SPIRIT VOICES.

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SPIRITUALISM AN EVER-PRESENT INSPIRATION, AND THE ONLY REVELATION OF A FUTURE LIFE.

[A Lecture delivered by GEO. A. FULLER, of Dover, Mass., in Berkeley Hall, Boston, Jan. 2, 1881.]

Spiritualism is a demonstration of man's immortality. Reason once illuminated by its "dawning light," we can no longer ask, "If a man die shall he live again?" Our doubts are all gone, our questionings stilled, and the mystery of life and death solved. The phenomena of Spiritualism duplicate, in large degree, the so-called miraculous in history. Spiritualism stretches out into the Past, and gathers up all the fragments of truth which have been scattered by the wayside; it reaches out to the future, and reveals a life awaiting us — which assures us of all that our most buoyant hopes could wish for. It has revealed the true *animus* of all religious worship, and proven that all scriptures have been essential for the progress of the world. Every system of religion has had a grand mission to perform, and all religious movements illustrate, to a greater or less degree, the aspirations of humanity for a higher and diviner life. Spiritualism is not a new religion — it is as old as humanity, and its grand demonstrations are among the marked features of history. As Christ came to fulfil the prophecies of old, so Spiritualism has come to carry forward the work commenced in the long ago. All ages have been favored with divine inspiration; and not, as supposed by some sects, has this power been confined to one especial age and nation. The present is not deprived of inspiration. It does not glean the fields of olden time for all its religious knowledge. The smouldering fires upon the altars of our souls are kindled anew by that love that cometh down out of the heavens. By angel fingers touched, the conscious chords of being quiver with the melody of heaven.

The inspiration of God cannot be wrapped up in one book, but is found in all books which elevate man and engender moral heroism in the human soul. That which restrains passion, and gives a broader sphere of action to the mind, no matter from what source it may emanate, will outlive all creeds, and be fresh and green when sectarianism lies mouldering in an unknown and forgotten grave. That which touches our hearts is a living inspiration; and Spiritualism, mingling the human with the divine, brings to the surface all the nobler and finer sensibilities of our natures, and thus becomes an absolute necessity for our mental and spiritual growth.

Ritualism has driven the soul out of the churches. A soulless Christian worship is no better than the rankest materialism. The coming religion must recognize the soul in man, and also its manifestations before and after the death of the physical body. The basis of religion must be that of human experience. The concurrent

testimony of all ages point not only toward the existence of the soul in man, but also its survival after death. All scriptures speak most positively upon this subject, and all unite in declaring, "Man, thou shalt never die." Yet the spirit which animated the old religions does not survive in modern Christianity. Her priests have confined themselves to the literal interpretation of the Bible. Their minds have been poisoned by inherited prejudice and educational bias, so that their spiritual eyes are blinded, and thus they have failed to see underneath the letter the "spirit that giveth life." True Christianity has been so terribly contorted that its primitive significance has been almost entirely lost sight of.

Scepticism is rapidly spreading in the churches. Leading divines admit that the ablest scientists and teachers are not associated with them. The "antiquated pretensions" of theology, and its erroneous teachings in ethics and science, combined with a lack of positive knowledge upon the subject of man's immortality, have driven the world's best thinkers out of the church. Emerson said, in 1838, in his address delivered before the Senior class in the Divinity College at Cambridge, "It is my duty to say to you that the need was never greater of a new revelation than now. From the views I have already expressed, you will infer the sad conviction which I share, I believe, with numbers, of the *universal decay*, and now *almost death*, of faith in society. *The soul is not preached.* The church seems to totter to its fall — almost all life extinct." If this be true, how necessary the ever-present inspiration of Spiritualism — that, with its revelations of the spirit from within, completely destroys the strongholds of scepticism.

The primal principles of religion are the same everywhere. The thought of God is universal; the dream of immortality is the common property of all mankind; and spirit-communion, a doctrine which is reflected with greater or less intensity through all systems of religion. When a great Catholic religion absorbs the cardinal principles of all religious beliefs, we perceive the unity in religion. Spiritualism segregates to itself the good and useful in all religions, and as natural science harmonizes all the apparent discords of nature, so Spiritualism becomes the mighty solvent that holds in solution all the varied psychological teachings of the past.

If Spiritualism was simply a new science, it could never satisfy the intense longings of the soul. The ordinary investigator only sees the phenomenal side of Spiritualism, while the devout worshipper at its shrine sees and feels that which gives life and tone to the great spiritual movement. As a science, Spiritualism offers the accumulated facts of all ages to demonstrate man's immortality; and, as a religion, leads us out through the broad fields of nature, revealing, as everywhere present, the Soul of Things. It also confronts us with ethical teachings, calculated to lift the world to a higher and nobler plane of thought and of action.

But the Christian objects: "Spiritualism destroys all our most cherished idols; thoughts that have taken deep root in our souls, and have been nourished with our best heart's blood, and watered with the tears of our sympathies, have been ruthlessly torn away from us, and have been ground to powder beneath the iron heel of scepticism; and what does Spiritualism offer us in their place?" For answer to the above charges, often reiterated from the Christian pulpit, allow me to say, That Spiritualism does not seek to destroy the good enshrined within the Church; but, instead, will eventually become the conservator of all religious truths. It may

destroy much that has been held to be sacred. Cherished idols may fall beneath its Herculean blows, and it may yet impart a thrill of progress to the almost impregnable creeds and dogmas of the church. But out of this general wreck and ruin of past religions, true to that universal law of God, which applies to religion as well as to natural science, viz., "the fittest alone can survive"—Phœnix-like, from the ashes of the Past, shall arise the New, as Whittier has beautifully expressed the idea:

"The Waster seemed the Builder too;
Up springing from the ruined Old
I saw the New.

"'Twas but the ruin of the bad,—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still."

There never has been a time fraught with so much religious controversy as the present. The Church is riven with dissensions. Scepticism has crept into its most private sanctuaries; and, to-day, as far as authority and influence are concerned, she is but a ghost of her former self. Many of her leading divines, especially in the liberal churches, upon the subject of Future Life, occupy the position of Agnostics. Death to them becomes a sublime mystery, upon whose lips has been placed the seal of secrecy. Past revelation, having lost its authority, appeals to them no longer; and, as far as the immortality of the soul is concerned, they are in the midst of thickest darkness. In the words of Tennyson, they ask,—

". . . but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry!"

To all such, Spiritualism, when rightly investigated, brings the proof positive of man's immortality; and on this account, as an ever-present inspiration, becomes an absolute necessity. In the light of its revelations, death becomes the pure white Mother of eternal life.

In our daily life, when deep sorrows cast their dark shadows across our pathway, we feel most deeply the necessity of this inspiration from a higher life. When, with faltering footsteps, the child of earth pauses by the wayside, and stands on the very verge of despair and ruin, and

"When Vice, to lure her slave,
Woos him down the shining track,
Spirit hands are stretched to save,
Spirit voices warn him back."

In hours of adversity and sorrow, as well as in the sunshine, our angel loved ones are ever present with us. They throw the mantle of charity with loving hands over our sin-scarred spirits, and bid us not to despair, no matter how bitter may have been the cup we have drained. They bid the spirit to look up to brighter pathways that lie beyond the shadows; to aspire to nobler things; and each day lay a stepping-stone to something higher; for we build the Future with the bricks of the Present.

Spiritualism does not ignore the revelations of the past. They were all right in

their day and time, and suited to the requirements of the people to whom they were given. But such food is stale, and not suited to the wants of humanity to-day. We have made rapid strides in art, science and literature, and may there not be a necessity for our religion to undergo like changes? We think so; and our souls demand an inspiration pregnant with the live issues of the hour. And in that manna which cometh down from heaven in the name of Spiritualism we find all our wants supplied. In its light, how grand the destiny of the human soul! Onward, forever onward,—over all obstacles to victory at last. And then to think of eternity — of endless time for growth and unfoldment — as a birthright of the human soul, is almost beyond our conception.

O, Land of the Setting Sun! Thou art peopled with those the heart holds to be most sacred and dear.

"There are the hopes that, one by one,
Died even as we gave them birth;
The dreams that passed, ere well begun,
To death, too beautiful for earth.

"The aspirations strong of wing,
Aiming at heights we could not reach;
The songs we tried in vain to sing,
The thoughts too vast for human speech.

"Thou hast them all hereafter! Thou
Shalt keep them safely till that hour
When, with God's seal on heart and brow,
We claim them in immortal power.

ANCIENT SPIRITUALISM.

I.

For many years we have been collecting facts relative to spirit communion, from all ages of the world's history. They cover a wide field of research; present interesting and varied psychological studies, and prove beyond all controversy that Spiritualism has been a most important factor, not only in the evolution of religion, but also in moulding the dynasties and empires of antiquity. Believing that these facts, from the pages of ancient history, might prove of interest to the students of the New Philosophy, we shall present some of them to the readers of this Magazine, and without any further introduction, would call the reader's attention to the following passage selected from Plutarch's *Life of Romulus:*

"Julius Proculus, by name, who came from Alba with Romulus, and had been his faithful friend, went into the Forum, and declared upon the most solemn oaths, before all the people, that as he was travelling on the road, Romulus met him, in a form more noble and august than ever, and clad in bright and dazzling armor. Astonished at the sight, he said to him, 'For what misbehavior of ours, O king, or by what accident, have you so untimely left us, to labour under the heaviest calumnies, and the whole city to sink under inexpressible sorrow?' To which he answered, 'It pleased the gods, my good Proculus, that we should dwell with men for a time, and after having founded a city which will be the most powerful and glorious in the world, return to heaven from whence we came. Farewell, then, and go tell Romans, that by the exercise of temperance and fortitude, they shall attain the highest pitch of human greatness, and I, the god Quirinus, will ever be propitious to you.'" In commenting upon the above, Plutarch inclines to disbelief ni

the apparition of the spirit of Romulus, and places this account on a par with many Grecian fables. Yet he speaks of the witness as a man "of great distinction," and "famed for sanctity of manners"; and it seems, still further, that he was generally believed by the Roman people. And we of to-day, judging of the narrative from its internal evidence, are forced to accept it as genuine. The witness speaks of the spirit as presenting himself "in a form more noble and august than ever." How like the expression often used by modern clairvoyants in speaking of their visions! Spirits appear to them nobler and far more beautiful than they did while inhabiting an earthly body. And, again, he speaks of the "dazzling armor": how like the halo of light described by all clairvoyants as surrounding the highest and noblest spirits; and also similar to those illuminated forms now quite frequently seen in our materializing seances. And then the utterance of Romulus contains a prophecy of the future greatness of the Roman nation, and those ages saw its most complete fulfilment. The pathway of "temperance and fortitude," pointed out by the spirit of Romulus, was the one that led to her success and glory; and when she forgot the meaning of these words, and plunged into every conceivable kind of iniquity, then her star of empire began to wane. But, if Plutarch did not accept this spirit-manifestation, he did believe in the immortality of the soul of man, and in the same article says, according to Pindar:

"The body yields to death's all-powerful summons,
While the bright image of eternity survives."

"This alone is from the gods; from heaven it comes, and to heaven it returns: *not, indeed, with the body; but when it is entirely set free and separate from the body*, when it becomes disengaged from everything sensual and unholy. For, in the language of Heraclitus, the pure soul is of superior excellence, darting from the body like a flash of lightning from a cloud; but the soul that is carnal and immersed in sense, like a heavy and dark vapor, with difficulty is kindled and aspires. There is, therefore, no occasion to send the bodies of good men to heaven; but we are to conclude that virtuous souls, by nature and the divine justice, rise from men to heroes, from heroes to genii; and at last, if, as in the mysteries, they be perfectly cleansed and purified, shaking off all remains of mortality and all the power of the passions, then they finally attain the most glorious and perfect happiness, and ascend from genii to gods, not by the vote of the people, but by the just and established order of nature."

From the above quotations the reader will readily perceive that Plutarch's ideas were akin to the thought of modern Spiritualism. He separates spirit from matter; and while the material body is subject to birth, growth, maturity, and decay, the spirit alone is permanent. His clear vision pierces beyond the veil, and perceives that the life lived here on earth influences the destiny of the soul. The pure soul darts upward "like a flash of lightning," while the soul that has walked through fields of vice, satisfied only with carnal pleasures, looks like "heavy and dark vapor," and the fires of aspiration are kindled only with difficulty. But all move onward, eternal progress the watchword of the after-life, and the most "glorious and perfect happiness" the destiny of all that aspire. These results are all brought about, not by "vote of the people," "but by the established order of nature." The final result the outworking of spiritual laws. Such thoughts are worthy of our closest attention and study. ZELOTES.

