



VOL. V.

{ D. C. DENSMORE,  
PUBLISHER. }

BOSTON, MASS., OCT. 15, 1880.

{ \$1.65 PER ANNUM,  
IN ADVANCE }

NO. 20.

## VOICE OF ANGELS.

Enlarged from 8 to 12 pages, lately issued from North Weymouth, Mass., will after this date be published at No. 5 Dwight Street, Boston, Mass., the 1st and 15th of each month.

SPIRIT L. JUDD PARDEE, Editor-in-Chief,

" D. K. MINER, Business Manager,

D. C. DENSMORE, Amanuensis and Publisher.

Price yearly,	. . . . .	\$1.65 in advance.
Six months,	. . . . .	.63 "
Three months,	. . . . .	.42 "
Single copies	. . . . .	.08 "

The above rates include postage. Specimen copies sent free on application at this office.

All letters and communications (to receive attention) must be directed, (postpaid,) as above, to D. C. DENSMORE, Publisher.

### LITERARY.

[For the Voice of Angels.]

#### HEAVENLY.

BY TRYPHENA C. PARDEE.

THE innocence in an infant's eye,  
The prattle of a baby tongue,  
The questions answered by a sigh  
O'er wonders we have queried long.

We know a darling soul is there,  
Whose restless life is just begun;  
And in its choking giggles are  
Unmeasured founts that break in fun.

We know within that heart is hid  
The matchless worth of Love divine,  
As on the drowsy, closing lid  
The angels holy dreams entwine.

The smiles that wreath the sleeper's face,  
Delights portraying manifold,  
We know not whereabouts in space  
'Twas led fond raptures to behold.

There may be songs in upper air  
That all its little senses stir,  
And birds and seraph playmates there,  
To charm the precious slumberer.

And oh, that ready, earnest kiss,  
Before its eyes are open yet,  
With all its being's tenderness,  
So proud to be our trusting pet.

Those little dimpled hands so sweet,  
And hugging arms, so blissful, pure,  
The sight on earth is heaven complete,  
Oh, Heaven on high! such must endure!

ELLINGTON, N. Y., Sept. 12, 1880.

The Rev. Mr. Spurgeon is reported to have written in a letter in reference to Mr. Bradlaugh, "No man should be made to suffer for his religious opinions, and men of all creeds and of no creed have a right to be represented in the House of Commons if they are numerous enough to be able to return a member."

[For the Voice of Angels.]

## MESSAGE FROM ROBERT HARE TO DR. FAHNESTOCK.

[THROUGH DR. O., CONTINUED.]

DEAR DOCTOR:—I would like this evening to give you a general view of the various stages of human progression, commencing with the foetus in utero, and ending with the disembodied Spirit in what you regard as the sixth circle of the seventh sphere.

You will observe that these circles represent stages of progress, during which certain conditions are developed, by which the individual is fitted for the next in the series. Commencing, then, with the foetus in utero: This constitutes the first circle of the first sphere—where the embryo intelligence is fitted to support a separate existence, and continues during the entire period of gestation.

The second circle, commencing with birth, continues through the period of lactation, and prepares the being for those higher developments, of both physical and mental culture, which take place during the third circle. This continues through youth and immature manhood, and ends at the departure of the Spirit from the earth-sphere.

Thus the first and second circles of progress in the first sphere relate to the individual's separate existence physically; the third to his acquirement of knowledge and its impartation to others.

You will thus perceive that spheres are general conditions of Spirit progress, while circles are states and measures of that progress—thus doing away the necessity for measurement by time.

In the circles marked out for earth-life, you perceive that those periods marked by the first and second circles agree with certain numbers of months and years. Now, if you regard the first circle as being composed of so many months, the second as of so many years, you have the idea of time at once, as the result of conditions instead of measured seconds, and this constitutes the proper division on earth, as well as in the higher spheres; because what is time given for?—that man might attain a certain condition of development; first, in his

embryotic condition on earth, and then in the spheres. Now, Doctor, the accomplishment of this condition by mortals is the only purpose for which time was given, and when this is attained, time with man ends in eternity.

Did you ever notice the change in the longevity of man's probationary duration which has taken place within the last two or three thousand years? Then man was young at one hundred years—only in his prime; now he is old at sixty. Why this difference? Because he now possesses means of instruction far surpassing the men of those ages, so that as much may be learned in a month as was then in a year. Your children of twelve know more than their parents of the fourth generation did at thirty or sixty.

Man's third circle in the first sphere being accomplished, he enters at once on his Spiritual life in the next, and that, too, without any reference to the time he has passed on earth. This leads me to speak of the reason and nature of what you would call premature death, and which I will reserve for my next communication at another meeting.

ROBERT HARE.

LANCASTER, Penn., April 10, 1860.

### MEDICAL DEPARTMENT.

[For the Voice of Angels.]

#### CHILLS AND FEVER.

THE following is a recipe for chills and fever, congestive state of liver, etc., which has been tried and found efficient to cure each time:

One ounce each of elder-blossoms and wormwood, steeped separately in one pint of water each, strained and mixed when cold, with sufficient liquor added to preserve it. Dose, one table-spoonful three times a day. It may benefit some suffering one through your columns.

S. M. L.

A TABLESPOONFUL or more of powdered borax thrown into the bath-tub while bathing will communicate a velvety softness to the water and at the same time invigorate and rest the bather. Persons troubled with nervousness or wakeful nights will find this kind of a bath a great benefit.



## CHEMICAL BLOOD.

THE *London Standard* has hitherto exclusive information of two events which may be fairly described as of vital interest to those who can put two and two together and are as averse as most men are to shuffling off this mortal coil. The first is that Dr. Norris, of Birmingham, has so mastered the chemistry of the blood of man that he can manufacture it, say by the gallon or barrel. Now, blood without an organism is like savorless salt, but, given an organism, if only good new blood could be supplied at will when the unaided powers of nature begin to fail, why might not the human machine go on forever? This is mere theory on our part, but the *Standard's* authority says it is a fact, and that it is shown to be so by another test of human endurance, beside which even Dr. Tanner's—apropos of which the story is told—"pales its ineffectual fire." This strange thing has, it seems, been going on right among us, that is to say, "in a town in Louisiana," for no less and no more distant a period than the last five years. An old man of ninety is at once the subject of the prolonged experiment, and the still-living proof of the theory that the decay of the tissues may be arrested, and the entire system may be rejuvenated by a perpetual application of the process of transfusion of blood. Upon this Mr. A., and in this "town of Louisiana," Dr. F., (it is to be regretted that the original narrative is not more precise in its statements,) has operated two or three times weekly, and now Mr. A.'s gait and color have wonderfully improved, the withered appearance of his flesh is nearly gone, and he declares that he feels as strong as half a century ago. In short, five years ago there seemed every reason why he should die, and now there seems to be none why he should not live as long as the supply of blood holds out, and that, since Dr. Norris's discovery, means forever. Here, then, is at last found the object of Ponce de Leon's fatal voyage. If, now, Dr. F. or Mr. A., living in "a town of Louisiana," would only confirm this remarkable story, we should be quite ready to agree that "reason stands awestruck at the probable success of science in eventually conquering 'the last enemy that is to be destroyed.'"

## SUBSTITUTE FOR CALOMEL.

SULPHATE of manganese is now being introduced as a substitute for mercury in the various bilious troubles. In jaundice, hepatic dropsy, and hypochondriasis it is stated to have produced most remarkable results; and in hæmorrhoids, and in congestion of the fauces and bronchia, it is proved no less efficacious. Anæmic patients, who cannot take any of the preparations of iron, are enabled to take iron with benefit if combined with two to five grains of sulphate of manganese. It is found preferable to administer the manganese in ten grains to a scruple dose in a glass of water, adding a little citrate of magnesia to cause effervescence. By these doses, large bilious dejections are produced. Half a drachm is said to be the utmost dose ever necessary, ten grains being usually quite sufficient.

## THE LATEST ABOUT LEMONS.

A GOOD deal has been said through the papers lately, about the healthfulness of lemons. The latest advice as to how to use them, so they will do the most good, runs as follows: "Most people know the benefit of lemonade before breakfast, but few know how it is more than doubled by taking another at night also. The way to get the better of a bilious system without blue pills or quinine, is to take the juice of one, two or three lemons, as the appetite craves, in as much water as it makes it pleasant to drink, without sugar, before going to bed. In the morning on rising, or at least half an hour before breakfast, take the juice of one lemon in a goblet of water. This will clear the system of humors and bile, with mild efficacy, without the weakening effects of calomel or congress water. People should not irritate the stomach by eating lemons clear; the powerful acid of the juice, which is almost corrosive, infallibly produces inflammation after awhile, but properly diluted, so that it does not burn, or draw the throat, it does its full medicinal work without harm, and when the stomach is clear of food it has abundant opportunity to work on the system thoroughly."

