

N. D. C. TRACT, No. 1.

THE
HISTORY
OF THE
DISCOVERY
OF

Transcendental Mediumship.

BY
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DEVELOPING MEDIUM
NATIONAL DEVELOPING CIRCLE,
U. S. OF N. A.

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TRANSFACIAL MEDIUMSHIP.

THE FLOWER OF ALL SPIRITUAL PHENOMENA.

IT IS THE INTERPRETER OF ALL OTHER PHASES OF MEDIUMSHIP. ALL CAN DEVELOP IT.

The discovery of a new phase of mediumship should always be hailed with joy by the modern Spiritualist, especially if that phase of mediumship is able in itself to throw positive light upon the immortality of man, and will settle the question in the mind of the individual beyond discussion. The discovery is all the more important if it will throw light upon other phases of mediumship which have been condemned as fraudulent by the careless but honest skeptics.

The honor of discovering and naming this new phase of mediumship, belongs to the National Developing Circle, as the discoverer claims that until he became a member of the circle, he knew nothing of Transfacial Manifestations. He believes that the guides of

the N. D. C. Movement simply used his organism to announce *their* discovery, and not his. Still, as he is the individual they recognize as their medium upon earth, he, in justice to them, is willing to be recognized as the earthly discoverer of Transfacial manifestations of spirit return, and while he believes these guides simply impressed him to name the new phase Trans—facial, he is also willing that mortals, *if they so desire*, shall give him the credit of coining a new word in the English language to name the "FLOWER OF ALL SPIRITUAL PHENOMENA."

The discovery was on this wise: On the morning of Nov. 8, 1886, we were asleep in our office. The first thing we knew we were *wide awake*, as if some person had violently aroused us. Our hands were violently shaken and were soon *not our own*. Grasping a small mirror that lay upon a table near by, our hands thoroughly magnetized it. We had not the slightest idea what all this meant, but accidentally we happened to glance into the mirror, and observed the reflection, which should have been our own, was that of a loved brother, who passed away over twenty-one years ago.

It is true that we became very much agi-

tated and excited over such a remarkable manifestation, and it was soon dispelled, but we saw enough to convince us beyond a question, *that the result could not be laid to* "IMAGINATION" UPON OUR PART.

While this manifestation was taking place, the clock upon the church a few doors from the office, tolled out the hour as 5 A. M., Nov. 8, N. D. C. YEAR 3, (1886), as if the whole thing was planned that the exact moment should be recorded for the discovery of "THE INTERPRETER OF ALL OTHER PHASES OF MEDIUMSHIP."

We shall not attempt in our crowded space to give our opinions in full upon the importance of Transfacial Mediumship to Modern Spiritualism, but will leave that until we can find more time and space than we can devote to the subject at present.

We shall, however, present a few

PRE-TRANSFACIAL MANIFESTATIONS,

which have been recorded (yet misunderstood by all in the past), as a means of throwing light upon the manifestations we propose to systematically develop among the members of the *National Developing Circle*. Notable among them we call the reader's attention

to Exodus xxxiv. 29 to 35th verses, especially the 29th, where it is claimed that Moses knew nothing of the manifestation from his face which was visible to all the children of Israel.

The next was the grand Materialization and Transfacial seance, recorded (Mark ix., 1 to 11), in which four persons took part, Jesus, Peter, James and John. It is possible that the three latter persons were Transfacial Mediums as well as Jesus himself. Now to our own experience. The first manifestation of this kind we ever witnessed was with Mrs. Colby, the speaker, said to be controlled by Thomas Paine. While that lady was controlled we observed that all her features were transformed into those of the spirit of Thomas Paine. Many others have noticed the same phenomenon. Other experiences in this remarkable phase of mediumship we have recorded in *Spirit Voices* and the *AXE*, and for the benefit of many of our new subscribers and the members of the National Developing Circle, who have joined since the publication of these facts, we have decided to republish them in this article as our best means of interpreting Transfacial Mediumship.

It will be observed by the reader that we used the name "Transformation and Transfiguration" in designating Transfacial mediumship, even at that date of publication, (March 20th, N. D. C. Year 2, 1886) but it was not fully understood by us, as a distinct phase of mediumship, under a new and comprehensive name, which could be systematically developed until Monday, Nov. 8, N. D. C. Year 3, (1886). The articles are as follows :

From the N. D. C. Axe and True Keystone, Mar. 20, 1886.

A NEW AND WONDERFUL PHASE OF MEDIUMSHIP.

TRANSFORMATION AND TRANSMUTATION.

For the last year or more we have discovered a new and marvellous manifestation of spirit power to transform in broad daylight, the features and even the voice of various persons into the exact counterpart of some of our well known personal spirit friends.

The persons thus transformed have been entirely ignorant of the manifestation taking place with them and nearly all of them have been persons who knew nothing of Spiritualism or its wonderful phenomena.