[Re-published from the *Olive Branch.*]

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

Dear Bro.: I have had many varied and singular experiences with ancient spirits. While in the clairvoyant condition I have often come into contact with spirits belonging to many of the nations of the past. At times, from my earliest remembrance, I have been permitted to converse with them. And quite frequently my hand has been *controlled* to write out messages for them. A band of spirits claiming to belong to a race called Tlaskans, and at one time inhabiting a rich and fertile valley in Central America, have been around me for many years. These spirits have been quite frequently described by mediums whom I have met in different portions of the country where I have been called to officiate as a lecturer. From the many tests which I have received through various mediums, with regard to the history being written, I have every reason to believe that it is a true historic record of a race long since gathered to a brighter home. This history has all been written through my hand, without any volition on my part. It has not passed through my mind at all, but my hand has been controlled to write that which I never thought. I have simply played the part of a passive machine, and a power behind me has compelled me to work. Without any further remarks, I will allow the spirit-author to tell his own story. Yours truly,

GEO. A. FULLER.

Dover, Mass., Dec. 3d, 1881.

INTRODUCTION.

Almost countless generations have passed away since the ancient Tlaskan nation flourished in Central America. Yet their annals remain unwritten; and their history lies smouldering amid the oblivious dust of the ages which covers the fertile fields they once cultivated, or buried beneath the heaving breast of old ocean, that rolls many fathoms deep above the crumbling walls of ruined cities. Thy temples, O Tlaskanata, where myriads of human beings once congregated to worship the stars, massive works of art, covered with bas-reliefs symbolic of religious rites and ceremonies, have either crumbled into dust and mingled with the shifting sands of the ages, or, deserted and shorn of their ancient glory, stand with broken columns and half-defaced sculptured figures, watching, like so many sentinels, the weary march of the ages. And wild beasts now howl in the almost impenetrable forests which grow upon the grave of a buried nation.

Nations, like men, are subject to birth, growth, maturity, and decay. Change is one of nature's inexorable laws. In the great semi-tragic drama of national existence, nature may seem at times to take backward steps; yet this is so only in seeming, and like the ebbing tide, receding only that it may return again and bear one grain of sand more into the bosom of the deep. The wave of darkness which destroys the physical life of a nation will, sooner or later, be succeeded by a wave of light, which will aid the progress of the human race. Yet I dare proclaim that, in spite of all these physical commotions, not one page in the history of the world has been destroyed. Nations have passed out of existence leaving no trace of their history to the careless observer, save a few rude stone monuments with half-defaced,

unintelligible, enigmatic signs. But by what system of reasoning has any one a right to pronounce the annals of a nation irrevocably lost because not one of the physical senses reveals the slightest trace of them? Psychological researches have brought to light occult powers in man and revealed occult powers in nature previously unknown. Thus cautiously, step by step, has man found his way out from the world of effects into the world of causes—from the physical, or world of matter, into the psychical, or world of mind. He has drawn from the records of the past, as well as the present, for facts, that he may use them as stepping-stones to something higher. Thus, by the hand of science, have the greater portion of the thinkers of the present age been led out from the cold and barren philosophy of materialism into the sunshine of Spiritualism.

As all nature reveals the existence of a great Infinite Spiritual Power or Lord, made manifest through all the varied and wonderful changes she has been subjected to throughout æons of time; so the varied phenomena of man's existence reveals the same principle made manifest within, and individualized by the peculiar organism through which it acts. This intelligent thinking power in man outlives all changes, and still retains its identity. When separated from contact with its earthly body, still the possessor of a body, although of a more rarified and ethereal nature,—passes from the world of materiality into the world of spiritual existence. In passing into a higher field of labor, man does not forget the lessons learned in a lower sphere of existence. The faculties and powers of man remain intact. The change called death brings man face to face with the inner mysteries of nature; so that he is brought to understand the laws which control the action of mind upon matter. Having wrested this secret from nature, he is again enabled to control a physical body, although not the one which he had possession of while on earth. Then returning through this doorway, which is just as widely opened for the returning as for the going-out soul, the spiritual man has the power and privilege, not only to present his own life record, but also, if he desires, the annals of nations with which he is conversant. So that, this being true, and the higher life not a shadowy and unrealistic existence, but a world of action whose archives are well filled with the annals of all ages and nations, there is not one page of the world's past history but what may be revealed to the children of earth through scribes chosen for that work.

The Annals of the Tlaskans, or the History of Tlaskanata, forms but a page in the history of man. Yet even that page with its lessons should not be lost. We have long felt it our duty to make this known to the world, and, having found a scribe, will no longer delay our work. Of necessity our annals must be brief, for we do not feel like encroaching too much upon the time of others. After having traced the history of this nation, we will present a brief sketch of their religious rites and ceremonies, and notices of their educational institutions, arts and sciences, and conclude with specimens of their literature. Then, and not till then, can I lay down my pen and say, "My earth work is done."

Many mighty works of art — temples imposing and grand, idols revered and loved in the long ago, smote by the unfeeling hand of time — lie buried in the great tomb of the past, almost forgotten and unknown, until the soul of man, with magic hand of spirit art, re-creates the crumbling stone, and gathers the golden grain of the harvest sown amid the tears and sorrows of the past.

Age cannot destroy the truth, man cannot conceal it, so that it cannot be revealed. It may oft times lurk beneath the mask of fable, yet the fictitious garb dims not the glory of the original truth. And when it shakes itself free from this mantle woven by the ingenuity of man, it stands arrayed in all the glory of its own self-created light. So when the annals of by-gone days are dragged from the tomb of the ages, and the dust of countless centuries shaken from their robes, they stand before the gaze of men illumined by the light of truth, which the monarch Change has failed to dim.

THE ANNALS OF TLASKANATA.

Chapter I.

THE AGE OF LEGENDS.

Written through the Mediumship of George A. Fuller.

Many thousands of years ago, Central America was densely populated with an intelligent race of beings. Central America then was not the narrow peninsula we behold today, but extended far out into the Atlantic Ocean, also covering all that space now occupied by Cuba, Hayti, and the other West-Indies Islands. Many of those islands which now dot the Caribbean Sea and Gulf of Mexico were the summits of mountains, which, united at the base by rolling and hilly lands, formed a long, continuous mountain chain known in the language of the Tlaskans as Sebas-Thaentos* — signifying the mountains of the rising sun. Some of these mountain peaks were of a volcanic nature. But their forces had been spent in remoter ages: in many places in the adjacent country, vast fields of lava and other refuse matter of a volcanic nature offered proof of this statement. Extending through the north and west, even to the southwest, were scattered mountain peaks, closely connected by numerous low hills. These hills and mountains belonging to the northern section were known as Sebas-om-tha† — the mountains of perpetual fire. The mountains of the west were called Sebas-tha-ontu,‡ or the mountains of the setting sun. The mountain peaks of the north received their name on account of their active volcanic nature, and were crowned by a cloud of smoke by day, and formed almost one continuous line of livid flame by night. Toward the south, and stretching far off into the distance, was a most beautiful, fertile valley, through the centre of which meandered a sluggish river, Xan-ttippe§ by name, so called because all the rills of the surrounding country emptied into this river, the original meaning of this name being water-drinker.

The soil of this country was very productive. Nature produced, without the aid of human labor, a great variety of tropical fruits. The mountain range of Sebas-tha-ontu was covered with a dense forest, which furnished various kinds of valuable timber. In this beautiful and fertile valley, where the lavish hand of nature had bestowed so many blessings, dwelt for many centuries the race whose annals these pages will record.

The earlier history of this nation, the same as that of all races who have inhabited the earth, lies buried beneath the mask of fable. To the uncultured

* Sebas-Thaentos. Sebas (plural of seba), mountains; tha, the sun; entos (ent, entra, entos), rising.
† Sebas-Om-Tha. Om, perpetual, eternal, everlasting; tha, sun, fire, heat.
‡ Sebas-Tha-Ontu. Ontu (ont, ontra, ontu, or ontos), setting.
§ Xan-ttippe. Xan, water; ttippe, drinker.

mind the origin of a nation must be supernatural. In the childhood of a race the priesthood alone have the advantage of an education, meagre though that be; therefore they become the custodians of all early historic records. And, of course, under their skilful manipulation crude theologic notions blend with historic facts, so distorting them that human effort almost fails in the endeavor to separate truth from fable. Nature's laws are universal; those that govern the rise, progress and fall of nations have been the same in all ages.

In the early legendary lore of the Tlaskans, mixed with fables and fantastic tales, we find somewhat of the truth. This race, according to these sacred records, came from the far regions of the north. When they reached the valley of Xantippe they found a very fair-skinned race dwelling there. Being of gentle disposition and not prepared for war, they were quickly conquered by the stern warriors of the north. This race in the older annals is called Son-thu,* signifying white race of the south. They had occupied the land but a few years, yet they had converted the wild, uncultivated lands of the valley into gardens and fields, stocked with all kinds of vegetables, cereals and fruits for the sustenance of man or beast.

The Tlaskan race were many years on their long journey, directed by a prophecy in their sacred records, which declared: "In a peaceful valley far to the south, beyond the mountain of fire, in the land where dwell the Son-thu race, directed by the voice of Omn,† shall My people build temples in My name, and five great cities. Here shall they prosper and reap the reward of their labors. O, sacred nation, hear the voice of Omn with fear and trembling, and journey toward Tlaskanata,‡ the land of the sacred record. The voice of Omn is terrible. Yes, like the sound of the mighty wind that dies only amid the echoes of the perpetual hills. Who would incur his wrath? Then, O sacred nation, beloved of Him, do His bidding, lest His wrath be poured out upon thee, and thy name be known no more upon all the earth." Believing these words to have been spoken by Omn, the Tlaskans journeyed through many years, and at last arrived at the promised land. They suffered many privations by the way, and were oft times hungry, thirsty and weary; yet they moved slowly but steadily toward the unknown land of the south. How heroically they struggled, driven by that blind impulse that comes alone from the almost irresistible power of superstition! But that monarch that knows no respect of persons called the older ones home. With anxious eyes ever turned toward the south, even in the presence of death, without a murmur of discontent, they closed their eyes on all things that they held to be dear, and were borne along by unseen hands toward another promised land, where the sacred Omn, divested of all human attributes, reigns over all. These old patriarchs having been laid away in richly constructed tombs, and the places carefully marked for future identification, the youthful members of this heroic band, buoyant with life and not in the least disheartened, press on ever towards the south. But, alas, even their fondly cherished hopes are to be blighted forever. Their physical eyes will never perceive the glories of the sacred land. The great harvester death gathers into his garner-house the second, third, fourth, fifth and sixth generations. The seventh generation crosses the mountain pass and enters the sacred land.

* Son-Thu. Son, south; thu, white, light, colorless.
† Omn. Om, eternal, etc.; "n" affix signifying strength or power: Omn, eternal power or God.
‡ Tlaskanata. Tlas, land; ka, sacred; nata, record.

The Tlaskans, having conquered the Son-thu race, made slaves of the entire nation, took possession of the buildings and all the improved lands. They divided the country into five equal parts, and, having called a council of the whole people, five leaders or rulers were chosen, one over each section of the country, and an equal number of men, women and slaves were placed under each leader. Then they met together to participate in solemn religious rites and ceremonies at the full of the moon, Thuzantl§ by name, and sang hymns in praise of Omn, the eternal power, who had guided them through all their wanderings. The entire night was consumed with the weird rites of the priesthood; and in the morning, after having partaken of a bountiful repast, they separated, each to go and occupy his own allotted portion of the land. The names of these first five rulers were as follows; Atmontque, ruler over the northern section; Xanthuntl, ruler over the western section; Neontu, ruler over the eastern section; Quitzetl, ruler over the southern section; and Sebactu-Ontratl, ruler over the central section. These five rulers constituted the first council of Tlaskanata. They built temples to Omn and Tha, and founded five villages, which in after years became the five great cities of a powerful nation.

How industriously they labored, fired by the same religious zeal and fervor which caused their ancestors to undertake the perilous journey from the far-off regions of the north! By the side of those dark-skinned brothers the gentle Son-thu labored without a murmur of complaint. The Tlaskans had promised them freedom if they labored faithfully with them until the cities were built and the kingdom of Tlaskanata established. Industry always brings its rewards. Nations as well as individuals prosper through its influence. The combined efforts of the five confederate sections soon placed the people in a comfortable condition, and the peaceful valley smiles once more with the rich increase produced by the labor of the sturdy husbandman.

[TO BE CONTINUED.]

Pebbles.

As an oak-tree's roots are strengthened by its shadows, so all defects in a good cause are but resting places on the road to victory at last. — *Chas. Sumner.*

Do what you know to be right, without expecting any glory from it. — *Demophiles.*

Death makes no change in the spirit, morally, or intellectually. — *A. R. Wallace.*

The air is one vast library, on whose pages are forever written all that man has ever said or woman whispered. — *Prof. Babbage.*

The soul may pause an instant in its march, but it never goes back.—*Louis Figuier.*

Who shall say
That from the world of spirits comes no greeting,
No message of remembrance? It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits speaking to us
As friends who wait outside a prison wall,
Through the barred windows speak to those within.
—*From Longfellow's Michael Angelo.*

§ Thu-zantl. Thu, light; zantl, subdued or quiet; l (lua), place: place of subdued light; the moon.