## AN ALLEGED CURE OF CONSUMPTION.

THERE seems to be grounds at last for hoping that a really effective curative agent against consumption in all its forms has been found. Professor Klebs, of Munich, some time ago, calling attention to the large number of internal diseases known to be caused by infection, classed among them tubercular diseases. Dr. Max Schneller, of Greifswald, being interested in the subject, tried several experiments, and having produced tuberculosis in two groups of rabbits, subjected one group to the ordinary treatment, and put the other for several hours daily "in a box filled with the vapor of a solution of what the Germans call 'benzoesaures Natron.'" The former group died, the latter recovered perfect health. Professor Rokitansky has since tried making his consumptives at Innspruck inhale similar vapors daily. The results are said to have "far surpassed his hopes," and high medical authorities are of the opinion that at last a real advance has been made in solving one of the most important and difficult of modern medical problems.—*New York Medical Record*.

## STARVING OUT CANCERS.

At a late meeting of the Leeds (England) Medical and Chirurgical Society, Mr. J. W. Teale read a case of quiescent scirrhus. The patient was an unmarried lady of thirty-five. A cancer formed in her breast, causing retraction, and ultimately the loss of the nipple; it ulcerated; some axillary glands enlarged, and the patient seemed about to die. But in consequence, as it seemed, of the small quantity of food taken by the patient, the cancer was "starved." It atrophied slowly; and now, nine years after its first appearance, there was nothing but a hard cicatrix left in the breast and axilla. Cases more or less similar were related in the discussion which followed.—*Medical and Surgical Reporter*.

## DEATHS FROM POLITICAL EXCITEMENT.

THE following remarks from the *British Medical Journal*, suggested by the occurrence of several sudden deaths in consequence of political excitement attending the recent elections in Great Britain, are quite *apropos* to the present political campaign in our own country: "The peculiar dangerous feature of electioneering excitement is, that it is commonly attended with undue exertion of the respiratory organs; long speeches and loud shouting and cheering being the usual method of giving expression to political sentiments. It is quite possible that in some cases death may have been due to apoplexy caused by excited cardiac action in persons in advanced age, or in others in whom the walls of their brittle and degenerated cerebral arteries were unable to resist the strain to which they were subjected. But it is most probable that in the great majority of cases the sufferers were the victims of heart diseases, associated not unlikely with pulmonary troubles. In such cases, long speeches or continuous shouting and cheering, producing a considerable strain on the respiratory functions, and the co-existence of nervous excitement removing the warning discomfort which under certain conditions would call the attention of the patient to the existence of respiratory embarrassment, the balance between respiration and circulation, already maintained with some difficulty, is entirely lost, and the patient dies suddenly from cardiac syncope. This danger applies with more or less force to all excitable persons who are advanced in years, and the subject of the natural degenerations which age of necessity induces; especially is this so when any heart trouble exists."

## TRICHINÆ IN SWINE.

DR. F. S. BILLINGS has recently written a highly interesting paper on trichinæ in hogs and in man. From this it would seem that this disease, which most Americans consider as peculiar to Germany, is in reality much more prevalent in this country than elsewhere. For example, from an examination of several thousand hogs sent from various parts of the West, Dr. Billings found that on an average one in eighteen of them was diseased in this way; while out of nearly two million hogs examined in Germany in 1876, eight hundred only were found trichinous. That this disease is not oftener communicated to man in this country, is wholly due to the fact that pork is rarely eaten here until it is cooked. If we were in the habit of eating uncooked smoked pork, in ham or sausage, as it is commonly eaten in Germany, the number of deaths that would be caused by trichinæ would be alarmingly large. The parasites are so small that their presence can only be detected by a microscope, and it is estimated that in eating what would be the ordinary meal of a man, of diseased pork, it would be easy to take into the stomach not less than one million trichinæ. Dr. Thudichum, in reporting to the English Privy Council, describes the symptoms of trichiniasis in man as follows: "Sudden swelling of the face, particularly the eyelids, after the pa-



tient has for some days felt prostrate and has lost his appetite, (this swelling causes a feeling of tension, but no pain;) fever, with a quick pulse and copious perspiration; the muscles are swelled and give great pain when moved or touched. In worst cases the entire body is immovable and sensitive; there is diarrhœa, with a red, somewhat covered tongue, inclining to dryness. When the swelling in the face has subsided, œdema of the feet, legs, and thighs comes on; shortly after anasarca, swelling over the trunk, makes its appearance." Although these are the phenomena the disease itself exhibits, it is the opinion of experts that the parasites that occasion them exist in the muscles of many people, in numbers insufficient to produce material trouble. Certain it is that in several surgical cases of late their presence has been discovered. Dr. Billings asserts that the surest way to prevent them is to have the pork, before being cooked, cut in relatively thin slices. Frying and broiling are the most effective means of destroying them; roasting comes next. Boiling coagulates the albumen on the outer surface, and allows the heat to penetrate less readily, and for this reason large pieces of meat should be boiled for at least two hours. It is not safe under any circumstances to eat American pork that has not been subjected to a strong heat.

[For the Voice of Angels.]

### FIRST FROST.

BY VIENNAH L.

OH, DEAR! what can the matter be!  
The Frost King is coming, to pluck fruit and flowers free;  
He seldom shows mercy—his trail it is dark—  
His blacken, and bite, and on all leave his mark.

We fret for his coming, his step is so light;  
We feel his cool presence, see garments of white;  
His touch lacks caloric, say fingers and toes;  
Peculiar his greeting—he oft nips the nose.

Often his coming brings tears to our eyes,  
And nose, sympathetic, will sure sympathize;  
We yield him obeisance—we sneeze and we cough,  
But never give welcome by deigning a laugh.

His moderate visits we take with delight,  
His cool breath is cheering, and fever affrights;  
We hail as a blessing his sweet, breezy breath,  
Yet we dread his approach when his touch bringeth death.

### HYPNOTIZING INDIANS.

THE *Pall Mall Gazette* says:

M. Henri de Parville tells, in the *Debats*, a very curious story of "hypnotism," or mesmerism. Edgar Poe conceived the ghastly idea of mesmerizing a dying man, but M. de Parville's experiment was not quite so original. He was living, twenty years ago, among the Mosquito tribe of Red Indians. One evening, for want of better sport, he "hypnotized" half a dozen able-bodied Mosquitoes by making them fix their eyes on the glass stoppers of carafes. After a few seances the Mosquitoes became expert subjects, as M. de Parville found out in a curious way. He was passing their huts in the dark, while the hypnotized patients lay asleep. One by one they arose and followed him like shadows. When he walked they walked, when he ran they ran, and they imitated each of his actions. With a little trouble he might have become the medicine man of the tribe, and led

a host of human automata to peace or war. There is a parallel, of a kind, to this experience in an anecdote of a famous Cambridge mesmerist. "I say, Jones," said a friend one morning after chapel, "it is all very well for once, but don't do it again." "Don't do what?" asked the unconscious Jones. The victim replied that Jones had successfully "willed" him to get out of bed and sit in his tub for half an hour on the previous night. It was in vain that the mesmerist protested his entire innocence. He had to relieve his friend's mind by promising him never to "will" him in the future.

### ZOELLNER'S INVESTIGATIONS WITH SLADE.

THE translation, by Charles Carleton Massey, of Prof. Johann C. F. Zoellner's experimental investigations of Spirit-phenomena occurring through the Mediumship of Dr. Henry Slade at Berlin, has been published at London. The translation, which is a condensation in some parts from Zoellner's scientific treatises, is entitled, "Transcendental Physics," and forms an 8vo volume of 266 pages. The excellent mechanical execution of the work adds to the pleasure with which its contents must be read by every person to whom it is accessible. We do not well see how any volume could provoke a profounder interest among thinking minds than this. It is strictly scientific and inductive. Its experiments are as diversified and ingenious in their range and scope as any ever made by Newton in arriving at his theory of colors, and we can not perceive that they are one whit less important than the wonderfully exact and varied calculations, by which he proved the universality and precise force of gravitation.

It is not a little singular that this volume of investigations into phenomena that transcend the ordinary domain of physical law, and which in the extent and variety of its "miracles" exceeds the whole Bible or any other work with which we are familiar, should have emanated from four professors, none of whom have ever been connected with teaching superstitions or marvels in any form, but the studies and labors of all of whom lie in the domain of physics and mathematics, wherein everything undemonstrable is tabooed and most things supernatural are abhorred.

Prof. Zoellner, the author and chief observer, is Professor of Physics and Astronomy in the University of Leipzig, and author of numerous treatises on astronomical topics. Prof. Weber is also a Professor of Physics, whose investigations in electricity, and work in four volumes on "Electro-dynamic Measurement," together with his origination or discovery of some very valuable doctrines in Natural Philosophy, give him a rank as a scientist second to that of none in Europe. Prof. Scheibner, also of Leipzig, is a distinguished mathematician. Prof. G. T. Fechner, while also a Professor of Physics at Leipzig, has written works, whose titles indicate a profound love for psychological researches. Among these are, *The Soul of Plants*, *The Zend Avesta*, *The Things of the Future*, *Elements of*

Psycho-Physics, *The Problem of the Soul*, and *About the Life Hereafter*.

One might reasonably ask what has become of the entire Catholic and Protestant clergy of Germany, that investigations having in view the removal of the veil which separates the mortal from the immortal life, must be left wholly to the labors of Professors of Physics and Mathematics?