To more perfectly explain ourselves, we will copy from Spirit Voices for 1885, pages 136 and 137, the following: (The italics are ours.)

PACES THAT SEEM TO CHANGE.

"H. E.," a Newark lady, writes to the *Sun* as follows:

"Many people are deceived by optical illusions. On a recent morning I looked into my brother's room, and saw him standing at his dressing-case. Then I remembered that I had heard him go down stairs, and I said to myself, 'This is an optical illusion.' Knowing that it was such, I looked at the figure until it slowly faded away. Let me add that I am in good bodily health, cheerful, and, I believe, sound in mind. A friend, who died lately, said in her last hours, when apparently she was rational, that she saw her dead parents and brother in her room. She exclaimed, addressing the friends who stood at her bedside, 'There they are, right there. Can't you see them?' I repeat that, as far as any one could judge, she was thoroughly conscious. But we will pass over her case, for it is not exceptional, and while we cannot say she was delirious, neither can we affirm positively that she had her senses.

"But here, I think, is an unusual form of optical illusion, if it was an illusion at all. A few days ago a well-known business man of New York passed away. His widow is a clear-minded and educated lady, without any morbid or superstitious taint in her nature, or any belief in Spiritualism. While bending over her husband shortly before his death, she observed that the expression of his face was changing, and the next moment, saw there, instead, the face of her dead brother. The two men were entirely unlike in appearance, one being light, and having a blonde beard, and the other very dark. Shortly afterward, the lady saw on her husband's face the expression of another deceased friend, and a little later that of a third. Her morbid and overwrought fancy deceived her, some one says. Could two persons be deceived at the same time, and in the same way? I ask this because three years ago this lady and her sister watched beside the dying child

of the latter. The little girl's face suddenly changed. One of the ladies saw that the other observed this, and said:

"Emily, who was it?"

"Adelaide," was the answer.

"Yes, Adelaide."

"The two ladies have told me that they saw unmistakably the face of their dead cousin, a woman, shining out through the face of the dying child. I offer no explanation of these phenomena, and present them only because to me they seem very interesting."

—New York Sun.

I wish to call the attention of the reader to the above article, for last fall I had a similar experience. The features, eyes, voice, and expression of my loved spirit brother were plainly manifested in an utter stranger—a gentleman in Brockton, Mass., named Sullivan. So perfect was the manifestation, that I was moved to tears, and begged of the spirit to be allowed to go with him to his spirit home. He said to me, "No, be patient, stay where you are a little longer." The manifestation of this "transfiguration" in broad daylight was absolute, and beyond the shadow of a doubt, convincing me of the truth of the re-embodiment and transfiguration theory. Watch for these manifestations, friends, for they will soon become general; at least, so I have been informed by my spirit guides.

JAMES A. BLISS.

The latest manifestation we have to record in this new phase of mediumship is as follows:

While engaged in folding No. 11 AXE, two ladies called upon us and one of them requested us to give her a sitting. We replied that it would be impossible unless she came in at the noon hour. She replied she would be glad to come in

at that time, as she had come quite a distance for the sake of a sitting for development. At the time appointed, the ladies returned, and at our request she allowed one of our lady clerks (who by the way is, or rather was not, a spiritualist) to sit at the table with us.

After the sitting was over, and while we were conversing upon the advice of the "German Doctor," I happened to glance up into the face of the lady, and saw one of the most astounding manifestations I ever witnessed. I called the lady clerk's attention to it, and said to her, "Tell me who that is sitting there in that chair." Bursting into tears, she exclaimed, "Why, that is Mrs. Vance. Oh, how perfect." This was really the person I had seen in the face of the lady.

I then told the clerk to go towards the medium, and I then said to the lady, "Do just as you feel impressed." Immediately she clasped her in her arms, and spoke words that were perfectly recognized in the very tone and voice of our late sister Vance. The evidence was so complete and overwhelming that the lady clerk was completely convinced of the truth of spirit return.

If we had the space to spare, we could relate many more wonderful and convincing tests of this absolute phase of mediumship."

Now, dear members of the N. D. C., the spirit guides of our Movement have placed in our hands a means of developing this grand phase of mediumship, and we urge you to undertake the work at once, and we call your attention to our new ad. on the last page

of this pamphlet, entitled, "The Magic Transfacial Developing Mirror." When you purchase your mirror and have successful experiences to relate, we shall be happy to give them to the public through the columns of the AXE. Truly we are on the verge of marvellous discoveries in spiritual phenomena.

SPIRIT TESTIMONY UPON THE DISCOVERY.

BOSTON BRANCH, N. D. C.

Boston N. D. C. met at 474 A. Broadway, Sunday afternoon, Nov. 14th.