Editorial Department.

SALUTATORY.

The idea of this magazine has been projected from the world of spirits. We, who have been chosen for the work, feel deeply the responsibilities that rest upon us, and will ever seek to carry out faithfully and conscientiously the plan sketched in the Prospectus of "SPIRIT VOICES." We do not come to this work thinking that our pathway will be smooth; neither do we imagine that success will crown our first efforts. We expect to encounter many obstacles along our journey; but twelve years of labor upon the Spiritualist platform has given us sufficient courage to meet the combined opposition of the world.

Go back into the early days of Spiritualism and see what it cost to be a Spiritualist, and then take one more look, and behold how much more it cost to be a medium. It took considerable moral heroism to stand the derision and buffeting of a cold and unsympathizing world. Yet how grand has been the onward march of Spiritualism, and how glorious the progress of mediumship! Then we were weak numerically, but strong in our faith and knowledge of eternal life and angel guidance. To-day, Spiritualism has completely honeycombed society, and we can lift up our heads and proudly claim poets, philosophers, scientists and divines, as our own. We, who have fought for this religion during the years of its unpopularity, can fully appreciate the victories that have crowned long years of earnest labor. In our vocabulary the word *fail* can find no place. So, when we enter a new field of labor, we have no fears, but move on unmindful of what others may say, believing that all work for humanity will in time surely bring its own reward. We have sufficient egotism to believe that our magazine will occupy an unique place in the history of Spiritualism, and that it will supply a want long felt by the great body of intelligent Spiritualists in the world.

Our first and foremost aim shall ever be to place "enlightened mediumship" in its true light before the world. The people are demanding more of their mediums to-day than they were a quarter of a century ago; and in order to keep pace with this ever-increasing demand on the part of the public, the medium, on his part, must have his gifts fully developed before he offers them to the world. And in order that this may be more readily accomplished, the medium should educate himself for his work. We remember what a Unitarian clergyman said to us in the early days of our mediumship: "My boy, don't let mediumship run away with you; use it as a golden gateway opening upon divine possibilities. Educate yourself, and mediumship will ever be of the greatest assistance to you." And, at this hour, looking back over our experiences, the failures and successes attendant upon public life, we would say that the above advice has proven of inestimable value to us. And we shall at all times seek to impress upon all mediums the absolute necessity of educating themselves for their special fields of labor.

Again, we recognize mediumship as the corner-stone of modern Spiritualism, and its psychical and physical manifestations as absolutely demonstrated facts. And we shall strive to give this idea special prominence in the pages of our magazine. Over thirty-six years of labor on the part of the spirit-world, ought to

be sufficient to establish beyond all controversy the fact of spirit-communion; and at this late day we have neither time nor inclination to pause and offer apologies for a belief in the same. It shall become our duty, as impartial historians, to present to our readers, in as succinct manner as possible, well-authenticated accounts of spirit-manifestations, and to chronicle the events of the hour pointing in the direction of spiritual growth and unfoldment.

It is our belief that this movement is in the hands of the spirit-world; that wise and beneficent spirits have watched over it from its inception to the present hour. Therefore, they understand better than we possibly can the best conditions for spirit-manifestations; and when we look back and perceive how well they guided the ship of Spiritualism over dark and turbulent seas, and crowned each bloodless yet hard contested battle with victory, our faith becomes so strong in those who hold the destiny of this movement in their hands, that we exclaim, "They can be trusted to the end." With this idea before us, we never seek to impose our conditions upon the spirit-world, but in the seance room conform to the conditions required by the guides of the medium, and use our own reason in judging of the results obtained.

From the above statements we feel assured that every intelligent reader will be able to judge of the scope and purposes of this magazine; and all those in our ranks in sympathy with our work, we would invite to subscribe for "Spirit Voices," and on our part we promise to do all within our power to interest and instruct them.

Our attention was called to the "National Developing Circle" as soon as it had taken form. Then it had just commenced its work of usefulness. We perused all the circulars as soon as they were issued by this organization, and also enjoyed the privilege of reading letters from many prominent workers in the ranks of Spiritualism relative to the work sought to be accomplished by those spirits having this organization in charge. And many times have we listened to the words of burning eloquence that fell from the lips of Dr. James A. Bliss, when controlled by zealous workers on the other side of life. And we have also watched the reports from Circles organized under the auspices of the N. D. C. in all portions of the country, and from all these different sources have gathered those facts which simply add confirmation to our first impressions with regard to the necessity of this new movement in Spiritualism. The compilations from the Records of its different Circles by our Associate Editor, will show the work already accomplished sufficient to convince any one who will investigate into its objects and purposes, that it enters a great field, "already white for the harvest," never gleaned by other laborers in the ranks of Spiritualism. We, who have been called to this work, have been commissioned by higher powers than those of earth for our special labors. Our work has been laid out for us by wise and noble spirits who have the good of humanity at heart, and we are held accountable to them for faithfulness to the trusts imposed upon us.

The Developing Medium simply acts as a "magnetic centre," and from him is sent to the different Circles the subtle psychological power so necessary for the development of Mediumship. When the lines of communication are once connected, distance has no perceptible effect upon these magnetic currents. And some one or more of those spirits having charge of this work visit every Circle held under this organization. And one other object is gained by this organized effort which, in our

opinion, is of as great importance as those already mentioned; that is, it seeks to bind together into one great brotherhood the scattered forces of Spiritualism. As we have said in our PROSPECTUS, "United effort in one direction must bring victory at last." So these auxiliary Circles, established in every portion of the country, keeping the motto of that great patriot of American liberty in view, "The world is my country, and to do good my religion," must eventually become an all potent factor in the development of that Spiritualism which, through "enlightened mediumship," seeks to save humanity from the superstition and ignorance of the past, and also the intolerance and bigotry of the present.

WE take great pleasure in announcing for our February number that justly celebrated oration by Mr. W. J. Colville, on "Egypt and her Wonders — The Great Pyramid." This oration has been pronounced by all a masterpiece of eloquence, and a complete solution of the great mysteries of Egyptian art and religion. One object of this magazine will be to give ancient spirits an opportunity to be heard, and, in giving space for this most valuable lecture, we feel that we are simply paving the way for even grander revelations in the near future relative to the religions and customs of ancient nations. We trust that all our readers will call the attention of their friends to the fact that Mr. Colville's lecture on "The Great Pyramid," without abridgment, will be found in the second number of "SPIRIT VOICES." Many other interesting features will also appear.

SOME have prophesied that SPIRIT VOICES will have a brief existence, and have also intimated that it would be well for people to be cautious about subscribing for this new magazine—citing many instances in this line during the past history of Spiritualism that have proved failures. In our SALUTATORY we have promised to do all in our power to make this magazine a success; and we now pledge ourselves individually that each subscriber will either receive the twelve numbers of SPIRIT VOICES paid for, or, in case of failure on our part to fulfil our engagement as far as the magazine is concerned, will have the money due on unexpired subscriptions refunded. We think that the above statement will make our position plain and satisfactory to all concerned.

MANY inquiries are pouring in upon us with regard to the whereabouts of Bro. Joseph D. Stiles this winter. We shall try and make some definite statement in regard to his work in our next number. The many thousands of people who listened to his eloquent addresses, exquisite inspirational poems, and marvelous tests of spirit presence last season, at our various camp-meetings, are anxiously waiting for the return of summer, that they may have the opportunity of listening again to this most remarkable medium of the nineteenth century.

WE hail with greatest feelings of joy the announcement that Gen. J. M. Roberts will resume the publication of MIND AND MATTER Jan. 31st, at Burlington, N. J. We have missed its visits more than anything else in this world. May it receive not only its old list of subscribers, but thousands of new ones, is our earnest prayer. Angels bless our noble friend and brother, J. M. Roberts.

It has been our great pleasure this winter to be present at quite a number of Mrs. James A. Bliss' wonderful materializing seances. Here we have grasped the "vanished hand," and heard the old familiar voices of the loved ones gone before. We have also seen illuminated forms of exquisite loveliness, and many whose names have been enrolled upon the pages of history. We most cordially recommend this medium to all honest investigators of Spiritualism.

The opening chapters of "The History of Tlaskanata" were published in the *Olive Branch*. But press of other business necessitated their discontinuance until we could find the time to copy the Mss. for the press. We have a sufficient quantity of this history already written by these ancient spirits to run through a year's issue of "Spirit Voices," and each number will most certainly contain an instalment of these records.

We call the attention of our readers to the low rates of advertising in this magazine. An advertisement in a magazine is of greater value than in a paper that is soon destroyed.

The Camp-meetings at Rindge and Newbury will "boom" this summer, if the "signs of the times" indicate anything.

THE NEW BIRTH.

BY MRS. A. M. COAD.

Sometime, out of life's mystery,
Another life will be born to me;
Somewhere, over life's stormy sea,
There's a restful haven awaiting me.
May I live this life so clean and true,
That when the harbor's lights shine through,
I can claim the life that is born for me
Out of this life's mystery.

Somehow, the warp of this life's web
Is crossed with many a tangled thread,
And I wonder why, as I strive in vain
To make the crossed threads straight again;
But when the new life gives its birth,
With clearer eyes than those of earth,
I can see why all these things should be,
Making this life a mystery.

So life, go on and do your best,
Out of your tumult will come sweet rest;
Out of each sorrow a hope is born;
Out of each midnight a smiling morn.
But when I've passed o'er the rolling tides,
And my ship in the harbor at anchor rides;
Looking backward, I then shall see
This life no longer a mystery.

Nashua, N. H.

THE NATIONAL DEVELOPING CIRCLE RECORDS.

[This Department of the Magazine will be devoted to reports of Circles of the N. D. C. also; to the experiences of members in their sittings, to prove to the world that it is possible to transmit to all parts of the country a strong magnetic, developing power. It is hoped that the members will feel that it is their duty to send their records to the Historian as regular as possible. The names will not appear to these records unless by special request of the writer of the reports. If any of the readers of this Magazine doubt the authenticity of any of the records, they can be furnished with the full name and address of the party that sent in the report, by applylng to the Associate Editor, Mrs. G. Davenport Stevens, 136 Chandler Street, Boston, Mass.]

We publish a few of the many records sent in by members of the National Developing Circle, to show that mediums are becoming developed under its watchful care. We promised a publication of these, and feel that all will be interested in reading accounts of the progression of this spirit work. The Developing Medium, the Historian and two interested members, sat last Thursday evening, January 1st, 1885, from 8 o'clock to 9.30, and listened to the important instructions and pleasing communications given by various controls. The "Little German Doctor" was the first to take possession of his medium. After giving a general review of what had been accomplished thus far by the N. D. C., he said: "Keep yourselves pure, unselfish and steadfast in your work. Bear within your hearts a boundless love and sympathy for suffering humanity, and doubt not the power and promise of the spirit-world to further and protect the efforts of earnest workers." "Blackfoot" came to give a report of the various local sittings he had been visiting, and spoke of the increasing interest in the Circle.

SUNDAY AFTERNOON, Jan. 4th, 1885.

The seance room at Head Quarters proving to be too small to accommodate the large number of Boston members of the Circle, it was decided to procure a hall for the regular Public Circle. The Ladies' Aid Parlors were engaged, and the first meeting held on Sunday afternoon, January 4th, the first Sunday in the New Year. The Circle opened by singing "Nearer, my God, to Thee." The "Little German Doctor" soon took possession and gave a lecture, selecting for a subject, "THE BLESSED TRINITY — MAN, WOMAN AND CHILD." He held his listeners motionless by his earnestness and eloquence; his manner of addressing an audience is entirely original, and his arguments unanswerable. He proposes in the future sessions of the Circle to illustrate upon a blackboard as he proceeds, to show, through signs long misunderstood by mortals, that the N. D. C. is the true key that unlocks every "mystery" of the remote ages as related to mental, spiritual, and even material conditions. We feel that this marks a new era in knowledge, and that secrets long kept in certain orders by most binding oaths will soon be made "clear as sunlight" by this earnest spirit friend. All should attend the Sunday afternoon Circle.

Respectfully submitted.

MRS. G. DAVENPORT STEVENS, *Historian N. D. C.*

LAWRENCE, MASS., Nov. 13th, 1884.