In the presence of these gentlemen and others as witnesses, and always of Mr. Slade as the Medium of Spirit-influence, a series of phenomena occurred of which the following is an imperfect summary:

1. A string, in which there is no knot, is carefully brought together at the ends and sealed. Then, upon forming a circle, knots are tied in the string repeatedly, either of which would be impossible upon the ordinary principles of natural philosophy that matter cannot penetrate matter, or that no two particles of matter can occupy the same space at the same time. Any one who will take a string and seal the ends of it together, and then tie such a knot in it as would require that the two ends should be loosed, and should pass around each other in a circle, will see the physical impossibility of this feat, and that it depends upon passing matter through matter.

2. A magnetic needle is thrown into violent oscillation, and at length is set revolving by Slade simply pointing his finger at one of the poles, or sitting in a circle near the needle, though his arm was carefully examined for magnets; ordinary knitting needles were also converted into permanent magnets by Slade's touch or near approach.

3. Permanent impressions of hands and of feet were obtained in flour, and also in lamp-black, between two slates which were closed and sealed before the impressions were obtained, and on being opened exhibited the impressions made without possibility of contact with the hands or feet of any human being.

4. Objects of considerable size, such as books and tables, were made to disappear without motion, under the very eye of the observer, and to again assume form and descend, perhaps, from the ceiling or elsewhere. In this, as in most other of Slade's experiments, everything is done in broad daylight.

5. Both showers of water and surfaces of flame are evoked in a closed and lighted room, with Slade's two hands plainly in sight upon a table, Slade himself entirely passive and no means of producing either the water or the fire are detectable by his investigators.

6. Solid rings carved of wood are transformed from a string on which they are strung, to the upright support of a solid card-table which they encircle, and which is so built that without passing matter through matter, they could not be made to encircle the upright centre-leg of the card-table without passing either the top of the table (say two feet wide) or the three legs which form its support upon the floor (say twenty inches wide) through the rings, while the rings themselves have an orifice not exceeding two and a half inches in diameter. The physical impossibility involved is about



like that of passing a camel through the eye of a needle.

7. The appearance of materialized hands and forms, so tangible that in one instance in broad day, Prof. Zoellner shook hands with the warm and life-like materialization, which thereupon dematerialized instead of departing.

8. Laying a bit of pencil on a table, then laying one slate over the table at the point where the pencil rests, and another slate (which contains no pencil) under the table, and underneath the first slate, whereupon the writing is done on the upper surface of the underlying slate, thus showing that the pencil disregards the interposition of the solid inch table between it and the slate on which it writes.

9. Transferring and exchanging coins between two sealed boxes, into and within which they are enclosed, without opening the package.

10. Inserting metallic substances within hermetically sealed tubes of glass without removing the hermetic seals.

11. Writing between closed slates in numerous languages, with some of which, as Chinese and Japanese, Slade was unacquainted, and in handwritings that are identified as those of deceased persons.

As an appendix, Mr. Massey adds an interesting essay of his own in refutation of Hume's Essay on Miracles. In his preface also, he dwells somewhat at length on the prosecution of Slade by Lankester in London.

The prosecution of Slade in London is exactly on a par with the prosecution of Galileo in Rome. Galileo was more profound than his prosecutors only in the fact that he had discovered a new medium, viz., the telescope, through which everybody could plainly see, what without the aid of this medium, nobody could see at all. His prosecutors, instead of looking at the same facts through the same medium, thought to suppress the whole affair by citing texts which embodied the antecedent ignorance of scientific men. The world's littlest and vainest men have their choice, since they can do nothing really great, only between obscurity and infamy. Lankester is known in America only by having connected himself as a prosecutor with the name of Slade. Had he not done so, he would scarcely have been known at all.—*R. P. Journal.*

### THE INCOMING TIDE.

MATERIALIZATION seances are greatly on the increase, not only in this country but in all parts of the world. In England and on the Continent wonderful phenomena, even for this age of wonders, are being witnessed. There is a unity of expression among all Mediums, and everything denotes that more astonishing developments of Spirit-power than have hitherto been known will occur during the ensuing Fall and Winter. Mediums have greatly recuperated this Summer, and will soon return to their various fields of labor with renewed strength, physically and spiritually. The Spirit-world is marshalling its countless hosts for a determined attack upon the "Doubting Castles" of earth; and they are in a better position than ever be-

fore to accomplish their purpose, and overwhelm mankind with the most positive assurances of immortality. The year 1881 is to be radiant with Spiritual triumphs long foretold, and those who would share in the glories of these triumphs must share in the labors and conflicts that will precede them. Be true to your convictions of duty. *Be true to the Mediums*; give them your support, your encouragement, your sympathy and your love. They are the foundation on which the temple of Truth in this our day rests; the light that shines in the darkness; the saviours upon whom the redemption of this world depends. Certainly, there is sufficient reason in all this that we exert ourselves to give them every needed protection.—*Banner.*

### CHILDREN'S DEPARTMENT.

[EDITED BY SPIRIT MAY, THROUGH M. T. SHELHAMER.]

[For the Voice of Angels.]

#### FOR THE LITTLE ONES.

BY SPIRIT MAY.

By a gently flowing stream  
Little children play in joy,  
Where the golden sun-rays gleam  
On each laughing girl and boy;  
See the waters dance and play,  
Leaping up in merry glee,  
As they kiss the emerald strand,  
Bold and fearless, light and free.

Oh, the banks are glowing green,  
And bedecked with blooming flowers,  
And the sun with golden sheen  
Beautifies the happy hours;  
And the children, sailing boats  
On the water, sweet and clear,  
Waken music with their notes,  
Drawn from merry shout and cheer.

Not a cloud embues the sky,  
Not an angry tone is heard;  
All the moments swiftly fly,  
Sweet as bright-winged Summer bird;  
Joy and peace and kindness dwell  
In each happy little breast,  
As the tones of gladness swell,  
Of all childish gifts the best.

See, the air grows white and fair,  
As the loving angels come,  
Through the fragrant, sunny air,  
From their holy Spirit-home;  
Drawn by little children's glee,  
They return to bless each heart  
With that silent harmony  
Which shall never more depart.

Little children, when you play  
With each other, full of love,  
Angels watch you day by day  
From their happy home above:  
Sometimes you may catch a gleam  
Of their faces, pure and white,  
As they cross the pearly stream  
Leaving from their land of light.

#### FROGGIE'S RIDE.

As I was passing a little pond in a meadow near by, the other morning, I saw a mother duck and her four ducklings fast asleep in the grass at the edge of the pond.

Every spoon bill was tucked away under the wing, and I was just thinking what a nice nap they were having after their morning bath, when a saucy little frog no bigger than a quarter of a dollar jumped out of the grass plump on to the back of one of the ducklings.

Now, when a frog takes a leap I never know where they are going to come down, and I don't believe that half the time they know themselves.

Poor little Duckie woke up with a bounce,

and that woke up the whole family. The mother quacked, and the little ducks giggled; but the more Duckie squirmed the more Froggie held on with his little fingers and crouched down into his feather-bed.

All at once a bright thought came into Duckie's head. She waddled down the bank and swam off into deep water, the mother and brothers and sisters all following "Indian file."

The frog lifted up his head and looked about him; then settled himself down for a pleasant sail over the pond.

The poor duckling shook herself and ducked her head under water, but her little tormentor held on bravely. Finally she dived down head foremost until I could see nothing more of her than her stubby little tail and the paddling web-feet, and nothing at all of Froggie.

In a second up she came, wiggled her tail, shook out her feathers and struck out for the shore, all the family following in high glee, no doubt thinking she had drowned Froggie.

And I shouldn't wonder if it was his first and last ride on a duck's back.—*Youth's Companion.*

[For the Voice of Angels.]

#### A WORD FROM THE SPIRITUAL SIDE.

BY SPIRIT KATIE KINSEY, THROUGH THE ORGANISM OF M. T. SHELHAMER.

MANY CIRCLES in the Spiritual World are at present agitated over the continuous movements going on in earthly places, to crush out phenomenal phases of Mediumship, and to persecute such Mediums who, under the guidance of their Spirit-directors, choose to sit for the production of physical manifestations and form materializations. We do not expect anything better than this sort of treatment of our Mediums, from the outside skeptical world; but we feel we have a right to look for more consideration from professed and pronounced Spiritualists. They who believe, as they tell us, in the power of Spirits to return from beyond the grave, and through matter, manifest intelligently and lovingly to their earthly friends—they who declare that the conditions required for Spirit-control are so delicate and subtle that they are never sure of producing them twice alike—who acknowledge that they do not and cannot understand a great deal that concerns the Spiritual side of man—should surely be the last to denounce their Spiritual Mediums as tricksters, impostors, who tamper with the most sacred relations of life, simply because some manifestation occurs which does not accord with their notions of what ought to come, or perhaps because no manifestation whatever is produced.

Would it not be better to suspend action and judgment, until further opportunities are afforded for investigation, than to hastily rush into print, denouncing and tra-



ducing the mediumistic instruments of angelic power, upon the very slightest ground for accusation, which very often may be satisfactorily explained by the Spirit-directors and workers behind the scenes?