The circle was opened promptly at three o'clock, and after a short silence, the "Little German Doctor" controlled his medium, Dr. Bliss, and shook hands with each member in the Circle. Remarking on the smallness of our numbers he said, "You may think it strange that so few are gathered here, but it is not our purpose or intention to make this a large circle. Here in this room, is one central point from which we send out over our wires, and on which the developing influence is carried to each N. D. Circle all over the land, and we only draw and hold here those whose influence we can utilize in our work; others are brought in here from time to time, but when they are prepared they are sent out into other fields to do their work, to give light to those who sit in darkness."

The lecture this afternoon was on the new phase of mediumship which the spirit guides of the N. D. C. have given to the world

through their medium, Dr Bliss, and to which they have given the name "*Transfacial*," meaning the changing of the face into the features of those of spirit friends or relatives. Taking a small mirror from the table, he said, "What is this, is it not a mirror? a common, cheap little mirror? yet it has a history, and although seemingly so valueless, in one hundred years from now, all the wealth of the world could not purchase it, for in it was the first manifestation of the new phase of mediumship seen. I told you last Sunday, that you were on the eve of marvelous discoveries, which would come to you through the N. D. C., but you did not think one was coming so soon. After you left the Circle last Sunday, a congress of the Spirit Guides of the N. D. C. was held here, and drawing magnetism from the chairs in which you sat, held an all night session, devising the way and means to bring this discovery to light. The time to-day is too short to go into the details of that meeting, but I will say this, that Prof. Farraday was present, and was one of the most earnest and persistent in presenting his views. In the early morning, we found our medium in the entranced condition, suitable for our purpose. We awoke

him quickly, and compelled him to do our bidding; he lit his lamp, and taking *this* little mirror, he magnetized it by rubbing its surface with his hands; then gazing into it he beheld not his own face, but the features of a beloved brother, who had been in spirit life many years. As he was still looking at the marvellous transfacial phenomenon, the town clock struck five. It was so planned by us, that the exact time should be made known to him, when this manifestation occurred." He also said that other and more startling discoveries would be brought to earth through the N. D. C. He asked us what we would think if he should tell us that his voice could be heard in California when he was speaking to us in Boston; he said that was among the possibilities of the future, and the time would come when his lecture would be taken down in short hand in California, as he was delivering it in Boston.

Taking the little mirror again in his hand, he said, "I am going to present this mirror to one of the circle, who I know will hold it as a sacred trust, and when she is called by the death angel to leave her work here, she will be told by impression, who is to receive

it from her, and thus it shall always remain in the N. D. C. Its history will be inscribed on the back, with the hour and date of the first manifestation of the new phenomena."

The "Little German Doctor" then presented the mirror to Mrs. Churchill in a few beautifully chosen and impressive words, who received it with heartfelt gratitude and pleasure in that she had been judged worthy to be the custodian of such a precious charge

At the conclusion of the Doctor's remarks, Billy controlled one of his mediums, Mrs. M. C., and made us a short call. After a little music, Patrick McCarthy controlled his medium, Dr. Bliss, and stayed some little time with us. Patrick is always a welcome visitor, he brings a bright and cheerful influence, which is so beneficial and always has some gems of wisdom mingled with his quaint and witty sayings.

MRS. I. D. CHURCHILL, *Historian.*

PRE-TRANSFACIAL MANIFESTATIONS.

EAST LIVERPOOL, Ohio, Nov. 22, 1886.

DR. JAMES A. BLISS:

Dear Sir,—Enclosed find \$1.00 for the debt. I have but little of this world's wealth, but I am happy to be able to add my mite to so good a cause. Will send a little from time to time until it is paid. The *Axe* still comes to me, strongly magnetized. A few evenings ago it was brought to me about nine o'clock in the evening. I removed the wrapper and laid the *Axe* on my pillow and laid my face against it, and in a few minutes I could see a long distance, over hills and valleys, but all was covered with a dense fog which gradually rose and cleared away until I could see clearly a landscape so grand and lovely that I cannot think it was of this world. [How grandly is clairvoyant vision described in the above words.—ED. AXE.] I saw in the last AXE that you have a new phase of spirit power. It is a grand thing and I hope to hear of your success. I am very much interested in it, for six years ago, when we began our circles, we had a young lady friend visiting here from New Albany,

Ind., who had the same phase, *she could sit in front of a mirror, and in a few minutes an Indian's face would be seen, while the mediums would disappear.* She was a splendid medium, but her mother was so opposed to her being a medium that she gave it up when she went home. Our spirit friends tell us she will be brought into the work yet. I think Blackfoot can tell you something about her, for he or some of his band were here at the time. I will send in my subscription for next year's AXE, in a week or two. You can count on my taking it as long as it is published, or for life.

Yours truly, M. E. CALHOUN.

CONVERSATION UPON TRANSFACIAL MEDIUMSHIP.

