mass., November 1st, at Providence, R. I., 15th and 22d, and Amesbury, Mass., the 29th. She is unengaged November 8th. Miss Hagan will make engagements for the first three Sundays of December, also for the entire months of January and February. She speaks in Worcester, Mass., during the month of March. Will make other engagements in New England, south and west.

We shall be able to devote more time to our next number, and hope to give many more notes of platform and seance work. We wish that speakers and mediums would send us in their engagements, and we will give them place in this department.

## OUR LETTER-BOX.

NEW HAMPSHIRE. — *Hancock*. — Mrs. Lucy G. Nelson writes: "I send you \$1.50 for the SPIRIT VOICES another year. My year commenced June 1, 1885. I saw your premium offered to old subscribers that would renew their subscriptions for another year. Please return receipt by Mr. Nelson. I also send you one dollar to assist in building the N. D. C. Temple in Rindge, N. H.

From the same place Mrs. Hannah M. Goodhue writes: "Many thanks to you and your angel band for the assistance I have received. I have developed as a writing medium, and it is a great joy for me to be able to communicate with angel loved ones. My daughter, Mrs. Polzer, when at my home, was talking of these things; so I gave her a sheet of developing-paper and your pamphlet, 'How to Become a Medium.' Since then she has been writing under influence, and her husband has also been influenced. So the good work is gaining ground, and we all may rejoice."

## ANOTHER LETTER THAT SPEAKS FOR ITSELF.

UNION, BKOOOME CO., N. Y., Aug. 23, 1885.

DR. JAMES A. BLISS:

Dear Sir,—As no magnetized paper came last week, I think perhaps my dollar's worth has been sent, so please find postal order for more. Money is scarce, or I should send a larger amount. *The papers are doing me good, how much I can never tell, and I think of you only to love and bless you; also the noble spirits that delight to minister to the necessities of the needy. Accept the thanks of a grateful woman.* Please send one paper a week for twelve weeks.

Gratefully yours,

H. A. TRAVIS.

FREE!—"Emeline B., beloved wife of Daniel G. Garnsey, passed into spirit life from her home in this city, on Saturday morning, Aug. 29th, after months of patient and uncomplaining endurance of much bodily suffering, aged 44 years." Just as we are about to go to press we noticed the above in our valued exchange, *The New Era*. Sister Garnsey was an honorary member of the National Developing Circle, and the first of our members that have passed into the "higher life." May her rest be peaceful and her return to us speedy. Brother Garnsey, accept our sympathy in your hours of bereavement. We regret we are not able to give a more extended notice of our sister's transition.

B.

WE have received from *The Art Age* a finely written article, entitled "Postal Discriminations," and we regret our pages are so crowded that we are obliged to defer its publication till next month. "Fair play is a jewel," and our monthlies should be entitled to the same consideration as our weeklies. *The Art Age* deserves the thanks of the publishers of our monthlies for taking the lead in this agitation.

B.

## OUR BOOK-TABLE.

THE Gnostic. Published and edited by Geo. Chainey and Anna Kimball, Oakland, Cal.

We have received the July and August numbers of this new Spiritual monthly magazine. It is excellent in its general make-up, from a typographical standpoint, and its reading matter of superior quality. The lectures of Mr. Chainey are worth far more than the subscription price. We trust this new enterprise in Spiritualistic journalism will meet with the greatest of success. We would append the contents of the August number: Occult Phenomena in Shakespeare—Lecture by Geo. Chainey; The Idyl of the White Lotus, Chap. II.; Good and Evil, by Freeman B. Dowell; Occult Phenomena at Home and Abroad; The Religion of all Sensible Men; Looking Before and After; Leaves from my Life-Book, by Anna Kimball; Theosophy—The Chariot of the Soul, by E. Arnold; The Voice of the Rain, by Walt Whitman; Our Letter-Box; and Editorial Notes and News.

A DESCRIPTIVE CATALOGUE OF THE GRASSES OF THE UNITED STATES. By Dr. Geo. Vasey, Botanist of the Department of Agriculture, Washington, D. C. Pamphlet; 110 pp.