DR. JAMES A. BLISS, Developing Medium:

Our Club commenced sitting at 8 o'clock Thursday evening, as directed. We sang "Nearer, my God, to Thee," during which Mrs. C. was impressed to ask Mr. M. what he had got so vexed about that day. As he was about replying, a sharp voice, coming from an ante-room, said "What?" and into the room walked a figure dressed in furs. She passed around the circle, and proved to be an Indian girl. She paused by Mrs. C.'s side and entranced her, during which state the medium sang and talked in the Indian language. The Indian gave her name as Heneretta, and said it was the first time she had been there, and had come for healing purposes. After this spirit left, Mr. M. informed the company that he had met the same spirit several years ago as one of Mr. —— guides. While "Shall we gather at the river" was being sung, Mrs. C. was again entranced, and Charles W. Woodbury thus spoke through her: "Good evening, all; I hope I am welcome. I met a little Indian girl, and she asked me to come here. I am rejoiced at the opportunity, for I have wanted to get back and talk with the world again. I used to be in Auburn,

Me., just after the big fire there; afterwards, I went to Philadelphia, and from there went West. At the time of my death I was riding along a lonesome road, when my horse became frightened, and I was thrown from my wagon and killed; my body lay there for several days. My father was a Roman Catholic, and I rebelled against it. I left home when I was a boy, and adopted my mother's name, Woodbury." Mr. Woodbury then gave Mr. M. a receipt for some medicine to be used; also one to the medium, for her child. Our circle was a success. — —

South Pueblo, Col., Oct. 20th, 1884.

Dr. James A. Bliss: *Dear Sir*,—Very much obliged for your prompt reply. The spirits were greatly pleased with the paper, and requested me to send for more. They think three (3) sheets will be sufficient. I am told by them that I can become a very strong medium. I am willing to spend the rest of my days in the interests of Spiritualism, if by so doing I can do good work. — —

Penacook, N. H., Nov. 7th, 1884.

Dr. Bliss: *Dear Friend*,—I have one more name to send the N. D. C. The lady is one of my neighbors, a spiritualist, and very mediumistic. I gave her one of your Developing Papers to hold in her hand, and she could with difficulty keep it in her grasp, the magnetic current was so strong. I cannot make out her phase of mediumship yet, but I think your band will soon bring her out into something decided. I will get all the members I can Thursday evening. I sat with Mr. Wheeler as my guide; he used for his subject in speaking, "Knowledge is power." He is with me every day, and gives me some fine thoughts on many difficult subjects. He has a fatherly care over me — does not allow me to speak for any other spirit without his permission, except a little Indian girl who gives her name as Blueflower. She is a bright little spirit, and is very sharp and keen. She explains the various results of mixing different magnetic forces in a way I never clearly understood before. Our Thursday evening sittings promise to be very interesting and instructive. My whole heart is with that noble work. — —

Painesville, Ohio, Dec. 8th, 1884.

Dr. James A. Bliss: *Dear Sir*,—The Developing Paper and circulars duly received. Last Wednesday evening I had a bright light on my table and was reading, one of my hands resting on a much used sheet of your Developing Paper. All at once I heard tiny raps on the table, the paper and my linen collar. I asked if I might call my sister in, and the reply was a perfect shower of raps. She came in, heard them and was delighted. When the raps followed our questions they came like this, I–I–I—*I*, I–I–I—*I*, the last one hard. What does that mean? I must ask information, I am so ignorant on these matters. I have a great deal of sensitiveness to individual influences; people affect me pleasantly or otherwise. Thank you for your kind and hopeful words. — —

Spirit Communications given through the Mediumship of Miss Mary A. Charter.

East Boston, Mass., Dec. 28, 1884.

Doctor: Stick to your text, if you want to be fed as was Elijah of old by the angel of God. Yours shall be the golden cross, to bear which, when taken from angel hands by you, shall be held up higher than any other cross. The burdens laid upon your shoulders seem heavy now, but they will be lightened by other help by and by. We will come with greater lights to you, and bring for the boy baby the silver arrow that has been made to *order* under the superintendence of your faithful friend, Dinah.

So work with a will
While the sun doth shine,
For burdens all must bear
To help *Sunshine* to come
In golden lights to thee,—
Mother, *Allie*, which are three.

10 o'clock, A. M., Dec. 29, 1884. Florence Florentine, *Flower Girl*.

Dayton, Nevada, Oct. 22d, 1884.

Dr. James A. Bliss: *Dear Brother*,—Your kind letter and the Developing Paper came duly to hand, for which receive my many thanks. In my sittings I have felt a sensation, and I have

been told that it indicates spirit presence. One evening after retiring, I saw what I think was a *vision*. I thought I saw myself dressed in a long, sleeveless gown, addressing an assemblage of people, all seated except an *Indian*, who stood wrapped in his blanket, with his back to my *mortal* self, but facing my *other* self, who was addressing the people. I also heard a voice distinctly say, "These are the Philistines." I have written this to give you an idea of my progress.

POOLESVILLE, MD., Oct. 23d, 1884.

BROTHER BLISS: The Developing Paper has brought about pleasant results. Enclosed please find money ($1.00) for two months' membership in *National Developing Circle*, and four (4) sheets of Blackfoot's Magnetized Paper to heal the sick.

TO THE HISTORIAN N. D. C.:

I feel to thank you kindly for the congratulations sent me on the development of my mediumship. I will ever try and do my duty. I hold a Circle in my office every Sabbath afternoon at 3 o'clock. We have had some splendid tests.

MRS. JENNIE K. D. CONANT, Lawrence, Mass.

HARWICHPORT, MASS., Dec. 31st, 1884.

DR. JAMES A. BLISS: *Dear Sir*,—I have used the Developing Paper you sent me, and derived great benefit from it. Manifestations have been given us, such as raps, lights and ringing of bells. I enclose one dollar ($1.00) for another supply of Developing Paper. I wish you all success in your grand work.

PITTSBURG, PA., Dec. 27th, 1884.

DR. JAMES A. BLISS: *Dear Sir*,—I send one dollar for eight weeks' membership in *National Developing Circle*, one dollar and a half for subscription to SPIRIT VOICES, and fifty cents for Developing Paper. The manifestations are growing very much stronger. The dark shadows are more distinct, and I can feel hands passing over me while I am sitting at my table.

NEW YORK CITY, Oct. 31st, 1884.

DR. JAMES A. BLISS: *Dear Sir*,—I am in receipt of a certificate of membership in the *National Developing Circle*, for which please accept my thanks. I sat last night at the appointed time, and found unusual demonstrations of power. I hope much good will result from the formation of the Circle.

MERRIMAC, MASS., Oct. 26th, 1884.

DR. BLISS: I have had my third Thursday night sitting, and to-night raps came soft but distinct. Thank you for the help you and your spirit-band give me.

CLEVELAND, OHIO, Nov. 10th, 1884.

BROTHER BLISS: Yours received. Please accept thanks for your kindness, which I assure you is highly appreciated. Last Sunday evening, after the lecture, I was able, with a new control, to give tests and full names more accurately than before, and of course I feel that the help comes from *your band*. We have a Circle each Thursday night. Truly you are destined to reap the reward of so grand and good a work, and may the good angels help you. I shall use my influence for your benefit, and always remain your true friend and assistant,

SOUTH ABINGTON, MASS., Nov. 12th, 1884.

DR. BLISS: *Dear Sir*,—We sit every Thursday evening, and find the influences stronger since joining the N. D. C. Blackfoot visits us frequently. Enclosed please find $1.00 for another month for Mrs. ——— and myself.

WINTER PARK, FLA., Nov. 31st, 1884.

DR. BLISS: *Dear Sir*,—I sat last evening at a table with my two hands on a sheet of your Developing Paper. They were charged with an electric current and lifted from the table about two inches, where they remained I should think about ten minutes. After retiring I could feel the magnetic force for some time.

Proofs Positive.

MATERIALIZATION SEANCE BY THE GUIDES OF MR. AND MRS. JAMES A. BLISS.

On Tuesday evening, Dec. 23d, 1884, a large company of invited guests assembled in the seance room of Mr. and Mrs. James A. Bliss, 121 West Concord Street, Boston, Mass., to celebrate the advent of Christmas with Spirit-guides. The walls had been tastefully trimmed with holly and evergreen, and the cabinet, of historic interest, newly hung with draperies of a rich crimson tint. Numerous gifts from faithful friends covered the tables to overflowing, and flowers in profusion, of rare beauty and fragrance, greeted the eye and senses on every hand, and their sweet lives breathing welcome in bud and blossom.

At 8 o'clock, everything being in readiness, Mrs. Bliss entered the cabinet, the lights were turned to a soft dimness, and led by the soft tones of the organ, "Nearer, my God, to Thee" arose from the lips and hearts of those sitting in happy expectation of spirit-visitors.

"Miss Blueflower," the piquant little spirit so well known to many now as the cabinet control, was promptly at hand to inspect the offerings of love and friendship from mortals to spirits. Her delight was unbounded, and her solicitude for the safety of her personal gifts decidedly amusing.

When the cabinet draperies parted and the magnificent figure of famous Lucille Weston stood revealed in a superb costume of white, that outshone in richness and elegance anything fashioned by mortal skill, there was a general murmur of admiration. Advancing with smiling face and outstretched hands, she cordially welcomed her many friends, passing around the room as she did so, and stopping to praise the thoughtfulness and generosity that had prompted mortal friends to demonstrate their sympathy and respect for the spirit-guides and their mediums, Mr. and Mrs. Bliss. After a lengthened stay, she returned to the cabinet and sang with exquisite expression, "Flee as a bird to yon mountain."

Capt. William T. Hodges, the head and director of the cabinet band, served his country in the late rebellion by the sacrifice of his young and promising life. His slight, erect figure was distinctly seen in full uniform coming from the cabinet towards the table, on which rested a large Christmas cake weighing ten pounds. A beautiful bouquet of lilies and ferns was presented to him, which he acknowledged in his own dignified and courteous manner. Turning to Mr. Bliss, and saying that later in the evening he would return to cut the cake for the guests, he saluted all and disappeared from view.

The "Little German Doctor" has become so well and deservedly known as an eloquent and powerful control, that the moment his presence was anncunced there was a general desire to give him an ovation. He is of slender build, rather short in stature, and exceedingly energetic in speech and manner. His hair and whiskers, worn long, are dark; his forehead high, broad and intellectual. I have sat under his instruction, and grown to love his noble, unselfish soul, that seeks to spread the light of true understanding throughout the world. It was therefore a blessed moment as I clasped his dear, helpful hands. It has been for some time an established fact that materialized spirits frequently enjoy partaking of earthly drinkables and eatables; consequently it was proposed that the "German Doctor" be invited to accept a glass of wine, and drink to the health and prosperity of all present. The "German Doctor" smilingly consented, and Mr. S S. Goodwin and Mr. Charles Rice joined glasses with him.

After this strong and wonderful spirit had expressed his appreciation and bowed an adieu to the company, Harry Montague, so beloved in earth life as a friend and an ornament to dramatic art, came from the cabinet in perfect form and feature. Following him, in her quick, vivacious way, came Adah Isaacs Menken, the glorious impersonator of Mazeppa, and the misunderstood victim of a brilliant career, that made her an idol of the public until, worn with weariness of soul and body, she sank down to repeat her artistic triumphs no more. Purified by spiritual conditions, she now works for the weak and suffering of earth — happier than ever her once wounded and craving soul dared it possible to believe could be her portion in the hereafter. Another spirit of brightness and beauty, lovely Helen Western, next appeared, accompanied by her little

daughter Sallie, who sang in a sweet, childish voice, "My Maryland." The well known organ manufacturer, Mr. Smith, was called up to the cabinet to meet the materialized form of his wife, who, taking his arm, was led forward and introduced to the company. Sister Josephine, who has recently passed to spirit life, came out and sang an Ave Marie with sweet and tender feeling.

When the figure of Capt. Hodges again appeared and came towards the table in the centre of the room, on which rested the Christmas cake, there was a merry burst of laughter from the cabinet, and Lucille in a different, but not less beautiful costume, ran out past him, and seizing the heavy loaf, lifted it high above her head and whirled lightly around the room. Singing snatches of a gay song, she did not seem to feel the heavy weight, but restored it with perfect ease to its resting place. Capt. Hodges took the knife lying in readiness, and as his quick, nervous hand rapidly thrust it into the frosted richness, there was a continuous sparkle of electricity from the blade. Dr. Bliss held the loaf while the Captain distributed slices to his many friends. During this, "Billy," a keen, young spirit of wonderful wit and strength, made several trips out of the cabinet, followed by Mrs. McCarthy, an excellent old dame of simple speech but strong character. Many illuminated spirits showed themselves; many were friends, relations or spirit guides.

As the seance drew towards a close, Mr. Bliss was controlled by Capt. Hodges, Patrick, and Blackfoot, in turn, and an interesting prospectus was given of the new Mediums' Camp Meeting of Rindge, N. H., to be held in June and July of this year. The National Developing Circle and SPIRIT VOICES also came in for a due share of helpful promise, and assurance was given those interested that their earnest efforts were appreciated.

It was an occasion to fill one with wonder, and I found myself flying on the wings of imagination into the stern, puritanical history of early New England, and contrasting it with the liberal and enlightened progression of to-day, that makes Boston the American centre for the disciples of Art, Religion and Science.

MRS. G. DAVENPORT STEVENS, Historian N. D. C.