[Dr. Bliss, seated at his desk writing an editorial upon the development of a trance medium, is interrupted by a knock on the door. An attendant opens the door and admits a member of the N. D. C.]

Dr. Bliss.—Good morning, glad to see you. Walk right into my private office—
(Both enter.) Take a seat and make yourself comfortable.

N. D. C. Member.—I am sorry to bother you, Doctor, for I know you must have a great deal to do to keep up with the work of the N. D. C., with so little help as I see engaged in the next room.

Dr. Bliss.—Yes, that's true, I am a busy man, and live a busy life, in a busy world. It is not one of my failings to be lazy and I was very fortunate not to have been "born tired." My mother, now an aged lady, is as busy in her daily labor as ever and I have inherited her disposition. Well, talk quick, what can I do for you?

N. D. C. Member.—Well, you sent enclosed in my paper, an announcement that you had discovered a new phase of mediumship, and as I am interested in anything new in the N. D. C. Movement, I thought I would call and make a few enquires about it?

Dr. Bliss.—Ah! that is good, and right here a brilliant thought strikes me. Why not let the readers of the AXE have the benefit of our conversation by giving it in the form of questions and answers?

N. D. C. Member.—I am willing providing you will not mention my name, as it might make family trouble.

Dr. Bliss.—Family trouble, did you say? You look like a man and I should think you would demand your rights to investigate anything you see fit, as long as you act in an honorable manner towards your family—There—there don't get angry. I respect your cowardice enough to do as you wish, and that is, conceal your name. Now, I have pencil and paper, just "fire away" your questions.

N. D. C. Member.—Well, first of all, I do not care to question you upon what you have already published. I believe you to be honest in your work and take all you have published for granted, and as it is in print all your readers can get it any time. What I want to know is, if you claim that there were no Transfacial Manifestations until you discovered them in your own case?

Dr. Bliss.—Good gracious, what a question? You might just as well ask me if there was ever a rap heard, or an apparition seen, or a speaker inspired, before the advent of Modern Spiritualism, March 31st, 1848. The great event with the Fox girls at that

time was, that they discovered that the raps were physical manifestations of human departed spirits, and from that hour, Modern Spiritualism dates its birth. No Spiritualist can be found who is foolish enough to claim that there were no manifestations from spirits prior to March 31st, 1848. History is full of it. Neither should I, nor do I claim that Transfacial Manifestations have not always taken place in all ages of the world. Why, in my editorial announcing my discovery I distinctly mention the Pre-Transfacial Manifestations to back up my discovery.

N. D. C. Member.—That is all satisfactory to me certainly—but now about the word itself, i. e., "*Transfacial*," where did you find that word to name it with?

Dr. Bliss.—The word was impressed upon my brain at the moment of the discovery and I went to my only authority (Zell's Encyclopaedia) and hunted for it. The word was not there, so I proceeded to dissect it, and you know the result.

N. D. C. Member.—Do you claim that the word "*Transfacial*" is a new one in the English language and that you are the author of it?

Dr. Bliss.—As far as I know I am the author of the word. Since publishing it I have examined several dictionaries but have failed to find the word "*Transfacial*." You have more time than I have, so sometime go into

the libraries and see if you can find it in any of the works on the shelves.

N. D. C. Member.—Now about the "Mirrors." Can any one use them?

Dr. Bliss.—Yes, all except the unfortunate blind person. The mirror is useless to him unless he takes on faith what others see fit to tell him.

N. D. C. Member.—You magnetize these mirrors?

Dr. Bliss.—Oh, certainly, I magnetize them carefully and put them in the boxes myself so that no other person handles them before they reach the purchaser.

N. D. C. Member.—What difference does that make?

Dr. Bliss.—Considerable, I assure you. None but the purchaser should use the mirror, or allow another to look into it except themselves. You have heard of the general reputation of poor Planchette, hav'nt you? Its reputation as a liar is almost universal, and I claim that it is on account of the mixed magnetism from being used by scores of people. No, no, every person should own their own planchette and mirror as much as they own their own toothpick or napkin at a dining table. I propose myself to purchase one of these mirrors and then I won't allow my dearest friend to look into it. If I want my dearest friend to have a "*Mirror*" I will buy one for her and make her a present of it, but she cannot have the use of mine—No sir ee.

N. D. C. Member.—How long will a mirror remain magnetized?

Dr. Bliss.—Cannot say certain, but I am satisfied that it will remain until it fully develops the person to see the Transfacial Manifestations.

N. D. C. Member.—You ought to make a fortune out of this discovery, and expect to, I suppose?

Dr. Bliss.—It is not my property, sir. I have presented it to the N. D. C., and every penny received and expended is strictly accounted for to the members in the AXE in my weekly report.

N. D. C. Member.—Dr. Bliss, how do you mean that the N. D. C. is not yourself?

Dr. Bliss.—I have no time just now to talk this matter over, but sometime I will do so with you and give it to the readers of the AXE, as I propose to do with this one.