Very interesting to all acquainted with botanical science. This work has been prepared with the idea in mind of presenting all that is at present known concerning the native grasses of the United States. The value of all, as far as at present known, is stated, either for hay or pasturage, and those also are marked that give promise of utility. This work would make an excellent guide if one desired to make a selection for cultivation.

THE INTERNATIONAL STANDARD: A Magazine Devoted to the Preservation and Perfection of the Anglo-Saxon Weights and Measures, and the Discussion and Dissemination of the Wisdom contained in the Great Pyramid of Jeezeh Gir, Egypt. Published by the International Institute for Preserving and Perfecting Weights and Measures. Cleveland, Ohio, 64 Euclid Avenue. Monthly. \$2.00 per year. Charles Latimer, Editor.

The two numbers before us are very absorbing. They are replete with historical knowledge hardly to be obtained elsewhere. We have read them with more than usual interest, although we do not agree with all the peculiar ideas there enunciated. All our readers of a scientific turn of mind would do well to subscribe for this publication. We would beg leave to append the contents of the July number: The Druids, by E. Bedell Benjamin; Study of Texts; Geography of Moses; The Temple Vision of Ezekiel, by Rev. H. G. Wood; the Great Seal of the United States, by J. H. Welden; Ought the Circle to be Divided into 360 Degrees? by J. H. Dow; Evidences of the Identification of the American and British Peoples with Lost Israel, by Edward Hine; The Two Witnesses, a Criticism, by Mr. H. Searles; Abstract of a Paper Read Before the American Oriental Society by Cope Whitehouse; Our Weights and Measures, by Watson Quimby; Silver, by W. F. Quimby, M.D.; The Universal Meridian, by Dr. Jansen; The Lunar Astronomical Year, by Prof. John W. Stockwell; Institution of Civil Engineers, London, Eng.; Two Pyramids, by Mrs. Thomas Bassnett; The Kobbolah, by Christian D. Ginsberg, LL.D.; The United States Seal; the Grand Gallery and the Base of the Great Pyramid, by F. Gass; etc.

## Advertisements.

---

### SPIRIT VOICES.

---

A MONTHLY MAGAZINE DEVOTED TO THE INTERESTS OF MODERN SPIRITUALISM,

And the Advancement of the Work of the

### NATIONAL DEVELOPING CIRCLE.

---

TERMS: \$1.50 Per Annum.

Single Copies, 15 Cts.

GEORGE A. FULLER, Editor, Dover, Mass.

DR. JAMES A. BLISS, Associate Editor, and Business Manager,  
121 WEST CONCORD STREET, BOSTON, MASS.

---

#### PRESS NOTICES.

It is creditably edited. It makes a good start and has our best wishes for its success.—*Banner of Light*.

It is a compact, well-filled magazine, containing matter of great and vital importance to all interested in the cause of human progress.—*The New York Beacon Light*.

It is excellent in the make-up and quality of matter.—*Light for Thinkers*.

Filled with interesting matter—good paper and print.—*The Rostrum*.

Beautifully printed; worthy the utmost confidence.—*Fats Magazine*.

The magazine is conducted with ability, printed neatly, and will interest those anxious to become mediums.—*The Truth-Seeker*.

The mechanical execution approaches perfection, and the contents are equal, if not superior, to that of any other Spiritual journal. The editorials are quite up to the editorials in our first-class Spiritual journals.—*The New Thought*.

---

Send all subscriptions to JAMES A. BLISS, Business Manager, 121 West Concord Street, Boston Mass., and all articles for publication to GEO. A. FULLER, Dover, Mass.

---

### THE INTERNATIONAL STANDARD.

---

A Magazine devoted to the preservation and perfection of the ANGLO-SAXON WEIGHTS AND MEASURES, and the discussion and dissemination of the wisdom contained in the

### Great Pyramid of Jeezeh, in Egypt.

---

Published by the INTERNATIONAL INSTITUTE, for Preserving and Perfecting Weights and Measures,

64 Euclid Avenue, CLEVELAND, OHIO.

---

Terms of subscription and membership, \$2.00 per annum, in advance.

Single copies, 35 cents.