FIRST AND SECOND CONVENTIONS OF THE NATIONAL DEVELOPING CIRCLE,

AT RINDGE AND NEWBURY, N. H.

During the few months which have elapsed since the inauguration of the great movement known as the National Developing Circle, it has spread so rapidly and taken such deep root in our land, that its officers, who have been appointed by special spirit direction, after due consultation with those who have the welfare of this organization at heart on the spirit side of life, have decided to hold at least two Conventions, of three days each, during the coming summer months. The first will be held on the Camp Ground owned by the MEDIUMS' CAMP MEETING ASSOCIATION OF TWO WORLDS, at Rindge, N. H., July 2d, 3d and 4th. The second Convention will be held at SUNAPEE LAKE CAMP GROUND, BLODGETT'S LANDING, Newbury, N. H., August 21st, 22d and 24th. The purposes of these Conventions will be to discuss the best methods for the development of mediumship, organization of our forces, and the promulgation of the glorious principles of modern Spiritualism. The exercises at these Conventions will be of a highly interesting character. All members of the National Developing Circle will be entitled to all privileges of the Convention; and we trust that these meetings will be largely attended by its members from all sections of the country.

Per order of Officers N. D. C.,

JAMES A. BLISS, Developing Medium.
MRS. G. DAVENPORT STEVENS, Historian.
GEO. A. FULLER, Lecturer.

BOSTON, MASS., Jan. 5, 1885.

A CARD.—Having overcome the difficulties that compelled me, in November, 1883, to suspend the publication of *Mind and Matter*, I take pleasure in announcing that I will resume its publication on January 31st inst. Thanking my many friends for their patient confidence and good will, I hope to show them that these were not displaced. For terms and address, see advertisement in another column.

J. M. ROBERTS.

UNWRITTEN POEMS.

ELLA TREVETTE STAPLES.

There are beautiful poems written each day,
In lines that can never grow dim;
They rise on the air like the perfume of flowers,
Or the softly breathed notes of a hymn.
Our ears catch no sound of the musical words,
As they silently upward roll;
But we feel the deep swell of the on-going tide,
And its rhythm sweeps over the soul.

As we glance at the faces of world-weary ones,
Grown plain 'neath the wrinkles of strife,
How little we ken of the poems and songs
Interwoven with each quiet life:—
Poems the eyes of the world cannot read,
And songs all unheard by their ears;
But the fragrance exhaled from the hearts where they lie,
Shall float through the swift coming years.

When a kind word falls tenderly on the full heart,
Or a tear falls for one who has erred,
Then a song sings itself in the depths of the soul,
Though the music on earth be unheard.
What matter, though multitudes crossing their way
Hear no sound of the hymns chanted low,
There's an echo that reaches beyond earthly ears,
And the friends who best love them will know.

No poem all perfect is written on earth,
And our songs many discords will wake,
Till we stand in the peace of that sweet *other* life,
And its light o'er our senses shall break.
There our heart-poems, swelling that one grand song
Where love with each letter shall chime,
With whatever that in them is sweetest and best,
Will be woven to perfect rhyme.

NEEDHAM, MASS.

WE extend an open and sympathetic interest to all spirits coming to us in the understanding of Truth, irrespective of race, nation or color. The Indian, African, Egyptian and Persian have given us their promise to aid in the historic and spiritual enlightenment of the National Development Circle and Mediums' Camp Meeting. The spirit-world and mortal-world must work hand in hand for one grand purpose. We shall publish, as given us from time to time, communications from spirits of remote ages in the world's history, even beyond the legend of Adam and Eve. This has been promised the Historian of the N. D. C., and we anticipate some strange and wonderful revelations. The year of 1885 will mark an indelible era in the progression of Spiritualism and Mediumship.

WE do not hold ourselves responsible for the advertisements that appear in our magazine. Every person that reads must judge whether they are "correct" or not.

I am a necessary link in the great chain, which, from the full development of consciousness in the first man, reaches forward into eternity.—*From Longfellow's Hyperian.*

Correspondence.

THE NATIONAL DEVELOPING CIRCLE.

BY J. M. ROBERTS.

To the Editors of Spirit Voices:

Dear Friends of Humanity, — As I take my seat to address you in relation to your literary venture, I feel how inadequate words are to express the emotions of sympathy, good-will and fraternal interest I feel for you in your spirit-inspired enterprise. That you will be sustained in your grand, noble, and benevolent design to co-operate with and aid the wise, advanced and powerful spirit intelligences who have prompted you to take this important step, not only do I believe, but I may say I know; for I, too, have sought to follow the lead and guidance of just such spirits in a similar enterprise, to learn, beyond question, that it is ever the part of wisdom to follow where such beneficent spirits point the way. It is a blessed privilege you enjoy, in being deemed worthy, by them, to represent them in your desire and efforts to "enlighten the world" in relation to the grandest and most important truths that ever enlisted the devotion of mortal co-operators. As I write, I have before me the prospectus of "Spirit Voices," and I feel that every line of it is the voice of spirits (who know whereof they speak), calling upon all true friends of Modern Spiritualism to rally around the standard on which is inscribed "Spirit Voices," and march with it to share the victory of Truth over Error; of Right over Wrong; and of Liberty over Oppression, that is yet to be won. You have struck the key-note of the march, the inspiring strains of which will arouse the latent powers of every human soul, when you voiced the spirit battle-cry in the motto, "Enlightened Mediumship the Salvation of Humanity." Enlightened mediumship is the one great need of the hour, in the spiritual movement that is so fairly under headway towards the destination it must reach before universal peace, progress and prosperity can prevail upon the earth.

How shall this great need be supplied? This is a question that wise and enlightened spirits have set about answering through the columns of "Spirit Voices," and through the inspired pens and labors of their chosen mediums, the mortal conductors of that magazine, the first number of which you are about to issue. As the initial step towards the attainment of a general, if not a universal, development of "Enlightened Mediumship," the spirit directors of your enterprise have conceived, and, through you, have put in operation the National Developing Circle movement, which even in its tender infancy gives promise of a giant's growth and strength. As I deem this movement the most important that was ever planned by spirit wisdom in love for humanity, and, as I have had ample reason to know, from personal observation, something of its real import, I feel it a duty that I owe to all who are, or who may become, connected with the National Developing Circle, to state a few facts that will serve to show that this *New Departure* is not the result of a recently conceived purpose; but that it has been in preparation for several years, and has been so far tested that all question as to its practicability and utility has been set at rest in the minds of its spirit projectors.

In the year 1879, Mr. James A. Bliss was holding weekly seances, in the publishing rooms of *Mind and Matter*, in the city of Philadelphia, at which I was a regular attendant, as were many others who sought to place themselves in communication with the world of spirits. The work of mediumistic development that was there performed was, to me, as surprising in relation to extent, as it was instructive and gratifying to me. It was in the course of those seances that an Indian spirit took control of Mr. Bliss, and announced himself as Blackfoot. He stated that his immediate ancestors had been medicine-men for many centuries before the pale-faces had found a home in America, and that he had inherited their power to heal the sick and impart *their* magnetic influence to whomsoever might need it. He, in the most imperfect language (for he had not then acquired sufficient command of the English language to make himself understood without the greatest effort and persistence), requested that his chosen medium, Mr. Bliss, should be informed of his coming, and told that he, Blackfoot, sought to do a great and beneficent work through him by his co-operation as a spirit medicine-man. He requested that his medium should

procure a quantity of porous blotting paper, which should be strung in sheets upon cords, and suspended in the cabinet in such a way that he could use the medium's hands to manipulate them in imparting his spirit magnetism to them. When this should be done, he directed that the magnetized sheets of paper should be broken or torn, but not cut with knife or shears, into pieces of the dimensions of a large envelope.

These slips of magnetized paper he directed to be prepared solely by the hands of the medium, and to be placed in envelopes, and directed by him alone. I was then requested to make the announcement in *Mind and Matter* of his plan to help the sick, afflicted, and lame, and to develop those who desired to become mediums for the control of spirits. His explanation was, that he was the chosen chief or head of a vast number of Indian assistants, who would be enabled to follow the magnetized paper that would be sent out, and thus enable them to come in contact with the persons seeking or needing their spirit assistance. For three months the magnetized paper that would be called for was to be sent out at the cost of paper, envelopes and postage; after which time the medium would be allowed to charge a small remuneration for his services. When told of what Blackfoot proposed, Mr. Bliss, who, until then, had no knowledge of the extent of the mediumistic attributes with which he was endowed, was wholly incredulous as to Blackfoot's ability to accomplish what he suggested. Indeed, he scouted the idea as wholly impracticable. Blackfoot was determined not to be defeated by the unwillingness of the medium to comply with his request. He continued to come at every succeeding seance, and repeated his request in terms that showed how earnest he was in the work he had set about to do. All my influence was exerted upon Mr. Bliss to allow Blackfoot to make a trial of his power in the manner he proposed; but in vain, and I at length told the badly used Indian friend and benefactor that he would have to seek some other medium through whom to perform his work. I shall never forget the terrible energy with which Blackfoot declared his purpose to make the medium co-operate with him in performing his beneficent mission. For a time, Blackfoot ceased to importune his medium; and I supposed he had taken my advice to seek elsewhere for the mortal co-operation he desired, when, one day, I received a letter from a subscriber to *Mind and Matter*, who resided at Holyoke, Mass., in which he asked: "Who handled the copy of the paper that you sent to me?" He then went on to state that, when the paper was received and taken into the room where his invalid wife was, she had asked that it might be handed to her — that as soon as she got it in her hands she was made to tear it in pieces — that as soon as this was done she became clairvoyant, and saw the room filled with a crowd of Indian spirits, who went through a medicine dance around her bed — and that very soon she was so far reinstated in strength that she had risen from her bed, from which, it had been decided by the physicians who had attended upon her, that she would never rise again in health. He further wrote that his wife was then about her work, apparently as well as she had ever been, and said he desired to know through whom this happy result had been brought about, as he desired to remunerate him or her for the good that had been done. At that time there were four or five persons who were engaged in folding and enclosing the weekly issues of *Mind and Matter*, and it was impossible for me to know who had handled that particular copy of the paper. Supposing, however, that Mr. Bliss might have done so, as he assisted in folding and enclosing that edition of it, I wrote that I thought it might have been him. The next mail brought back a liberal pecuniary mark of appreciation to Mr. Bliss. Again Blackfoot repeated his request with no better success than before. A short time passed, when I received a letter from a lady subscriber residing in Vermont, in which she asked what we had done to the copy of the paper that had been sent to her, and relating the curious fact that, when she received and opened it, it had apparently burst into flame in her hands so that she had to cast it from her upon the floor, when the flame died out without consuming or injuring the paper. She said that upon her son taking the paper from the floor the strange phenomenon had occurred again, and she was very anxious to know what it could mean. I could not enlighten her about a matter that I knew less of than she did, and so wrote her. I, however, was much impressed that Blackfoot and his Indian forces were behind the singular occurrence.

A short time later I received a letter from a subscriber in Northern Texas, saying that there was some strange influence had accompanied the copy of *Mind and Matter* that we had sent to him, which, when he opened the paper to read it, had caused his arms to shake so that he could not read it He said that, supposing it was owing to some nervous condition of himself at the

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

It has been my privilege to have had the advice and counsel of many of the grand and glorious spirit workers who are behind you in your great undertaking of executing the duties of the National Developing Circle; and I can, with knowledge of their wisdom and power, say to you, *fear not to follow where they lead the way.* With a heart overflowing with love and sympathy for them and yourselves, I invoke the blessing and bounty of the Mother and Father Over Soul of all upon all your efforts to "Enlighten the World" with the light of that greatest of all luminaries — *Modern Spiritualism.*

I adopt the motto, "Enlightened Mediumship the Salvation of Humanity," as the corner-stone of the temple of Spiritual truth; and fraternally send you my most cordial greeting and good-speed on the literary voyage which you have set out to make.

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

THE BERKELEY HALL MEETINGS.

[Specially Reported for SPIRIT VOICES.]

BY MRS. CODRINGTON FRENCH.