N.D.C. Member.—Beg pardon, Dr. Bliss, I became so interested I forgot just how busy you was when I disturbed you. I shall send for one of the mirrors at once. How do you send them, by mail or express?

Dr. Bliss.—You can send your order by mail. We receive it and enter your name, numbered upon our books; the same number you will find on the cover of the box. We carefully pack the mirror with a history of the discovery and directions for use, in a strong wooden box and register it to your

address at our expense. So you see there is no failure to get your mirror, nor loss.

N. D. C. Member.—Shall attend to the matter at once. Good morning.

Dr. Bliss.—Good mornning. Call again. and see if we cannot interest our AXE readers.

N. D. C. Member.—Thank you.

ACTUAL EXPERIENCE.

THE ENGINEER'S MIRROR.

The engineer of the N. D. C. train received, from the conductor, in the early days of December, the eighth of the Transfacial Developing Mirrors, made and magnetised by the spirits of the N. D. C., through their developing medium on earth. He desires here to record, in the same manner as that in which he described his first steps in the darkness, struggling towards the light, what happened to him in his efforts to develop the Transfacial phase of mediumship.

The mirror arrived by mail, and he received it in the evening, with the directions appended, to "set the mirror on the table, in a dimly-lighted room, and gaze earnestly at the reflection" thereon.

That evening at a late hour, when the rest of the household were buried in slumber, he took the mirror to the room which had witnessed, a few months before, his first experiments, and followed the directions faithfully.

He selected the same table which he had then used, and which had been deserted for some time since. Being merely an ornamental article, never used for other purposes, and being covered with soft material which holds magnetism a long time, he judged it to be the most appropriate for the purpose.

The room was at first lighted by a lamp, turned down to a low point, but as the sitting progressed, even this was put out; the red light of the fire being sufficient to render objects distinct.

He set chair and table in the same place in which he had set them when he first tried to communicate with the unseen world on the *30th of last August, and as then, awaited developments.

The mirror is nothing but a small oblong of plate-glass, with a bevelled edge, the whole about six by four inches. The corners of the glass are rounded, inserted in a wooden back, the whole covered with plush. While a metal support, at the back, hinged to stand at any angle, enables it to be set on the table without being touched by the hands, if necessary. On the whole, apart from its magnetic qualities, it is merely a small, cheap, but handsome toilet mirror, such as is common on ladies' tables.

To describe what follows, it is necessary to say that the face of the engineer is square, wrinkled, adorned with a long and thin moustache, plentifully sprinkled with grey, but otherwise clean shaven. The eyes are light blue, weak from overwork, and one of them from an early injury, is almost useless, though the sight is not absent therefrom.

Such was the face which confronted the

* See "Seeking the Light" and "Light at Last," AXE Nos. 27 to 30, and 31 and 32.

gazer into the Magic Mirror, that evening, when he took his place at the table.

The first thing to do, according to the directions was to "gaze intently" at the reflection. This sounds easy enough; and so some people think, till they try it. An *intent* gaze is a *steady, unwinking regard*, directed at a *single object*. When the readers of the AXE come to try the experiment for themselves—as we hope will be the case with every reader of this article, sooner or later,—they will find that such a gaze is an effort that requires constant care and resolution, to *prevent the eye from wandering*. At ordinary times, the eye is never at rest; but perpetually wandering in small circles; the gaze shifting from one object to another, while the *centre of vision covers but a small point*.

To prevent this wandering and shifting, requires determination and watchfulness, while the effort soon produces fatigue.

In the case of the Transfacial Mirror, this fatigue soon turns to positive pain, the streams of magnetism from the glass striking the eye and producing a sharp pricking which speedily brings tears to relieve the smarting, and finally compels the closing of the eye, known as "winking."

As the gaze continues, and before the eye closes, a mist is perceived on the glass, which finally hides the whole of the face, and such was the case with the engineer after some minutes of intent gazing, when the

pain compelled him to close both eyes to rest.

On opening them, after the pain had subsided, there was the same face again; but this time, after a resolute effort the mist came quickly over the glass once more, and *through it shone out the faint outlines of another face.* It was hard to make out at first, and the pain returning with its complement of tears, prevented it from being distinguished clearly. A second winking removed the pain, but *with it the image,* and several attempts were made with no other result than the *mistiness* and a *phantom of a face, vanishing the moment the eyes were closed and reopened.*

At last, after sitting probably half an hour, with alternations of intent gazing, pain, tears and closing of eyes, the sitter became so habituated to the novel feelings, that he managed to keep his eyes from closing till the phantom face cleared itself up, out of the mist, and shone forth at last.