As one who has realized the blessed reality of material demonstration of Spirit-power and presence, as one who, from the Spirit-side of life has been enabled, thro' the power presented by the materializing Medium, to manifest herself materially, tangibly, intelligently to loved ones in the form, I come today to write in behalf of our poor persecuted Mediums, who, if they were left to follow the advice and instructions of their Spirit-guides, untrammelled by limitations and conditions imposed upon them by mortals, who do not understand the laws of Spirit-control at all, would in nine cases out of ten be enabled in a little while, as soon as their guides had gained full power over them, to give to the world such startling and unmistakable evidences of Spirit-power and presence that there could be no mistake; with not the slightest chance for calling the Medium's honor in question.

As I have said, the Spiritual world is agitated over this matter: long continued attacks upon our Mediums, long continued hostility arising from the minds of professed believers in our beautiful philosophy, are like so many points of steel aimed at the Spirit-workers for humanity. It is time that this should come to an end. Spiritualists, if you value the truths of Spirit-communion, if you love your dear ones who have gone before, and who are working anxiously to redeem mankind from the bondage of superstition and error, if you have the welfare of Spiritualism at heart, cease this continual search for fraud and dishonor among our Mediums; go to them in a receptive mood, with minds freed from distrust and envy; accept what comes as your reason dictates; if it is not of a satisfactory nature, lay it aside and search again; give both the Spirit and the Medium the benefit of the doubt; and in a little time you cannot fail to receive some evidence of the truth.

It is wise for persons to refrain from visiting Mediums until they are in a receptive condition; unless they are ready and longing for the truth, their investigations will avail but little. Mediums are to a large extent—more than all others—what their surroundings make them. If their sitters come to them in a distrustful, captious mood, be sure only clouds and confusion will emanate from the Medium. If approached in a spirit of respect and confidence, beautiful manifestations can not fail to be the result.

### INSPIRATIONAL GEMS.

[For the Voice of Angels.]

#### PRAYER FOR PROGRESS.

BY CHARLES THOMPSON.

Celestial host of life and light,  
Come guide us on our way;  
Let Reason hold us to the right,  
Howe'er we fain would stray:  
All hallowed be the name of Truth,  
All glorious Heaven's light,  
Revolving round perpetual youth,  
Revealing wisdom, might.

All hail! ye Angels, from above;  
Lift we our hearts in praise!  
Ceaseless the song of life and love,  
Eternal as God's days!  
Holy examples we adore,  
Steadfastly will defend  
All knowledge from the shining shore,  
That we can comprehend.

Make us, oh, Father, wiser still,  
Help us progress each hour,  
Beholding in thy sovereign will  
Omniscience, love and power.  
Eternal cycles in their course  
Must ebb and flow for aye  
Round one eternal, ceaseless source,  
Perfecting night and day.

Let light of love direct us ever  
Safe from the snares of sin;  
In us let every new endeavor,  
Oh, Lord, bring peace within;  
Nearness to thee, crowned with thy favor,  
New strength will daily win.

ST. ALBANS, Vermont.

[For the Voice of Angels.]

#### THE PROMISE.

THE rose, it is sweet and fragrant  
To sister, so weary with strife;  
It comes as a perfumed blossom,  
Pervading her inner life.

The tree and all nature is changing—  
Then why should not sister be blest?  
God loveth the sweetest and purest,  
He giveth to every one "rest."

The dew upon rosebud so precious  
Will soon be restored to its source;  
In wisdom 'twas given, its purpose  
To add richer grace to the rose.

Trust, faith and hope, my sister,  
The "promise" shall ever be  
Enfolded, unfolded, protected  
Within this soul-blossom to thee.

[For the Voice of Angels.]

#### THREE GRIM MONSTERS.

THREE grim monsters have we here—  
Tribulation, Trial and Fear;  
Three grim giants, well aware  
Of the power they each do share;  
Demons that, without delay,  
Frighten all our friends away;—  
Friends we loved and thought so dear,  
Whom we dreamed of, would have near,  
Now grown peevish, say us "Nay"—  
Tarry elsewhere, night and day.

Oh, the picture!—view it here:  
Tribulation, Trial and Fear;  
Not a friend to crush the woe—  
Triumphs o'er us like a foe;  
Not a friend to stand us by,  
When the tumult rageth high;  
Not a friend to hear us moan;  
Not a friend to call our own;  
Not a friend, not a friend,  
Save the God to whom we bend.

Bolder still the picture grows:  
Friends once were are now our foes;  
Ears are closed that once were open;  
Slunk away the joys we hoped;  
Hearts are tempered, hard as steel,  
Not acquired through ordeal;  
But for want of Virtue's aid  
Falseness much of hardness lends.  
Closed their ears—in vain we call!  
Foemen round us when we fall.

Thinking thus, I pensive lay  
In the woods, one Summer day,  
At the foot of some huge tree,  
Father planted;—but, ah me,  
In the churchyard, o'er the way,  
Some I knew that there now lay—  
Home so true, that what they had  
Helped to clothe some threadbare lad.  
Now their charity, too, is dead,  
Mowed up in their fulsome bed.  
Could the worms that there infest  
Eat but through their way at best,  
Open doors, help Charity flee,  
Tombs would hide humanity.

L. R. M. KENN,  
1301 Olive St., Philadelphia, Penn.

#### A MISSISSIPPI HORROR REVEALED THROUGH A MEDIUM.

It appears from the West Point, Miss., *Times*, that Mr. Borum and his whole household, consisting of his wife, two children and colored nurse, were burned about four years ago, together with the building in which they resided, about a mile from Shannon, Lee county, Miss. It was believed at the time, and is yet, that Mr. Borum and his family were murdered, and the house was then burned to destroy all evidences of the crime. The whole country was scoured over at the time in search of the supposed murderers, and several arrests were made, but they were all turned loose, there being no evidence against them. Subsequently, Capt. William E. Thomas, of Baldwyn, Miss., went to Jeffersonville, Indiana, accompanied by Mr. Garner Watson. On reaching the house of the Medium—a lady—a servant met them at the door, and soon after they were seated the Medium came in. Mr. Thomas told her at once, without introducing himself or Mr. Watson, that they desired to hold communication with any friends they might have in the Spirit-land, if any were present. In a short time the Medium said that a lady desired to speak to Mr. Thomas. He told the Medium to have her proceed, whereupon the usual writing table was put in position and in a moment he received a note of greeting from Mrs. Borum, who was a cousin of his. He then asked her about the loss of her life and of her family's. She stated that on the Saturday night when the terrible affair occurred, that she and the children had gone to bed, when some one rapped at the door. That her husband opened the door and was struck in a moment by a negro who knocked him to the floor and then killed him with a knife. That almost immediately two negroes rushed in and killed her and her two children. That the house was then set on fire, after what money they had in it was obtained, and as stated.—*R. P. Journal*.

The Illinois Indians formerly offered up a small dog when a child happened to be sick upon a day when there was much thunder, supposing the latter to be a cause of the malady. Many accidents, like conflagrations, were attributed to this angry god, and some tribes did bloody penances of propitiation, often burning to death their own children. Statements that the Indians adored the thunder, however, seem to be erroneous. It was the cause of the thunder that they worshipped, and before which they burned tobacco and buffalo meat, or cut off the joints of their fingers, or threw their children into the fire when they were overcome with fear.



## VOICE OF ANGELS.

OFFICE OF PUBLICATION:

NO. 5 DWIGHT STREET, BOSTON, MASS.

Spirit, L. JUDD PARDEE, Editor-in Chief.

D. K. MINER, Business Manager.

D. C. DENSMORE, Advertisement and Publisher.

BOSTON, MASS., OCTOBER 15, 1880.

## EDITORIAL.

## ARE FORM-MATERIALIZATIONS FACTS OR NOT?

SINCE Dr. S. B. Brittan delivered his Brooklyn speech, denouncing form-materializations as *impossible*, we have received many queries from our friends all over the country regarding it, some asking, "Is he crazy, or demented, in denying one of the most convincing proofs in existence that Spirits can and do return, and hold sweet converse with their earthly friends?"—some censuring us severely for our reticence in the matter; while others express their surprise in a more moderate fashion. But yesterday we received the climax or dissatisfaction, on a postal card, of our delinquency in not "pitching into Dr. Brittan for publicly denying the well-established fact that Spirits can clothe themselves temporarily in earthly habiliments." And to show that he meant business, he peremptorily ordered us to "stop his paper;" adding, "I don't pay *my* money to an editor who will stand quietly by and be called a fool, blockhead and numbskull, and not say a word in defence of himself."

But the joke of it all is, he is behind in his dues on the paper \$3.05. If he had forwarded that amount at the time he did his irritable postal card, denouncing us in such unqualified terms, his blowing-up proclivities would have been more excusable. But as he neglected to do so, the presumption is that he will always be indebted to the *VOICE* to that amount.

But it is not so much on account of the general surprise expressed by our friends, upon the stand that Dr. Brittan has taken in the premises, or to gratify the belligerent propensities of others, and especially the last one, who wanted us to "pitch into Dr. B. and give him 'Hail Columbia'!" for denying the existence of form-materializations, or to manifest a captious spirit of opposition in the matter, but rather to show the absolute absurdity of Dr. B.'s deductions in his Brooklyn speech, that we venture gently to criticize them.

To begin with, we never had a spark of faith in the practicability of appointing one man as "Editor at Large," or Minister Plenipotentiary to the Court of Modern Spiritualism; as we thought in our ver-  
dancy that every *real* Spiritualist in all

the wide, wide world was doing that very same thing to the utmost of his ability, without fee or hope of reward, other than the consciousness that he was doing something to light up the darkened minds of humanity.