The Berkeley Hall Society meets in one of the pleasantest and most commodious halls in Boston, situated at the corner of Tremont and Berkeley streets; it is in the heart of the city, and accessible from all parts of the city. After a long period of absence, W. J. Colville returned from England, and reached Boston in the beginning of October last; the Society for which he is regular speaker held no meetings during his protracted absence, and it was with unmistakable delight that his friends hailed his return to them after his protracted sojourn across the water. The meetings commenced the first Sunday of October, and were very largely attended. W. J. Colville lectured morning and evening, and answered questions in the afternoon under influence of his inspirers; the hall was beautifully decorated with choice flowers and evergreens; the music was excellent, and the audiences full of enthusiasm. The opening lecture, delivered during the morning service, plainly expounded the cardinal principles which the guides of W. J. Colville regard as essential to the upbuilding of a truly spiritual society, and the efficient carrying forward of spiritual work. A lengthened report of the proceedings and a good abstract of the address was published at the time in the "*Banner of Light.*" On the evening of the same day, the lecture was on "The Present Condition of England Viewed Spiritually." On the following evening, Mon-

day, October 6, a reception was tendered to W. J. Colville, in Berkeley Hall, when the spacious auditorium was filled to repletion. Excellent music was furnished by Mme. Fries-Bishop, Mrs. Lorania Wilder, Mr. Willis Milligan, Mr. J. R. Cocke, and others. Readings by Miss LeGrand and other elocutionists; speeches by a number of friends, including Mrs. Maud E. Lord, Miss Jenny Rhind, John Wetherbee and W. J. Colville. During the week several receptions were held at the residences of many prominent members and friends of the Society. One of the largest and most particularly interesting, was at the residence of Mr. Ayer, President of the Working Union of Progressive Spiritualists, 170 West Chester Park; the large and handsome rooms were crowded by a most distinguished company. Words of greeting were offered by the controls of Mrs. Dyar and others. After the meeting in the drawing-room, a splendid collation was served in the dining-room, and the company dispersed at a late hour, all having felt that it had been good for them to be there. During October, W. J. Colville lectured regularly on Sundays at 10.30 and 7.30, and answered questions at 3 P. M.; his public receptions being held in the smaller hall adjoining at 8 P. M., on Mondays; on other evenings in the week, he frequently held receptions or lectured out of town. The Sunday morning discourses have always been of a distinctly spiritual or ethical nature; those delivered in the evening have dealt largely with international topics, and often with ancient history. The Sunday evening lectures during October were on England, France and Germany. During November the programme was somewhat changed. W. J. Colville's evening lecture was delivered at 3 P. M., while he lectured in Chelsea, Brockton, or somewhere else within easy access of Boston in the evening, while Prof. J. R. Buchanan was occupying the platform in Berkeley Hall. In December, arrangements were again altered. W. J. Colville resumed his lectures at 7.30 P. M., and the Working Union of Progressive Spiritualists leased the hall in the afternoons; this order of exercises still prevails, and with very encouraging results, as, unless the weather is very unfavorable, the spacious hall is completely filled three times every Sunday. Special services were held in the morning on Thanksgiving and Christmas days, and were largely attended. The foregoing observations will give the reader a faint outline of the work performed in Berkeley Hall; but since the magnificent parlors at 30 Worcester square were opened to the public in November, fully half the work of the Society, indeed one might almost say the greater portion of it, has been performed there, besides numerous extra and occasional meetings. The following are held regularly: Lectures by various speakers, as opportunity offers, on Sundays, at 3 P. M.; meeting of Ladies' Union for Benevolent Work, Mondays, from 2.30 till 6 P. M.; W. J. Colville's public reception Mondays at 8 P. M.; concert with readings and lecture, Wednesday 8 P. M.; lectures and conversations on Health and Healing, on Fridays at 3 P. M. The Wednesday evening entertainments have been extremely fine, largely attended and liberally patronized. Mr. Randolph King, organist and pianist for the Society, has made a great mark in the city as a musician of very superior ability, while the soprano singer, Mme. Fries-Bishop, has rendered inestimable service by the use of her beautiful and highly cultivated voice. Miss Emma Greenleaf, and other young ladies, have charmed all who have heard them with their sublime, pathetic, and amusing readings, and many promising young artists have lent their aid from time to time, thereby making the entertainments very interesting and varied. W. J. Colville gave six consecutive lectures on Music and the great Musical Composers, and is now delivering a course on Shakespeare and other great poets and dramatists. The instructions given on healing and the preservation of health, also on the cultivation and exercise of spiritual gifts on Friday afternoons are extremely valuable, while the work of the Ladies' Union can scarcely be overestimated, hundreds of the deserving poor having been aided through its instrumentality. The children have not been neglected, several entertainments having been gotten up for their especial benefit; those on Christmas Day and Twelfth Day (Jan. 6) were peculiarly enjoyable; on both those occasions presents were freely distributed from two large Christmas trees at the close of the musical and other exercises, in which children largely participated. Berkeley Hall Society is, to say the least, one of the most flourishing and influential societies with which we are acquainted; it bravely holds its own, no matter how many other organizations may spring into existence around it, while its lecturer is universally acknowledged as one of the very ablest and most eloquent in the field.

Among Our Workers.

During the month of December the editor has been very busy in the lecture-field. The first two Sundays of the month he spoke for the Spiritualist Society of Providence, R. I., in Blackstone Hall. This is an elegant new hall, owned by the Free Religious Society, and will seat about six hundred. Mr. L. L. Whitlock, editor of *Facts Magazine*, is President of the Society, and presides over all their meetings with ease and grace. The Providence papers gave excellent notices of our work in that city. The *Evening Telegram* said, among other things:

"Blackstone Hall was well filled on Sunday morning, by an audience which listened with pleasure to Mr. Geo. A. Fuller, who lectured on the 'Consecration of Lives to Humanity,' which he held would be fulfilling the teachings of the humble Nazarene in the greatest of all commandments, 'Love one another.' The lecturer, whose tongue seemed tipped with flame divine, launched out into broad fields of liberalism, showing how the war of creeds and customs of sects had destroyed the genuine spirit of the teachings of Jesus, and left the Church conventional and conservative, instead of radical and progressive. In the evening the hall, gallery and aisles were filled, and among the audience were recognized judges, ministers, deacons, professors, and some of the ablest thinkers of the city.

"The subject of the evening discourse was, 'He giveth His angels charge over thee.' After mentioning the cardinal principles of Spiritualism, the lecturer spoke of the religion of the future. He said the time was near at hand when demonstrated, present, every day truths would be recognized by man, instead of the unsupportable theologic dogmas which the past had bequeathed to the world, and that which worked for the good of our fellow-being would be regarded as the only expression of true religion—to everybody a pure and holy life in every act and in every aspiration, and moved to nobler deeds by inspiration which proves the significance of the quotation, 'He giveth His angels charge over thee.' They minister to us in our wants; they have filled volumes of richest lore for man's benefit, by touching with their magnetic fingers the receptive brain of a Shakespeare, a Byron, and all the celebrated gems who have benefited humanity. While the speaker did not make for Spiritualism the claim that it was the final ultimate of human growth and expansion—since eternal progress and unfoldment was the divine law of the universe, and who could draw the dividing line beyond which the human soul could not pass?—yet he paid a high tribute to this new religion for what it had accomplished since its humble advent."

At the close of the lectures Mr. Edgar W. Emerson, of Manchester, N. H., exercised his wonderful gift of clairvoyant mediumship. The same paper as quoted above says: "Fifty or sixty descriptions of loved ones were received, all fully and gladly recognized, the majority of which were given to sceptics. One in particular I would mention. A lady sat alone and earnestly listened for the 'rustling of a wing.' It came, and the lady joyously recognized her long-departed husband, who bade her affectionately to wait and bear her grief patiently, that he was by her side and saw her tears, and felt the sad throbbings of the lonely heart. Many little tender messages of love and endearment were given to the one who was 'her lone watch keeping,' and whose tears and apparent grief affected the entire audience, for great strong men rubbed away the sympathetic tears that coursed their cheeks, as 'one touch of nature makes all the world akin.' Many marvellous tests were given, and descriptions of the departed and their surroundings while in earth-life were so accurate that truly one might say, as the woman of the Bible who went into the city and said to the men, 'Come, see a man which told me all things that ever I did.'"

This Society has spared neither expense nor labor to make their meetings a success; and well may they be proud of the victory that has crowned their efforts. Their list of speakers for the present embraces the following well known workers: Joseph D. Stiles, Dr. H. B. Storer, Dr. Joseph Rodes Buchanan, Emma Hardinge Britten, Geo. A. Fuller, Edgar W. Emerson, Rev. Geo. Chaney, Rev. Jas. Kay Applebee, Mrs. Nellie Tingle Brigham, J. Wm. Fletcher, J. Frank Baxter, Dr. Fred L. H. Willis, Capt. H. H. Brown, and Miss Jennie B. Hagan.

It was our pleasure to address the people of Amesbury, Mass,, in Veteran Hall, Sunday, Dec. 21st. On account of the severe storm, the audiences were very small; but the intelligent, upturned faces, made a most favorable and lasting impression upon us.

The Penacook Club, of Manchester, N. H., presided over by Mr Geo. F. Rumrill, is doing a good work for Spiritualism. Every Sunday evening a Circle is held in a room fitted up for that special purpose. Mrs. Sullivan, the oldest medium in that city, has been selected for that work. She is a very good medium, being able to see and describe spirits very clearly. It was our privilege to address this Club on Friday evening, Dec. 26th, and Mr. Edgar W. Emerson followed with about fifty tests, nearly all of which were fully recognized. This medium is as popular in his home as in any other place in New England; and this fact most certainly contradicts the old adage, "A prophet is not without honor except in his own country."

W. J. Colville will lecture during January as follows: Berkeley Hall, corner of Berkeley and Tremont Streets, Boston, Sundays, Jan. 4, 11 and 25, at 10.30 A. M., and 7.30 P. M. Hadley Hall, East Somerville, same dates, at 2.45 P. M. Sunday, January 18, and several week evenings before and after, at Greenwich, Mass. Public receptions at 30 Worcester Square, Boston, every Monday, at 8 P. M. Lectures on Great Characters, Wednesdays, at 8 P. M.; on Health and Healing, Fridays, at 3 P. M. W. J. Colville is open to engagements to lecture out of Boston, on Tuesday, Thursday or Friday evenings, and can be engaged to attend funerals, in or out of the city. During his absence at Greenwich, Mrs. Emma Hardinge Britten will speak in Berkeley Hall, Boston, Sunday, Jan. 18, at 10.30 A. M. and 7.30 P. M. She will also hold a public reception at 30 Worcester Square, Monday, Jan. 19, at 7.30 P. M.

Capt. H. H. Brown, an able and eloquent speaker, has been addressing the Spiritualists of Woonsocket, R. I. We trust he will succeed in waking them from their long sleep. Very little public work has been done there since that old veteran and stanch friend of mediums, Seth H. Vose, passed into a higher sphere of action. May his zeal and love of Spiritualism animate some one in that vicinity to work as he did for the truth.

The Captain's permanent address is Woonsocket, R. I. He has taken up his residence in that place, and will devote his week-days to healing and psychometry. His wife, who is an excellent clairvoyant, will give sittings.

G. H. Brooks, a Western speaker, desires engagements in the East, especially at the coming Camp Meetings. He may be addressed at 124 Charter Street, Madison, Wis.

Dr. Geo. S. Bronson, of St. Albans, Vt., is a healing medium of great power, as his many wonderful cures will attest. He is kept constantly busy in his native State. He makes regular trips, visiting the following places: Jeffersonville, Hyde Park, Stowe, Waterbury, Duxbury, Essex Junction, Burlington, and Bristol. He is worthy of all confidence; and his spirit guides are thoroughly competent to treat all diseases.

Mr. George Chainey, since his conversion to Spiritualism, has been kept constantly employed. His meetings in Boston are well sustained, and the interest created by his lectures is steadily increasing. His subjects for discourses are well chosen, and the thoughts embodied in them show a wise discrimination and ripe scholarship; and his new paper, "*The Independent Pulpit*," is rapidly winning its way among the people.

Miss Jennie R. Hagan, of East Holliston, Mass., a very able lecturer and wonderful improvisatrice, will lecture in Cleveland, Ohio, during the month of January.

Mrs. Juliette Yeaw, of Leominster, Mass., one of our finest inspirational speakers, is filling engagements at Clinton and Leominster, Mass. She has been engaged to attend the following Camp Meetings: Sunapee and Rindge, N. H., Ætna, Me., and Queen City Park, Burlington, Vt.

Mr. Edgar W. Emerson's engagements for January are as follows: Jan. 4th and 11th, Haverhill, Mass.; 7th, Pennacook Club, Manchester, N. H.; 18th, Newburyport, Mass.; 25th,

Amesbury, Mass.; 30th, Pennacook Club, Manchester, N. H., with Geo. A. Fuller. For engagements he may be addressed at 240 Lowell Street, Manchester, N. H.

Mrs. Jas. A. Bliss, 121 West Concord Street, Boston, Mass., is a most wonderful medium for full form materializations. Her seances are thronged with intelligent and earnest investigators — many from the highest ranks in society.

Our Book-Table.

THE MIND CURE. The December number of this magazine lies before us. Its contents we have perused with pleasure and profit. Dr. W. F. Evans leads off with an excellent article on "Divine Trust." "The Origin of Evil," and "What is the Lamb?" by the editor, furnish much food for thought. "The Mind," by John Stolz, M. D., "Egotism," by Dr. E. W. Baldwin, "Pathology of Inflammation," by Chas. J. Lewis, M. D., "Healing by Laying On of Hands," by Dr. W. H. Vosburgh, are all deeply interesting articles. The editorial announcement promises many good things for the coming year. Published by Prof. A. J. Swartz, 425 West Madison Street, Chicago, Ill.