Then he saw that his own grim phiz had totally disappeared, with its wrinkles, grizzled moustache and pale, weary eyes. Instead of that, he saw distinctly *the smooth face of a young girl with very dark blue eyes, plain bands of dark hair, surrounded by a white veil,* and recognized the face of his guardian angel. She had come to him, first of all, to write her name. She had called him, first, to the curtain as a materialized spirit. Now she showed him the first face on his magnetized mirror, and he could never be lonely again.

AMY had come again and showed herself at his home, as she had promised him.

He was only able to gaze on the phantom face for a few seconds, ere the pain compelled him to close his eyes, and when he reopened them, the image had disappeared.

From that time forth, however, for a space of nearly an hour, not only one, but *many faces*, came and went on that wonderful mirror. After AMY came another sister, in spirit land, then three successive faces of men, *one heavily bearded*, another *with side whiskers*, another with a *pointed Spanish beard*. Then more faces of women and men, one after the other, some recognized, others quite strange, till the sitter had counted at least ten different faces, of which only four were recognized. Of these, two were men, with heavy black side whiskers and moustache; one of them, a connection by marriage, the other a cavalry officer who was killed by Indians, both somewhat alike, but distinctly individualized.

When the sitting ended, the engineer had become convinced that the Transfacial phase of mediumship was *a fact*, though he had never hoped to develop it in himself so soon.

Since that time he has set again and again, sometimes at night, at others in the day; sometimes with a dim light, at others with quite a strong one, and the only peculiarity noticeable about the Transfacial phase is, that the faces are *seldom those which the sister wishes most to see*. They come and go,

independent of his will, and are *most distinct in a dimly lighted room at night*. In this, as in other phases of mediumship, though manifestations occur in broad daylight, they are seldom so perfect and pleasant as those which take place in the silence of the night, when there is nothing to disturb the attention or mar the magnetic conditions.

Since the experiments with his own mirror, the engineer has been a witness of experiments made by others with similar mirrors. The virtue of his own was seriously marred, after a week's use, by *allowing another person to look into it*, though the look was but for a moment. But, ever since that, the faces *refuse to clear themselves in any but the dimmest light*, while the manifestations are so unsatisfactory that a new mirror has become an early necessity to the engineer.

Of the other experiments, the first concerned a skeptic of the toughest kind, determined to refer everything to material causes. This person, at the first sitting, experienced exactly the same sensations in the eyes; the *pain, the compulsory tears and winking, the mist*, and everything but the clearing of the phantom face. And in every case, on re-opening the eyes, *the old face shone out fully*, with no delusion about it.

The other was a child of eight, a natural medium — the same mentioned in the *AXE* in a former number, under the title, "A mortal child among the Spirits." This child

experienced no pain, saw no mist, but experienced no change during the *first* sitting.

The engineer hopes that such members of the N. D. C. as have any experience with the Transfacial mirrors, will follow his example, and send to the editor-in-chief a *faithful record of their first and developing sittings, till success is reached. It is in the experience of different persons, affected by the same conditions, that any advance to be made in this phase of mediumship is to be hoped for.*

He will only say further, that, since his sittings have continued, a *certain amount of clair-audience has been developed in his own case*, extending to the noise of a confused babble of voices in conversation, but with no distinct words as yet audible.

Any and all records, addressed to the editor, will be received and printed cheerfully.

F. W. 77, *Engineer.*

[From Vol. 1, No. 42 AXE.]

TRANSFACIAL MEDIUMSHIP.

THE "REJECTED STONE" IN THE ROYAL ARCH OF MEDIUMSHIP.

"This is the stone which was set at nought of you builders, which is become the head of the corner. ACTS. IV, 11.

We are very well aware that in writing this article we are placing ourselves in a position to be wholly misunderstood by both friend and foe, but as *we know that we are right*, and that at the bottom of our heart we have only a desire to write "the truth, the whole truth and nothing but the truth," we shall write just as we believe at the present moment things which may be unpleasant for many to read. Then let us remember that our sole desire is to write the truth as we observe it from our standpoint.

What we call Modern Mediumship had its rise in the experiments of Mesmerists in various sections of our world.

Operators, making experiments in controlling sensitive subjects, sometimes met with strange manifestations with which they were wholly unacquainted. They would be successful in placing their subjects in a mesmeric condition, and would be able to give thousands of illustrations to prove that they had power to psychologise their subjects to do as they willed in their (the operators) own mind, that they (the subjects) should promptly respond.

Very frequently these powerful mesmeric operators would find that something was operating upon the subject over which the subject and operator had not the slightest control.

Of course the first person to notice the interference was the operator, and filled with wonder he would exclaim: *What is it?*

The answer would invariably come from the lips of the subject, "I am a spirit, I once lived in a mortal body like yourself, I now find an opportunity to enter into this sensitive person and make myself known. Do you not see that I have power to set your mesmeric influence aside and I, myself, take the possession of this organism?"