But when we learned that the money to pay Dr. Brittan for his proposed labors was coming from those who were working unselfishly, in season and out of season, in the same cause, without any pecuniary recompense, the fact created great surprise; and after Dr. B.'s Brooklyn speech, in which he denounced form-materializations as a fraud upon the credulous part of the community, our surprise was still greater.

From Dr. Brittan's own admission, the inference is that he never attended a materialization seance in his life—at least, prior to making that speech. If he had, it seems to us he never would have declared such manifestations "*impossible*."

When a man accepts a position as a teacher upon any subject, no matter what, and receives pay for his services, he is supposed to be an expert and familiar with it in all its length and breadth, more especially the most difficult and complicated parts; and when it is found that he is wanting in these essentials, he is at once dismissed, and his pay ceases. Hence, if Dr. Brittan had not posted himself as to the truth or falsity of form-materializations, before accepting the position of "Editor at Large," he laid himself open to the severest criticism. For any man to take a position as teacher upon a subject, the most important and principal features of which he acknowledges he knows absolutely nothing, would brand the man, and rightly, too, as a miserable pretender and fraud.

To talk and write intelligently upon the laws and principles underlying the Spiritual Philosophy, one must be conversant with every phase of its various manifestations. This Dr. B. was supposed to know before he assumed his present responsible position. This knowledge, however, according to his own admission, he had neglected to acquire. Consequently, instead of setting people right as to the claims of Modern Spiritualism, he is—unconsciously, it may be—leading them all astray.

He admits "there may be *subjective*, but not *objective* Spirit-forms, similar to a cloud of vapor or steam;" but denies in toto that there is any such phenomena as Spirits materializing with bones, muscles and nerves, denouncing it in unqualified terms as "*impossible*!" Whereas, on the contrary, there are thousands upon thousands

of sensible people, in all parts of the civilized world, whose senses are just as keen to determine what is going on around them as those of Dr. B., myriads of whom have witnessed such manifestations scores and scores of times. Now, the question is, "Who is the skeptic to believe?—Dr. B., who says such manifestations are simply 'impossible!' or the thousands of intelligent people, who declare they have witnessed them hundreds of times?"

From our friend's ignorance relating to them, the most charitable construction we can put upon it is, that he has been in a Rip Van Winkle sleep the past twenty years, and has just waked up, and hears people talking about these wonderful manifestations, wondering what it all means; and rubbing his eyes, asks: "Has everybody gone stark mad, to really believe in such a delusive humbug and fraud?" adding, "I never saw any such thing, and I don't believe it!"—just because they have manifested themselves more abundantly while he was in the embraces of Morpheus, dreaming time away.

Twenty-five years ago, a large part of mankind declared that the whole thing (Spiritualism) was a stupendous fraud and wicked humbug; just what Dr. Brittan now says about form-materializations. Hence the question intrudes itself, "If he (Dr. B.) has neglected to post himself in the most important and convincing part of the Spiritual phenomena, what rightful claim has he to instal himself as standard-bearer and teacher in a cause, the main feature of which he knows nothing about?" This being the case, we again ask, how is it possible for him to meet opposers of the phenomenal phase of Modern Spiritualism intelligently?

It seems to us that a man who is lacking in the above important knowledge, and accepts the office of teacher, and takes pay for the same, in a thing he declares *does not exist*, clearly receives money under false pretences.

We did not believe in materialization until we attended a seance at Mr. James A. Bliss's house, in 1876. From what we had heard whispered round, we thought the Blisses were frauds, as far as materializations were concerned. Hence we went to the seance greatly prejudiced against them, and expected to see nothing but fraud and deception. We examined the cabinet, both before and after the Circle, and found nothing in it. Some half an hour or so after the seance commenced, we saw a face at the aperture, appearing to beckon us to come nearer; but the light being obscure, we were not certain. A



few minutes thereafter, Mr. Bliss, who was sitting outside of the cabinet, said, "The Spirit wants Mr. Densmore." As we were going toward the cabinet, in accord with the request, Mrs. Bliss came out of it, dead entranced, followed by the figure we saw at the aperture, and another form. When we came to where the Spirit we saw at the aperture was standing, we saw it was a lady dressed in Quaker garb, a white kerchief pinned across her breast, and a Quaker cap on her head. She held out her hands to us; we took them, but on account of the subdued light, failed to recognize who it was. At last, the form spoke in a sort of smothered whisper, and said, "Don't thee know thy mother?" Seeing me still incredulous, she held up both hands and said, "Look at my fingers, David;" and sure enough, there were her fingers all bent up with rheumatism, just as they looked years before she passed away. The truth then flashed through our skeptical mind, that the materialized form standing before us was indeed our own blessed mother.

Now, taking into account, my being a stranger to all present, not one of whom knew whether my mother was in or out of the material form, or that my name was David, coupled with the fact that I had not thought of her the entire evening, until she told me who she was, was it not a sufficient test to convince any one, if ever so skeptical?

Then again, supposing it possible that some one had ascertained she had passed away; how was it that they knew all about her bent-up fingers, and her Quaker garb, as it was certain no one present knew whether she belonged to the Quakers or some other religious association?

Although we had no faith in materialization previous to that evening, yet attending this one seance convinced us beyond a peradventure that Spirits had the power and knowledge, under favorable conditions, to dress up, temporarily, in the habiliments of earthly, material, bones, muscles and nerves.

Now, if our learned friend had attended only one such seance, whether he got anything satisfactory or not, he would not be compelled in his old age to acknowledge his entire ignorance of the most important part of a subject that all intelligent investigators know to be truth; and if he was appointed by the Spirit-world standard-bearer of the Spiritual Philosophy, as Bro. Colby says he was, all we have to say is, it made a lamentable mistake in selecting him to that responsible position.

#### GEO. P. ROWELL & CO'S NEWSPAPER DIRECTORY.

SOME time in August we received a copy of the above, asking us to review it, and if we found any mistake or error, to send them to the proprietors, that they might be corrected. At the time the book came to hand, we were suffering with severe illness, and were unable to look it over at all. This is the only reason why we did not notice it at the time. Today we received notice of our delinquency, asking us to make good their request. In the first place, to go through the long list of newspapers published therein would occupy more time than we can spare, even if we felt competent to pass judgment; but as we know nothing about it, only what they tell us, it would be using time that might be employed to better advantage. If what the proprietors state about the volume is correct, we have no doubt of its usefulness. Further we have nothing to say. Hoping the above explanation will set the matter right, as far as we are concerned, we remain respectfully,

*Pub. Voice of Angels.*

#### NOTICE.

ON our last page will be seen the advertisement of THOMAS CRIPPS, of New Orleans, La., who has opened an office in the above city, where he will devote his entire time to healing the sick by the laying on of hands, in which he is eminently successful; and we bespeak for him a long and brilliant career. Mondays and Thursdays he devotes to the poor; Tuesdays and Fridays at nominal charges. He will send magnetized paper to invalids, post free, for 25 cents per sheet, or five for one dollar. Invalids wishing paper by mail will please give a few words of writing by their own hand, naming for what complaint it is wanted, in order to prepare it to meet the particular case.

#### THE SCHOOL-ROOM.

##### TUXIE.

"MY DEAR, DEAR FATHER, I have been waiting a long, long time for you to recover from the terrible disease that has confined you so long as an almost hopeless invalid. There are several strangers waiting an audience with you, some of them rough and uncouth looking; yet their precious souls twinkle and shine all the brighter on account of the darkness surrounding them. There are three old men and two old ladies, who seem to be in the deepest despair on account of their misdeeds committed in earth-life, of which they are fully aware—especially one poor decrepid old gentleman, who fancies he shall be cast into that mythical lake of fire and brimstone, there to remain forever and ever. We have told them there is no such place, only in the distorted imaginations of religious bigots; but no amount of reasoning can convince them to the contrary. They have heard of you, and want to see you very much.

"I told them you had been sick, but were getting better, and as soon as you were able to sit up, I would introduce them to you. Since then, some five weeks ago, they ask about you every day. So I told them this morning I would let

them know whether they could come or not. Now what shall I tell them, Father?"

She was told to escort them in, when she asked—"All at once, father?" I said, Yes; I am not afraid of their doing me any harm; and may-be I shall feel all the stronger for it.

At this she was off instantly, and was soon seen returning, followed by the whole party of mental invalids—for they were in reality as much invalids as are those suffering with earthly disease.

As they filed into the room and took their seats, Jennie Sprague and another young lady came in, escorting a child some three or four years old, which latter, looking round, asked, "Where is he? where is my father?" When both told her she must "keep quiet a little while and she would see him." What part the little creature was to take in the events of the evening, I could not tell.

Hearing some one sobbing in a suppressed tone, I cast my eyes in the direction from whence the sound proceeded, when I noticed one of the gentleman agitated as I never saw mortal or immortal before. Taking a seat beside him, with one hand on his head, the other holding one of his, I asked what was the cause of his great grief.