YOUNG FOLKS' WEEKLY VISITOR. The boys and girls will all give this new claimant upon their attention a most hearty and cordial welcome. The numbers already issued are very promising. Its aim is not only to amuse, but also to instruct the young in useful knowledge. The tone of the entire paper is healthful and invigorating; and the editor seems to desire above all things to instil into the minds of the young the necessity of leading pure and upright lives. American Publishing Co., 756 Broadway, N. Y.

THE BOOK WORM. The December number of this *petite* monthly contains "A Descent into a Maelstrom," by Edgar Allen Poe, and "Mr. Crane Walks Out," from the Widow Bedot Papers. This monthly is issued for the special purpose of introducing to the notice of the reading public the cheap edition of the choicest literature of the world. Published by John B. Alden, 393 Pearl Street, New York.

FACTS MAGAZINE. The December number of this magazine has just reached us. The editorial on "Development" should be carefully studied by all mediums; and also read by all who are investigating the phenomena of Spiritualism. The following articles are concisely written and deeply interesting: "Materialization and De-materialization under Test Conditions," by E. A. Brackett; "Matter passing through Matter," by John Wetherbee; "Three Materialized Spirits Talking French," by L. L. Whitlock; "From a Theological College to Spiritualism," by A. F. Pease; "Observations at a Materializing Seance at Denver, Col.," by Fred. Anderson; "Materialization in London;" "A Spirit Communication given by a Dying Child," by Mrs. Amelia Morse; and a Miscellaneous Department, containing letters from Dr. H. B. Storer and J. F. Jeaneret. The publishers announce that they have secured pictures of many well-known lecturers and mediums, to be given as premiums to subscribers for *Facts*. They are all fine pictures, size 8 x 10 inches, before being trimmed. They are suitable either for an easel or a wall picture when framed. All persons desirous of becoming acquainted with the phenomenal phases of Spiritualism should subscribe for this magazine. Colby & Rich, 9 Bosworth Street, Boston, Mass., wholesale and retail agents.

LIGHT FOR THINKERS. Like a breath from the South-land comes this spicy little sheet into the chilly atmosphere of our Northern winter. The editorials are both invigorating and healthy in tone. The labors of Bro. Kates to make this paper a success are worthy of the most cordial appreciation of all earnest Spiritualists. Published by A. C. Ladd, Atlanta, Georgia.

ALDEN'S JUVENILE GEM. John B. Alden, publisher of this first-class illustrated weekly paper for the young, is one of the greatest benefactors of the human race. The *Literary Revolution*, inaugurated by this indefatigable worker, has brought the best productions of the world's greatest thinkers within the reach of the humblest laborer. And now, having in a measure cared for the wants of his older patrons, makes his bow to the rising generation. And judging from the contents of the first number of this new literary enterprise, the young, and also many of the

older ones whose hearts have not grown old, will continually find within its pages a feast of good things. Published by John B. Alden, 393 Pearl Street, New York.

The New Thought. Several numbers of this paper, published by Messrs. Current & Hull, Maquoketta, Iowa, lie upon our table. It is a newsy little paper, with trenchant editorials. A series of continued articles, by the editor, entitled "What does Science say? Is Man Mortal? or, Is Man Immortal?" deserve more than a passing notice. The writer, with the Damascus blade of his keen reasoning powers, completely annihilates the strongholds of materialism. And as he removes the accumulated rubbish of pretended science, builds on the sure foundation of absolutely demonstrated facts, that positive science that brings to the world revelations of man's immortality.

The Rostrum. Brother Cotton understands how to make an interesting Spiritualist journal, as all will testify who have been readers of the *Rostrum*. Its editorials are very brief and pithy, and are sure to be read. Its list of contributors comprises some of the ablest thinkers in our ranks. The lecture by Prof. Kiddle, on *The Mission of Modern Spiritualism*, which appeared in a recent issue of this paper, is worth more than the price of one year's subscription. Published by A. C. Cotton, Vineland, N. J.

Spirit Voices.—We call the attention of our readers and the public to the Prospectus in the present number, of Spirit Voices. It was received too late for last issue. The power of the editor, whose noble life as an inspirational orator has endeared him to the spiritual public, and of the manager whose untiring efforts through long sufferings, over which he has nobly triumphed, combined with the efforts of an intelligent and noble woman, impress us vividly with the sure success of Spirit Voices.

Friends, welcome the sound, for there is nothing surer than that voices from the spirit world will revolutionize our earth.

God bless the efforts of Bro. Fuller and his associates.—*The New York Beacon Light.*

" . . . . . Announce law
By freedom; exalt chivalry by peace;
Instruct how clear, calm eyes can overawe,
And how pure hands stretched simply to release
A bond-slave, will not need a sword to draw
To be held dreadful. Oh, my England, crease
Thy purple with no alien agonies;
No struggles towards encroachment, no vile war;
Disband thy captains, change thy victories.
Be henceforth prosperous as the angels are—
Helping, not humbling."

—*Mrs. E. B. Browning.*

Letter-Box.

Vermont.

West Randolph. Dr. S. W. Gould writes as follows: "Have received the Prospectus of 'Spirit Voices,' and am much pleased with the principles stated therein, and am in full sympathy with your efforts to start a magazine of that character in Boston. I hope you will be successful, even beyond your most sanguine expectations. Such a magazine is much needed in the world to-day. I trust you will soon find room for a department devoted to the practical work of Spiritualism, a work that shall have for its aim individual culture and the development of embodied spirits. One lamentable fact is this: a lack of effort on the part of the great body of Spiritualists in the line of concentrated labor for humanity. There are too many drones in the hive—while the few have to do all the work in every public movement. May your work accomplish a needed reform in this direction. You have my sympathies in your noble undertaking for humanity; and you will have my assistance as far as lies within my power."

The New York Beacon Light. — This paper inaugurated a new era in the history of Spiritualism. We are glad to welcome a materializing medium as one of the editorial fraternity. This much abused class of mediums will find in Mrs. Williams no mean champion. The mediumship of Mrs. Williams, being of most convincing character, has built up for her a reputation that is enduring among all earnest investigators of Spirit-phenomena. Guided by her Spirit-band, and assisted by able contributors like Prof. Kiddle and Jonathan M. Roberts, the editor of *The Beacon Light* cannot fail to make this paper a mighty power for good. May the untiring and unselfish efforts of Mrs. Williams for humanity be crowned with success.

Received too late for an extended notice in this number of Spirit Voices, a copy of *Shadows*, by our old friend John Wetherbee. In our next number we shall try to do justice to this work. As far as we can judge from a hasty perusal of a few chapters of this work, it is filled with highly interesting matter, and will prove a feast of good things. See advertisement.

We would call the attention of all our readers to the advertisements in the present issue of Spirit Voices. We intended to call special attention to each — but as our matter is in the hands of the printer, and such notices would necessitate considerable delay of our first number, we have decided to make the above statement do for the present, but intend to call special attention to all advertisers who continue with us in future numbers of Spirit Voices. We would state that we have issued two thousand copies of the January number of Spirit Voices, and hope to increase our subscriptions by a judicious use of sample copies. We intend to deal honestly and squarely with all our advertisers, and shall present each month a statement of the number issued. We would request all parties writing to the different advertisers in this magazine to simply mention the fact that they saw the advertisement in Spirit Voices.

A VALUABLE OFFER!

Who will work for a Magnificent Prize?

BOSTON, Mass., January 14th, 1885.

To the person that will send in the largest number of regular yearly subscribers to Spirit Voices from present date to January 1st, 1886, I will, on the opening day of the Camp Meeting at Rindge, N. H., 1886, present the clear title deed to Lot No. 228, situated on the corner of Loyola and Hodges Avenues, of the *Mediums' Camp Meeting of the Two Worlds.* This Lot is the finest in location upon the Camp Ground, and will be very valuable on the day of the presentation.

JAMES A. BLISS.

National Developing Circle.

Organized October 16, 1884.

The time has now come, when wise and watchful spirit-guides see fit to extend their plans of operation, and place within the reach of every hand and home an instrument of fine and subtle developing power. As all new departures spring from small beginnings, so have the earlier attempts of spiritual gatherings grown into various methods of drawing into closer proximity and communication those who come from celestial heights to help and bless ignorant and superstitious humanity.

The future is brighter when lighted by Hope, stronger when sustained by Faith, and glorious when led by the noble hand of Charity.

The soul can never gain freedom in spiritual life, until it reads with earnest eyes the unchanging lines written by the pen of Truth, and recognizes in them the only solution of the torturous questions of Creed and Power, that to-day keep the greater part of humanity in a seething sea of doubt, fear, and despair.

But the Great Spirit of spirits, never without an all-wise purpose and clear understanding of things, has watched the growth of spiritual progress with tender love, and now calls for all true disciples to trample down the egotism of self-spiritualism, and bravely support the efforts of spirit-powers and influences that are seeking to advance and enlighten mankind by words, visible signs, physical manifestations, and materializations.

Local Circles have done such excellent work the past few years in bringing undeveloped mediums directly under developing influences, that they have amply demonstrated their usefulness. In view of the grand purpose of the spirit-band of the National Developing Circle in originating, naming, and founding it, it becomes us as advocates of Modern Spiritualism to aid it with substantial and sympathetic assistance. It is not only in recognition of the spiritual needs of the present generation, but also those of the next and future generations that they speak and act. It is a school of spiritual development, where the student may start from the alphabet and graduate in full understanding of spiritual truths.

We must have mediums in our homes, where the tender child and growing youth can expand under the instruction of spiritual love, and pass into manhood and womanhood, with characters moulded and perfected on a noble plan. There it is where the Circle will be fed and magnified in its work; for out of such homes will come our future greatness as a nation.

How terrible it is to those who know the blessedness of spiritual conditions, to watch the multitudes of men and women of noble possibilities, drifting into a state of cynical or stoical indifference. The day must come when Truth will tear the

veil of selfish materialism from their eyes; then, if they deny the revelations given, on they must pass to spirit-life undeveloped spiritually, and there undo the wrongs and mistakes left to be redeemed by spiritual agency.

The band of spirits engaged in this work are wonderful in their strength, truth and wisdom. Years of study and research in the spirit-world have enabled them to work for mortal as man cannot work for man. Their promise of assistance is enough, for experience has shown that when they once take a task in hand, they carry it triumphantly through to the end. To all, they extend the only aid that can sustain and elevate humanity to the level of a broad and sympathetic understanding.

Thomas Paine, high in spirit purpose and tireless in his efforts to "enlighten the world," has surrounded with the circle of his unfaltering love and guardianship, this new departure, and written within in letters of light—"The World is my country, and to do good my Religion." Who can deny in all sincerity, the noble motives that animate into action the ideas of souls grown strong and unselfish through the battle of earth-life and the experience of spirit-life, with its startling revelations of the unexpected. The tried and faithful soul looks down upon those in suffering, and feels that he cannot waste one precious moment in idle contemplation while their voices come up to him freighted with doubt or despair.

The Developing Medium selected by the spirit-band of the National Developing Circle, is placed in an unconscious condition by the Controlling Spirits on Thursday evenings, from 8 to 9.30 o'clock, in his office, the Historian of the Circle and certain members being present to receive information and instructions from them. Members of this Circle, sitting in their homes during this appointed time, receive the developing influences of the large band of developing spirits with nearly the same effect as though present with the medium. This method is original with them, and has proved a success. They claim that his office will resemble the earthly central telephone office; magnetic currents being established from it to all parts of the world. A public National Developing Circle will be held every Sunday in the Ladies' Aid Parlor, 1031 Washington Street, Boston, Mass., at 3 P.M. Members are invited free of charge, non-members being required to pay an admission fee of 25 cents. By the payment of 50 cents, a person is made a member for one month (four weeks); he is thus given four Thursday evening sittings and four Sunday afternoons.

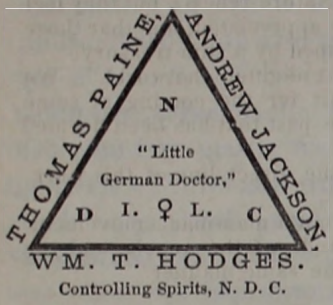
The proceeds of the fees paid by members and non-members go into the general fund for the substantial advancement of the Circle. They are a *sacred trust*, to be used for advertising expenses, stationery, etc., necessary to carry on the correspondence and general work of the Circle. The fund will also be drawn upon to assist the magazine, "Spirit Voices," in which will be recorded the various phases of mediumship developed during the sittings of members in different parts of the country. A journal and cash book will be kept, and a correct account of all receipts and expenditures given by the Treasurer the first day of each month, in the magazine.