If the operator was a wise and honest man he readily became convinced of the truth of a spirit's existence as an individual after the dissolution of the mortal body, and the ability of the spirit to return and take possession of the organism of another person who was still in material conditions.

Modern Mediumship had its birth in mesmerism and the first manifestations of spirit return were noticed to be of a mental character.

It is acknowledged by all that the first *physical* manifestations of *Modern Spiritualism* were given in the presence of the little children, now known all over the world as the rapping mediums—"the Fox girls" of Hydesville, N. Y. Modern Spiritualists now

universally recognize the 31st of March, 1848, as the birthday of *Physical* phenomena.

We wish we had time to follow the different phases of mediumship which have sprung out from the rapping phenomena, but we have not; suffice it to note that one followed the other with amazing rapidity, until it seemed that the climax was reached when the materialization phase burst upon the world with all its manifold wonders. It has been so satisfactory to some investigators that they have been contented to rest forever with that phase of mediumship and have often stoutly contended that no other phase of mediumship could be discovered, which could equal the manifestations produced in the presence of certain noted materializing mediums.

We claim that the materialization phenomena has nobly done its work and that it has stood every test that has been applied to it, but we believe that in the latest discovered phase of mediumship, (Transfacial) we have something more reliable than ever materialization dared to be.

When it was made known to the Christian and Materialistic world, that it was possible for a spirit to appear in a material form so that it could be fully recognized by mortals, there was a general cry raised against this phase of mediumship. If these people had been contented to howl "fraud, fraud!" against a poor medium who was unfortunate enough to have developed this new phase, no

doubt the medium would have cared little for it, but they (Christains and Materialists) were not satisfied to be contented with "howling;" no, they went still further; they entered the materialization seances of the honest but unprotected mediums, and by violence would grasp the materialized spirit and thus break up the harmonious conditions of the seance; they would by all manner of means, by trickery and fraud, do all in their power to place the persecuted medium in a wrong position. It has been clearly proven that these conspirators would even bring articles of clothing with them and during the rumpus they would raise in the seance room, they would throw these bundles of clothing into the cabinets and rush in after them and exhibit them as trophies of their latest "expose."

Many times when the materialized spirit has been grasped during a seance, and when the lights have been suddenly brought into the room, has the medium been found fainting and in terror, begging piteously, "Don't hurt me."

Even sceptics have said when the spirit was grasped that it had not the slightest appearance of the medium, but that all was charged to the medium, *instantaneously*. There is but one possible way to exonerate such a grabbing expose of an honest materialization medium, and that is, the TRANSFACIAL theory—or as some prefer to call it, TRANSFIGURATION. We claim that Transfacial manifestations take place in the materiali-

zation seance of every medium not placed under absolute test conditions.

Even where the materializing medium has been confined in a wire cage we have seen the body of the medium outside of the cabinet and the majority of the manifestations which took place were Transfacial. We have seen the form of the medium perfectly and at the same moment we have observed the face was entirely different from that of the medium.

Investigators are following upon the heels of the mediums very close, and mediums should give to the investigators all the light upon these subjects that is possible for them to give. Materialization phenomena has fought its way, yes, every inch of the ground, and has now become the most satisfactory phase of mediumship of all others.

It has made thousands of solid converts to Modern Spiritualism all over the world. The mediums for this phase are those of all others the most eagerly sought after. With the seeker after mediumistic development, almost the first question they will ask is, "Can I become a materializing medium?" Again we say it has nobly fought its way through the fire of criticism of friend and foe: it has withstood the calumny of the secular press as well as that received from certain so-called spiritual journals. It is now recognized by spiritualists as a legitimate phase of spirit mediumship. The time has past when a person claiming to be a

spiritualist, will rush into print and declare that they are a disbeliever in the materialization of spirit forms. All admit it as a fact that spirits can and have in the past, and do in the present appear in materialized forms from the cabinets of materializing mediums.

TRANSFACIAL MEDIUMSHIP we claim is superior to MATERIALIZATION. Why do you ask?

For many reasons—First of all is, that while Materialization is confined to a very dimly lighted room, *Transfacial Manifestations take place in broad day light*. Second, the person who can be developed to see in broad day light the faces of strangers changed in the twinkling of an eye, into the faces of their departed spirit friends can have no room left for doubt of the honesty of the medium through whom such a manifestation takes place.