For a few minutes, with one hand pressed hard over the region of the heart, he seemed to grow worse; but after a while, he became more calm. The convulsive agitation of his massive body was reduced to a tremulous quiver. Again asking him the cause of his agitation, he said in a low, convulsive, stifled whisper, "I killed my darling angel Nettie," and burst into tears; adding, "But I didn't mean to, sir, for I loved her more than I can tell in words. But I did it, and that killed me; for as soon as I found out what I had done, I killed myself, thinking I could get rid of the harrowing deed. But, oh, how mistaken! for as soon as I came to consciousness on this side of life, the first one that greeted my presence was the little darling, stretching out her little hands towards me, and calling me "Papa."

Here he broke down, and so did every one in the Circle. Waiting a few moments, he became more calm, and said, "I have not seen my darling since, and don't expect to; for she is in the arms of Jesus, while I am in hell. Oh, don't tell me there's no hell!" Looking up—for previous to this he kept his eyes riveted on the floor—he saw her coming towards him, when instantly he covered both eyes with his hands, and turning around nearly with his back to her, he cried out, in convulsive sobs, his great massive body trembling from head to foot, "Don't taunt me with your innocence!" Unheeding what he said, she crawled up into his lap, with both arms around his neck, and kissed him over and over again. What followed, no words can portray, and I will not attempt it. Suffice it to say, that although I had witnessed many scenes of the kind before, yet never anything like this, and I hope I may be spared the sight again.

It now getting late, the Circle was dismissed in silence, with the promise to see the rest of the party the next evening.



[For the Voice of Angels.]

**"ONLY A DAY AT A TIME."**

[A LADY, after enduring a painful operation, inquired of her physician how long she must lie upon her bed of sickness. "Only a day at a time!" was the reply.]

ONLY a day at a time!  
To toll and hope and wait;  
Step by step our world-worn feet  
Are nearing the Beautiful Gate.

Patiently, bravely bear  
The burdens and ills of to-day;  
Tomorrow's dawn perchance will bring  
Some sunshine to brighten the way.

Only a day at a time!  
When the future looms dark before,  
And trials thicken and close around,  
And afflictions press us sore;

When we feel slander's cruel sting,  
And the cross is heavy to bear,  
And the way is wild and rugged and dark,  
And we well nigh sink in despair.

Only a day at a time!  
Oh, blessed message of cheer,  
That seems the heavy burden to lift,  
And smooths our rough way here!

A word of cheer and hope  
Will life's dark path illumine—  
Bring courage to the fainting soul,  
And sunshine through the gloom.

Only a day at a time!  
To suffer, and work and wait;  
Step by step our way-worn feet  
Are nearing the Beautiful Gate!

[For the Voice of Angels.]

**THE NEW DISPENSATION.**

NUMBER FIFTEEN.

UNDOUBTEDLY this planet is in an era of transition, not merely as applied to a section or a portion of its inhabitants, but the planet itself and all its products, including man. A transition that involves so much means a great deal. As we see, it is not the mere developement of a new strata of thought, that came as did the Christian era, but a change that will affect physical life in every direction. Perchance within the next one hundred years the geographical lines will be altered that mark boundaries between land and water. Perhaps there will disappear present types of both vegetable and animal life, and types appear to take their place.

Certainly the great changes that have and are appearing in the thought-world, so marked and distinct from past ages, indicate that one of those great cyclic changes this planet has heretofore experienced is upon us. We do not believe that this change will be confined to the earth surface and its products alone, but will also include those zones or belts that invisible to us surround and are a portion of this planet, where dwell an innumerable host of human beings in what we call the next sphere. Therefore there is to be to all intents and purposes a new heaven and a new earth—that is, a reconstruction of both.

Now by way of speculation, we believe that our sun and its family of planets has

about finished one of its grand revolutions around cyclone, its centre of motion, and this, which occurs once in about twenty-four thousand years, is accompanied by great changes in the whole system—that is, our sun and its family. At these periods a grand reconstruction becomes a necessity, because of the progress attained and acquired in this one revolution of our sun around its centre. It seems like going through one course of studies in one of our schools or colleges; then comes a commencement, or more properly termed, an ending, in which are exercises showing the fruits of that course of studies. Some pass from a lower to a higher branch; others go back and pass through again; others finish their studies and graduate. Perchance it will be so with this planet in its vegetable and animal life, and more especially with its humanity. The civilized portion will take and mark out for its future a formula entirely different from what has ever been, while those nations below in the scale of developement will ascend to follow on in the wake of what our civilized world has been, or the line of developement that has led to it during the past twenty-four thousand years.

It is now then we are laying the foundation of a new religion, a foundation and formula that will be the general idea for the next twenty-four thousand years, and out of this new religion will spring a reconstruction of society, in every department of it, which reconstruction will take form in perfect keeping with the principles and views of its new religion; which means our view and idea of God and our relation to him and our relation to one another. But in the new religion we will not use the term God in the masculine gender; but if what is stated in answers to questions in the *Banner of Light* of Oct. 2d be correct, it will be "Her" instead of "Him"; for it is there stated that woman will not only come to the front and be equal with man, but will pass it and take the lead, as man has in the past. This is inferred because all historical revelations of man and woman, (what little that history says about woman,) in the past, show that man has been the chief actor and played the prominent part. Therefore to make it about equal in the long run, man as the ruling element must now retire, together with the man God; for God to mankind has appeared to be what the ruling human element was. If woman becomes the ruling human element, then we will speak of God as "She," instead of "Him," and her attributes instead of his. We would like this first

rate, and the writer has already years ago looked upon woman as the best of the two; that is, being a man, has by a great way thought the most of woman. Therefore we send up three cheers—"Hurrah! Hurrah! Hurrah!"—for the new Mrs. God as the ruler and leader of our destinies; and we mean by this no irreverence or disrespect to either the past or incoming ruling force.

But we do seriously believe, as stated in another place by the controls of Mr. Colville, that that which comes to us as the superior or ruling force is God to us so long as it is the ruling force, and have for a long time so thought, and furthermore that all the Gods of the past were ruling and leading forces of certain grades of human developement, accepted and coming to them by a great law of relationship, and for the time being in all the essentials of that term were Gods to those people.

It is right here in this idea of these controls as Gods to different schools of human developement in the past and present, and which exist in the main today, both in the minds of intelligences that communicate to us from the spheres and in the minds of most of those who still are on the earth's crust, each referring to their God as the only true and living God, that creates a good deal of confusion in this line of thinking.

Spiritualism in its broad way of thinking and research does not reject these Gods as out of order and time, but it leads us on beyond all these to life itself, which life is the cause of, or which, in its manifestations, is all there is of phenomena in the universe—and by this term we mean all there is considered as material and spiritual—which distinction we throw entirely away, believing it all to be one in varied form manifestation, in different states of developement, produced by the law we term progress.

The term God to us is the elements of life combined, including all that is termed matter, and the material and Spirit, which terms are more to represent different departments or degrees of unfolding than essentially different elements thro' which life or God manifests.

The foundation idea of God in the new incoming religion will be as distinctive from the cycle that is passing away, in the difference of considering as detached, separate controls leading and guiding people, which was right to its degree of developement, to that broader idea which so far as it goes is now represented in scientific investigations.



Mind in these many God schools of growth is limited to a smaller range of thinking, and the destiny and origin of things is to this conception limited. This is the sectarian age of development, in which, because limited, the idea of progress is not seen. Spiritualism is that degree of attainment which discovers the law of progress as it relates to human destiny, and it is because of this discovery that it stands out distinctive from all the past and from our connecting link with the past—Christianity—and it is this discovery that makes a complete dividing line forever separated from Christianity, in which a plan of salvation was a necessity to immortality and future happiness, placing in its stead PROGRESS—(yes, Mr. A. E. N., we put in big letters, "PROGRESS")—as the gospel of glad tidings to all people. The hope of the world out of these lower conditions is in the law of progress, because it gives us an idea that our labors and our struggles count something. Before we were told manly effort amounted to nothing. Now the fact that it does is an incentive to action and effort. Instead of becoming, as some seem to think, a powerful narcotic, it is on the other hand a powerful stimulant to act.

In our next we shall further consider the God idea, because we wish to strip it of all those teachings that make humanity feel that they are now and forever must remain dependent upon some other power beside individual effort; that while higher powers may assist us, our march through the ages must be by our own individual effort, and that those who lean least on those higher powers will get along the best; or if we put it more as we think it is, those who have been developed sufficiently in this past cycle of time will throw away this feeling of leaning and uplooking, this worshipful reverence for those above and beyond, and to all that is considered God, as God has been considered, and stand forth as a God among many Gods, as man among the rest of mankind, with no other supreme power to be obedient to except the law of the relationship among the Gods, or mankind one with another.

We shall assume the position that there is nothing in the universe but mind, that it is uncreated, that what is termed matter and Spirit are simply mind in the concrete or latent mind; that all there is ascribed to mind as attributes of God are self-existing forces; that design, plan, love, wisdom and order are self-existing forces; so are method and justice. These always have been existing and acting and always

will. We also assume that a human being is simply detached portions of mind as expressed in an individual, in a certain degree of development of mind, and that a human being's immortality will consist in the fact that in him are contained in essence all the elements of the universe, and the highest form of its manifestation, and he is therefore just as immortal as the universe.