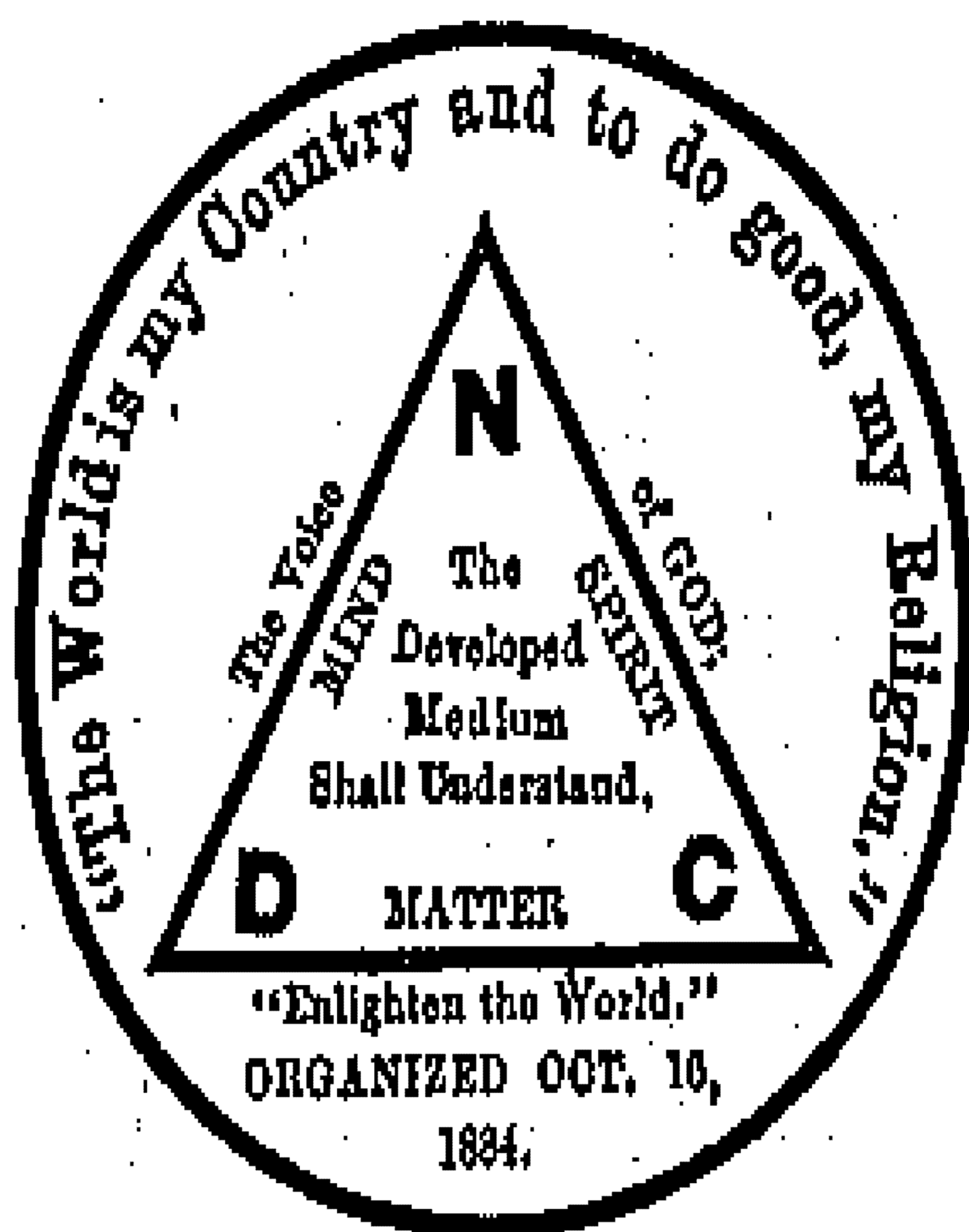
The investigator vindicates the medium in his own mind, first, and he has hard work to impress upon the mind of the Transfacial Medium that he has really been changed from himself to another person.

We do not expect that the new phase of mediumship will meet with favor from professional materializing mediums, for they will see that when the Transfacial manifestations become general, that their profession as a medium has been made useless. Let it be so; if the world can be benefited by having a knowledge of Transfacial Manifesta-

tions, we propose, regardless of consequences, to give it to them.

Transfacial Mediumship must fight its way for recognition and we propose to stand and fall with it.

We *know* it is truth itself—and knowing it to be truth, we fear nothing but error in the discharge of our duty. We shall fight along side of Transfacial Mediumship all the battles which may lie in its path, and we hope to remain in the mortal form long enough to see it raise the cap-stone in the arch of Modern Mediumship and recognized as the *true Key Stone*. It is truly the "rejected stone" (phase) for not one of the builders (spiritual journals) have yet recognized our discovery. To all such we make the declaration that it *shall* yet become the "head of the corner." Don't you believe it? Wait and see. Before you condemn it, try to develop it in yourself. At least have the candor to admit that you are not a competent judge until you have made an attempt to develop it.



OBJECTS OF THE
National Developing Circle,
 (ORGANIZED OCT. 16, 1884.)

HEADQUARTERS, 404 Broadway, So. Boston, Mass

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 proven by testimonials from hundreds of persons, developed as public and private mediums, received and published weekly in the *THE N. D. C. AXE*, 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 who 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 N. D. C. AXE 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 who 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 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.

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