We shall discard the idea that man has a soul or a spirit, as essential elements of existence, or in any other form whatever; these being terms used in the past to convey certain ideas originating when the world was flat, and not round as it is now.

We shall assume the position that a human being commences its life as such at conception; that no soul has been generated in the past that is hovering around, seeking incarnation, or that there is such an element as spirit, which is the only existing cause of life, moving atoms by its power and will to produce life as we see it; that all this power is resident in the atom and its combinations.

[Selected by A. B. F. R.]

#### LOVE IS BEST.

THESE twinkling lives of ours are much too brief,  
And we too dull to reach the finer sense  
And last results, in measured joy or grief,  
Of so-called punishment and recompense;  
But in the far and fair eternities  
Our better selves must better know and share  
The thought of God, and pierce the mysteries  
Now veiling glories that we could not bear.

One thing is clear—that Love is first and best,  
And hate is worst, all up and down the earth;  
And love must be exalted, hate repressed,  
In every soul according to its worth.  
And then the pure celestials may draw near,  
As they drew near the martyred saints of old,  
To pluck from pain the stings of doubt and fear,  
And lure to heights of blessedness untold.

#### PEARLS FROM SPIRIT LIFE.

MESSAGE FROM CAPT. JEWETT.

ST. LOUIS, SEPT. 15, 1880.

TO ALL of my old friends on the river: My boating is over. When I passed out I left many dear friends on the shores of time, some of them ladies, whom I loved dearly; some of them I will meet over here. Many of my old river friends I see sometimes; they have come here, some of them. Oh, what a delightful time we have over here! The times are not as they used to be. Things are cramped considerably, and whittled down. I do not wish to go back, to endure the ills of life. Here everything is sublime—no sorrow, no pain. All is happiness with some; no having to play the agreeable to the ladies, whether a body is feeling well or not.

I used to have the blues at times; I see

now what caused them: my sands of life were almost run out. I was a Medium; but I knew it not. I used to hear and see strange things sometimes. I was told of the near approach of my own death by my dear mother. She came and told me to get ready to go, for my time was up. I thought it only a dream. Now I wish to tell some of my river friends, Prepare for breakers; many will pass out before another President takes his seat.

Please publish this, and oblige one who was known on earth as

CAPT. WM. C. JEWETT.

FROM L. T. W.

I PROMISED my friends should hear from me again. I am still investigating for myself, as I told you I had to do, and as all will have to do. You must not think the prayers of the church or of the old priest will help you. Oh, yes, you depend upon the prayers of the old long-coats, and you will see when it is too late where they will lead you! They want to keep all in the dark, as long as they can. I do not like to talk about them any more.

My religious friends, it would be unreasonable and unphilosophical to suppose that a man in dense ignorance and vile in moral principle can see as far Spiritually as one who has made his own life the study for virtue. I am just what I am; I am just about as good as most people, and am ready to do all I can to help others. I go for reality in goodness, and no imaginary piety. I am sick of everybody who worship just as they eat, drink and sleep. I don't fellowship with those who are driven to duty by necessity.

I am out of the body, and some loss to the world. I can tell the truth, and I will, too. Half of the Spiritualists are fools, and the other half don't know they are bright, or they would show by good, honest lives what their faith has done for them. They are ashamed of their belief, and we are ashamed of them. You may have more another time. Put my name as before.

L. T. W.

#### VERIFICATION OF SPIRIT-MESSAGE.

D. C. DENSMORE, ESQ.:—*Sir*,—In the VOICE OF ANGELS a few weeks since came a message through the mediumship of Dr. W. L. Jack, from Bradstreet to Mary. It was read and appreciated, with many thanks to the Medium and to the Angel-world.

Respectfully,

M. H. HILL.

GREAT FALLS, SEPT. 22, 1880.

GRIEF counts the seconds; happiness forgets the hours.—*De Finod*.



## SCIENCE A CENTURY AGO.

SCARCE were the gleanings in those years of dearth;  
No Cuvier yet had clothed the fossil bones  
That slumbered, waiting for their second birth;  
No Lyell read the legend of the stones;  
Science still pointed to her empty thrones.

Dreaming of orbs to eyes of earth unknown,  
Herschel looked heavenward in the starlight pale;  
Lost in those awful depths he trod alone,  
Laplace stood mute before the lifted veil;  
While home-bred Humboldt trimmed his toy-ship's sail.  
[Oliver Wendell Holmes.]

## BRIEF ITEMS.

Our subscribers and friends will please take notice that the *VOICE OF ANGELS* has returned to its old quarters, No. 5 Dwight street, Boston, and will please address all correspondence there for the future.

A continuation of the criticism of Prof. Hare's communication by H. S. H., Moxmence, Ill., is unavoidably crowded out of this number, together with other interesting matter. It will appear in our next.

The First Society of Spiritualists of Philadelphia is about to meet with a serious loss. Its President, Mr. Champion, who has done much to bring about its present prosperity, being about to go to a milder and more tropical climate, on account of the continued ill health of Mrs. Champion. His loss will be greatly felt by the Society.

The revision of the Bible, which has been in progress for the last ten years by some of the most learned scholars of the world, is nearly completed, and the New Testament will soon be issued. Macmillan & Co., the eminent publishers, have borne the whole expense, amounting to more than one hundred thousand dollars, and have copyrighted the work in Great Britain, and are desirous of doing the same in this country, which would seem to be no more than right.

The *Light for All*, (San Francisco,) of Sept. 15, contains an interesting editorial on the subject of the undue legislative protection of regular physicians against so-called irregular practitioners, giving numerous instances of costly mistakes made by the former, and arguing particularly against the theory that vaccination is either desirable or judicious as a protection against small-pox.

At the last quarterly meeting of the Spiritualists of Wisconsin at Omro, resolutions of sympathy to the family of E. V. Wilson were passed, and a determination expressed to give material aid to pay off the heavy mortgage on "Farmer Mary's" home. Mr. Wilson spent much time and did some of his best work at Omro.

The Free Spiritual Meetings at Berkeley Hall, conducted by W. J. Colville, continue to be largely attended, and the inspirational discourses are fully appreciated by those present. Sunday, Oct. 3d, Mr. Colville delivered a lecture on "The Millennium; What is it, and when may we expect it?" Prof. Kiddle was announced to speak at 3 P. M.

The Second Society of Spiritualists of New York City, which has been ministered to by Dr. Peebles for some time past, is having a season of great prosperity, the hall on several evenings being packed, so that many were unable to find seats. The meetings have been attended by the most eminent Spiritualists of New York City, who find in the utterances of Dr. Peebles much that is interesting to the thoughtful, the intelligent and the cultured. Dr. P. speaks in Stafford, Conn., during the month of October.

The Brooklyn Spiritual Society is fortunate in securing the services of Mrs. F. O. Hyzer, who continues to delight large audiences by her brilliant inspirational thoughts.

Including the two Lyceums, there are no less than six halls occupied by the Spiritualists of Bos-

ton, besides others in the suburbs and neighboring towns. Our cherished belief is meeting with many accessions in this region.

The Wilson Memorial Association wishes to obtain one thousand names, with a subscription of one dollar each, for which they will furnish a handsome portrait of Bro. E. V. Wilson. S. B. Nichols, Secretary. Send along your names, and help a good work.

Mrs. Colby and Mrs. Smith are engaged by the Spiritualists of Rochester, N. Y., for the month of October.

J. W. Fletcher gave two addresses in Lowell, on a recent Sunday, to large audiences, which were well spoken of by the papers of that city.

Dr. Henry Slade was at Saginaw, Michigan, in the early part of October, where he gave his usual successful demonstrations. The editor of the *Farwell Register* of that State had a lengthy interview with the Doctor, and although strongly prejudiced against "spooks, ghosts, spirits, witches," etc., became convinced that Dr. S. was no impostor, and that what occurred was done by an intelligent power, outside of his own. He says: "In one case the pencil was placed on the slate in open sight, when we saw the pencil move to write by some invisible power. In another instance we saw the pencil flush a sentence by crossing a t, at the end of the word 'not,' and then fall to the surface of the slate."

A suggestion which was made some time ago in the columns of the *VOICE*, that a "Home" for old, worn-out and disabled Mediums be established, where they could peacefully end their remaining days on earth, we are glad to see has been revived by J. A. Bliss and others, and the *Banner* and other of our journals endorse the suggestion. We hope the idea will speedily take tangible shape, and there is no reason why it cannot be carried into successful execution before many months.

We are pleased to learn that our valued friend and contributor, Judge A. G. W. Carter, of Cincinnati, will soon publish a new book, called "The Old Court-House; Reminiscences of the Courts and Bar of Cincinnati." The Judge is peculiarly fitted for the work, by his long residence and natural gifts, and we bespeak a large sale for the book.

THE Garden of Eden of the Indians of Dakota seems to have been situated in the Black Hills, where the earliest scene recorded in their annals transpired. A medicine lodge crowned the summit of one of the hills. A buffalo cow was there, who in some way proved a benefactress of the race. Owing, probably, to superstitious ideas connected with them, the Black Hills have ever been fondly cherished by the Dakotas.

A petition was recently presented to Parliament from the British Medical Association, signed by seven thousand medical men, against vaccination.

Rev. Joseph Cook has gone back on, not Spiritualism, but himself. His argument has as many distinct opinions as Joseph's coat of old had colors. Well, we guess at the present time Spiritualism is "Not for Joseph, not if he knows it."

[*Light for All.*]

"Life," says a distinguished Strasburg physiologist, "is all that cannot be explained by chemistry or physics."

Dean Stanley, it is said, has had some of the best test Mediums in England at his house for a week or ten days at a time.

To the testimony of the eminent German prestidigitator, Mr. Ballachin, can now be added that of Prof. Jacobs, of Paris, who has become a Spiritualist.

Anna C. Brackett, of New York, has been elected a member of the Executive Committee of the National Council of Education.

Mrs. Garfield is described to be a gentle little woman, with very quiet, self-contained manners, and with a high sense of rectitude. Her beautiful dark eyes look out upon life gravely and sincerely.

Hanover College, the oldest in the State of Indiana, and one of the last of the fifteen which it contains, to admit the new method, has finally decided on co education.

Rev. Anna Oliver, the bright young preacher of Brooklyn, has been successful in her public ministrations, despite all difficulties. She has recently been victorious in a suit brought against her by the former chorister, and comments spicily on the fact that counsel, judge and jury were all men.

Cephas B. Lynn spoke in Clyde, Ohio, on the 22nd and 23rd ult. He lectures during October for the Second Society of New York City.

Maj. Thomas Gales Forster has received an invitation to visit and lecture upon Spiritualism in San Francisco, Cal. He starts about the first of October.

Dr. J. M. Peebles, who lectured to large audiences for the Second Society of Spiritualists in New York, during September, speaks in Stafford, Conn., the five Sundays of October, and week day evenings in the vicinity, upon travels, ethnology, physiology and hygiene.

The annual meeting of the Spiritualists at Georgetown, New York, was held on the 18th and 19th. Mrs. Gardner, of Rochester, was the principal speaker, and gave good satisfaction both as a speaker and test Medium.

Hereafter the Children's Progressive Lyceum, of Cleveland, Ohio, will meet in Welsgerber's Hall, corner of Prospect and Brownell streets, commencing Sunday, Oct. 3d, 1880, at 10.30 A. M. The services of the First Society will also be held in this hall, whenever it is decided to commence them.

[For the Voice of Angels.]

## TESTS OR NO TESTS.

NO. 1506 NORTH 7TH ST., PHILA., Pa.

IN my last communication I expressed the opinion that "the most apparently insignificant tests are in many cases the strongest," and I am sure this is the experience of the great majority of Spiritualists. "Trifles light as air are often proofs as strong as holy writ." Men are very apt to "despise the day of small things," and too often disregard the "still, small voice." The "day of small things" and the "still, small voice," apparent trifles as they are to many, or of no account at all, are nevertheless of importance in the philosophy of Spiritualism, even so, as the smallest atom of matter may be or is utilized in the chemical operations of nature.

How unfortunate it is that those out of our blessed experience are such skeptics, from natural organization, or bigots, from moral and religious education; so much so, that they hesitate or demur at the most demonstrative physical phenomena. The idea of fraud has taken hold of so many minds, and, regretfully be it said, influences very many Spiritualists, and so deep is the suspicion that daily and hourly a large amount of good, or that intended for good, is thrown away, utterly lost.

In this connection, is it too harsh to quote the line, "All is infected that the in-



fects spy"? The man and woman who eat, drink and sleep in the atmosphere or element of fraud, carry with them to the Medium, or into the Circle, the attractive influences of an unwholesome and unhealthy magnetism.

We have reason to know that "like begets like," and therefore, let us learn to have our house cleanly swept, and our surroundings pure, when we may be assured that neither mortals nor immortals will ever attempt to deceive or defraud us. Thus influenced, the writer has accepted scores upon scores of messages and communications, and found in their reception repeated confirmation of the great truths of the Spiritual dispensation.

Our heading says, "Tests or no Tests," and what do we mean by it? We mean that "straws show which way the wind blows," and that so self-evident to our intuitions or Spiritual convictions have been these "still, small voices," that we have never submitted them to our reason for adjudication and judgment, but have swallowed them whole; and very funny indeed, a Spirit-control has, rather twittingly, or as a rebuke, told us that we were very credulous, and "took in everything that came along."

Well, Mr. Editor, if this rebuke is deserved I cannot see it; and if you, or the readers of the "ANGEL-VOICE," detect extraordinary credulity in me, please let me know it. What think you of the following? I am at the house of a gentleman, whom I have known for many years; in the early part of our acquaintance, we were members of a society or association; we are this evening, with three or four other persons, sitting around a table, and we are in communication with a number of Spirits by tipping and swaying of the table. A name is announced, and it is recognized by us as that of the secretary of the association, of whom we had not the most distant thought at the time, when the following conversation took place: "Do you know us two?" "Yes." "Were you secretary," etc.? "Yes." "Are you happy?" "No." "Why? Did you do anything wrong?" "Yes." "In the association?" "Yes." We were cognizant of some delinquency or malfaisance on the part of this individual, therefore, as a test, this appearance and conversation, short as it was, could not be ignored by either of us.

On another occasion, at a table-sitting in the same house, I was informed of the fact of having three teeth extracted that day. This was by a little Spirit. Then again, at a Circle, a little Spirit put in an

appearance, stating that she had been killed by the explosion of a boiler at a certain saw-mill in this city—but was happy after her sufferings. She gave her name in full. This statement I found correct, and it added another to the tests of truth.

J. W.

(For the Voice of Angels.)

## DOUBTING.

BY VIENNAH L.

Is THE bauble worth the trouble?  
Does its shine thy mind allure?  
Is its counterpart a bubble—  
Gold, or gilt—of which art sure?

Bubbles—Are they all in action?  
Of their truth dost ever doubt?  
Ne'er imperfect, ne'er deceive thee—  
Double deal—in or out?

Knowest aught that is enduring  
As the azure-tinted sky?  
Knowest aught but daily ebb and flow  
As the golden moments fly?

Nature's laws are fixed, unchanging;  
Perfect souls are sought, not found;  
In the cycle of Time's measure  
Truth eternal—list the sound!

(For the Voice of Angels.)

## MEDICAL JURISPRUDENCE OR SENSOPATHY.

OLD Dr. Benjamin Rush returns to life and says through Mrs. Mary L. Jewett:

"If there is any one regret that a physician may have more than any other, it is the regret that he knew so little of disease and so much less as regards the treatment of disease. There have been all grades of theories springing up in the minds of thinkers, and professional men, as regards the cause and seat of disease in the human system.

"As my knowledge becomes more mature in Spirit-life, through investigations and communings with the oldest physicians in that life, I become more and more aware of the fact that the principal diseases spring from an abnormal condition of fluids of the body. The kidneys, for instance, become diseased, weakened, debilitated, and are not able to excrete from the blood certain poisons generated by digestion, and impurities taken into the system. The kidneys failing in their functions, the absorbent vessels take up their impurities and carry them back into the 'river of life' that flows through the human body. The heart is the throne. The fluids become stagnant, and malaria is generated, producing diseases. The fluids of the nerves, largely composed of fluids, or in other words, the blood and nerves, compose the magnet of health—the (the nerves one pole, the blood the other pole of the magnet.)

"Let these stagnant waters manifest themselves in any part of the economy,

and the nerves telegraph to the brain immediately.

"The theory of disease being located in the fluids is nearly as old as disease. The great effort on the part of physicians in Spirit-life at the present time is to bring the human family on a plane of investigation, deep in breadth and determined will force, where they may think, act and judge for themselves what the conditions of their systems are, and what causes disease.

"Men and women are intuitively casting aside the nostrums and popular drugs of the dead past, and are receiving through the inspirations of Angels and Mediums a Sense-o-pathy system of treatment. They seek to know their individual standard of health, their citadel of vital force, and any encroachments upon the sacred precincts of health are warded off by reason and inspiration.

"The sunlight is full of life-giving powers. The earth teems with electrical and magnetical currents for the 'healing of the nations,' and the little flower at your feet, with its face looking upward to gather sunbeams, becomes, within the magnet of its own germinal centres, a positive healing principle, that if administered carefully, may drive from the human economy old enemies that have invaded the system, or that seek to approach the world that loves the sunlight better than they did thirty years ago. They love the pure waters that fall in refreshing showers. They love the fresh breezes of heaven. The world today loves right more than wrong, truth more than error; as the battle wages, and the hosts that are marshalled and the impending crisis in all grades of life point to a new era, an era that shall dispel ignorance, develope knowledge and wisdom.

"In no sphere of life has the condition of the people been more imposed upon than in the practice of medicine. Wit, tact, shrewdness and selfishness are boasted attributes of nine physicians out of ten. With grave faces they approach invalids, and with their nostrums and drugs feed, and develope disease, that if left alone to nature, or to simple remedies, would at once be driven from the system. Nineteen out of twenty die from drugs instead of disease. Nine hundred and ninety-nine individuals recover through Nature's forces, rather than through the curative principle in the medicines administered.

"This is perhaps a sad summing-up of a practical life in the sphere of medicine. But the watch-words of the hour are Pro-



This is a splendid opportunity for News Agents in all parts of the country to realize a handsome profit, without investing their cash capital.