To any one getting up a Circle of *five persons* in their city, town, or neighborhood, we will receive the party as full members of the National Developing Circle for 30 cents each person per month (four weeks), and give to the one getting up the Circle a *free membership certificate* as long as three members will renew their membership. In sending names, please give them in full, also *street* and *number*,

that we may send certificates without delay. This offer holds good until further notice.

We know that interested bigotry, opposition, and perhaps slander, will lie in wait to send poisoned lances into the harmony and prosperity of the Circle; but they will never penetrate the coat of mail that every true soul wears; and the day always comes when confusion covers the malicious. Therefore, let all unite in *Love*, *Humility* and *Faith*, and take up bravely his or her work in the new field of spiritual progress. By Spiritual Direction,

MRS. G. DAVENPORT STEVENS, *Historian, N. D. C.*



OFFICERS N. D. C.

DR. JAMES. A. BLISS, *Developing Medium.*
GEO. A. FULLER, *Lecturer.*
MRS. G. DAVENPORT STEVENS, *Historian.*
MRS. J. W. CRAWFORD, *Treasurer.*

Address

DR. JAMES A. BLISS,

NO. 121 WEST CONCORD ST., BOSTON, MASS.

FIRST REPORT OF THE DEVELOPING MEDIUM OF THE NATIONAL DEVELOPING CIRCLE.

HEADQUARTERS N. D. C., 121 WEST CONCORD ST., BOSTON, MASS., DEC. 31, 1884.

To the Officers and Members of the N. D. C., GREETING:

To-day closes the year of eighteen hundred and eighty-four, and it becomes my duty to give you an account of my stewardship as the spirit-selected developing medium of your Circle. I shall strive to do this as briefly as possible, for I do not wish to use up the pages of our magazine with long and unreadable articles.

On the 1st day of October, 1884, a circular was written through my hand, while I was in an entirely unconscious condition, from which I quote the following:

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

At first sight, and without reflection, it may seem to the average investigator that this must be a false claim; that such a thing is impossible. But friends of truth are always willing to give every new truth presented to them a fair hearing. The records of the members of the N. D. C., published monthly in "SPIRIT VOICES," will settle this question in a very short time beyond discussion. *If the work is genuine, it will stand; if it is a false claim, or a fantastic idea of a disordered brain, it will come to naught.*

The N. D. C. was duly organized Oct. 16th, 1884, Mrs. R. S. Jones, of Merrimac, Mass., becoming its first member. At the present date, it numbers two hundred and thirty-eight members, scattered all over the country, from Maine to California. All of these persons, with the exception of a few spirit-appointed "Honorary Members," are monthly contributing members.

All the labor of the Circle has been done gratuitously; its officers have been carefully selected by the band of controlling spirits, and all these officers are giving their time and labor free of expense for the benefit of the Circle and humanity. Not only have they done this, but they propose to contribute financially, as far as their limited means will permit, to sustain this new work of spirits among mortals.

The appended financial report will show the reader that all matters connected with this work will be done openly, and the members of the Circle can see monthly whether the work is destined to become a grand success or a disastrous failure.

At the beginning of the work, I, as Developing Medium, made an offer that I would answer any questions upon mediumship when the letter contained two 2-cent stamps to pay the postage. My office has been literally flooded with such letters, and I have been compelled to work many nights until 4 o'clock A.M., to make good that pledge. I am now obliged to withdraw that offer,

as far as idle curiosity is concerned, and say to all that *when they become members of the National Developing Circle*, I will answer any question, asked or written, that is in my power to answer; and give the most complete information in my power, upon receipt of their letter containing two 2-cent stamps to pay the postage.

The controlling spirits have selected a Treasurer (Mrs. J. W. Crawford), and in future the financial report of receipts and expenditures will be made by her, and this will leave me much relieved to attend to the correspondence and general work of the Circle.

The work is now fairly upon its feet. Local Circles are forming in every direction, and it is hoped during the coming summer months that we may be able to hold Conventions at some of the Camp-meetings, that the union of many minds may result in thoroughly organizing the spiritual movement upon a perfect basis of equality, with its directing influence centred in the Angel World.

May the good work go on until every home has within it a medium for spirit control; and then, and not until then, will its work be finished.

The officers of the N. D. C. are greatly overworked, and at times Nature rebels: but they feel that their honest, unselfish labors for the benefit of humanity will be appreciated, and that those who are blessed with this world's goods will not let this work be cramped by a slim treasury.

We need money to establish Reform Colleges and schools to "enlighten the world." We have plans and charts that should be given to the world, and only wait for the coming of some generous soul that will furnish the means to help us clear up all of the past that has been deemed "mysterious."

Thousands of grand spiritual improvements can be suggested in the direct line of this work, and if the means are liberally contributed the work will go grandly on.

Remember, brothers and sisters of the N. D. C., that this is not a man-made movement. The persons selected to do the work are simply instruments in the hands of the angels, and you are expected to place yourselves in a position to be used by them in the same manner.

Respectfully submitted to "Enlighten the World."

JAMES A. BLISS, Developing Medium, N. D. C.

FINANCIAL REPORT OF THE "NATIONAL DEVELOPING CIRCLE" FROM OCT. 16 TO DECEMBER 31. 1884, AS PER BILLS AND VOUCHERS PLACED IN THE HANDS OF ITS TREASURER.

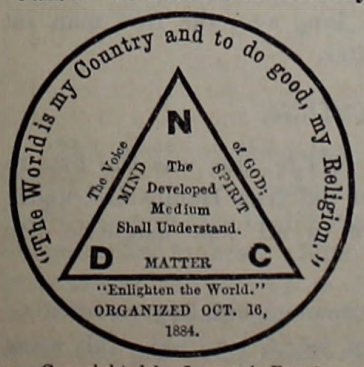
RECEIPTS.

Dec. 31.	Membership Fees to date, . .		$107.00
" 31.	*Contributions*,—		
	Mrs. Emma Hardinge Britten,	$1.00	
	James A. Bliss, ...	4.74	
	"Tom" Middlemist, ...	1.00	
	Mrs. J. M. N., ...	1.00	
	Louis V. Foster, ...	.50	
	E. W. S., ...	.50	
	Collection for hall, ...	2.24	10.98
" 31.	*Sunday Circle Collections*,		
	Nov. 9, $2.69 Nov. 14, $4.50		
	" 23, 1.50 " 30, 2.75		
	Dec. 6, 1.50 Dec. 14, 75		
	" 21, .25 " 28, 1.50		15.44
" 31.	Subscriptions, *Spirit Voices*, to date, ...		22.50
" 31.	Advertisements *Spirit Voices* to date, ...		3.20
			$159.12

EXPENDITURES.

Dec. 31.	*Stationery, Books, etc.*,—		
	Journal and Cash-book, . .	$ .30	
	Cash Box, ...	1 50	
	Record Book and Index, . .	2 60	
	Subscription List, ...	.85	$ 5.25
	Postage Stamps, ...		10.48
	Printing Account,—		
	Bryant's Bills (see bills), . .		64.75
	Advertising Account,—		
	Spiritual Offering, ...	3.00	
	Banner of Light, ...	27.00	
	Boston Herald, ...	2.50	
	London Paper, ...	1.00	33.50
	Office Expenses,—		
	Rent to date, ...		12.00
	By balance cash in treasury,		33.14
			$159.12

1885.
Jan. 1. To Balance in Treasury, . . $33.14



Copyrighted by JAMES A. BLISS, Oct. 29, 1884.

Respectfully submitted,

JAMES A. BLISS,

Developing Medium,

And Business Manager "SPIRIT VOICES," N. D. C.



Mediums' Camp-Meeting of the Two Worlds.

At RINDGE, N. H., on the 21st of June, 1885,

Will meet, under the direction of several bands of workers, a camp of individuals from both worlds, to establish better opportunities for

Communication between the Seen and Unseen.

As we are all spirits, whether in or out of the body, and as this earth is the abiding place of all who have not outgrown its conditions, it becomes us to increase the facilities for scientific study of the laws which govern us.

The many manifestations of the nearness and continued interest of the formerly supposed dead and departed, force us to consider their rights to be recognized as co-workers with us in developing a knowledge of man, and his relations to the Infinite.

Science is said to be the "sum total of man's well-ordered knowledge of the universe"; and as isolated and limited facts may be doubted and misused, it is only general and popular knowledge which will result in the advancement of humanity. Columbus and others visited America, but it was not until the world at large learned of its advantages that it became the home of a prosperous and powerful people.

Following their impressions from a higher source, a few individuals visited a secluded spot, by a placid lake, near which, in the by-gone days of the long ago, the Red man sat and wondered as to the future, and the land of the great hereafter.

Beauty and Healthfulness of Location.

Deeming health of paramount importance for all conditions of life, this was the first to be considered. The location selected is among the granite hills of old New Hampshire, under the protecting nod of Mount Monadnoc, and cannot fail to give to all that magnetic life which fresh air, pure water, granite hills, and pine trees impart.

THE NATIONAL DEVELOPING CIRCLE will erect a permanent building, devoted to the interests of all mediums, and dedicated to the controlling band of spirits who have this work

in charge. It will be consecrated to their use and under their direction. Here, on July 2d, 3d, and 4th, 1885, will be held the first Convention of this band of workers for the development of mediums in every home.

Talented and Interesting Speakers

have been engaged to lecture, under the inspiration of their spirit-guides, on Sundays and week-days. Conferences will receive their share of attention, and mediums for all phases of the manifestation of spirit power, and for the proof of spirit return, will receive the respectful attention due them.

It is expected Mrs. MARGARET FOX KANE, one of the first mediums, will be at the Camp during its session; also Dr. JAMES COOPER, of Ohio, the interpreter of ancient writings, and mediums for physical manifestations, mediums for independent writing, mediums for tests and communications, and mediums for full-form materializations.

Good instrumental and other music will be interspersed with the exercises, to harmonize the elements for the best possible manifestations of spirit power in all its phases, and the public will be offered every possible opportunity for the investigation of the fact that what has been called death is the freedom of the spirit from the body and its birth into better conditions, and that our friends after the change are as natural and as interested in us as when in the body.

Mr. J. W. Colville, Mr. King, Dr. H. B. Storer, Dr. James A. Bliss, Mr. George A. Fuller, and Mrs. Juliette Yeaw have already been engaged to be present.

SUBSTANTIAL WOODEN BUILDINGS

will be erected for the accommodation of all our friends. Tents will be for sale or to let. The old mansion house, which has stood for 130 years, will be put in order for head-quarters, where all questions will be cheerfully answered.

The officers of the Cheshire Railroad offer every facility for transportation, and have located a mile of spur track to the Camp.

TO PLEASURE-SEEKERS.

Parties have arranged to put a Steamer upon the Lake, and boats of all kinds for pleasure. The roads are hard and in the best possible condition for enjoying the many pleasant drives to the surrounding towns and around the lake (a distance of nine miles).

Swings and all appliances for healthful and invigorating pleasure will be available. A natural mineral spring is on the grounds of the company, and will supply the campers with pure, cool water.

Many more items of information as regards modes of conveyance from the different cities and towns in New England, and, as far as possible, prices for transportation, rent of tents, accommodations of various kinds upon the grounds, &c., &c., will be noticed in the succeeding numbers of SPIRIT VOICES.

As will be seen by the Map accompanying this article, the grounds are laid out in lots of 35 x 70 feet each, and those west of Arthur Avenue are for sale by the Company at $25.00 and upwards, according to situation and desirability. Those wishing particulars, with intention of buying, will please address the Recording Secretary, at 121 West Concord St., Boston, Mass.

For the Mediums' Camp-Meeting of the Two Worlds,

JAMES DODD, *Recording Secretary.*

The hotel accommodations at East Jaffrey (the present railroad station for the Camp) are unsurpassed in this neighborhood; and the large demand for accommodation by the seekers for health and pleasure in this increasingly popular and romantic region is appreciated and met by the gentlemanly host. With the hotel is connected a livery capable of supplying parties of 150 persons with conveyance on pleasure trips to Mount Monadnoc or other places among the mountains. This region has been an old camping-ground for pleasure-seekers, and is visited by constantly increasing numbers every summer.



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Advertisements.

DR. JAMES A. BLISS,
DEVELOPING MEDIUM
NATIONAL DEVELOPING CIRCLE.

Private sittings for Development of all phases of Mediumship daily from 9 A. M. to 5 P. M. Terms, $1.00 per sitting.

No. 121 West Concord St.,
BOSTON, MASS.

MRS. FANNIE A. DODD,
MAGNETIC PHYSICIAN,
ROOM 11, No. 48 WINTER STREET,
Boston, Mass.

MARY A. CHARTER,
Trance, Developing, Business, Test, and Ancient Character Writing Medium.
No. 100 MERIDIAN ST., EAST BOSTON, MASS.
Private Sittings daily from 9 A.M. to 5 P.M.
Gives Medicated Vapor Baths.

DR. W. H. ALLIS,
Vital Magnetic Physician,

Uses Nature's most harmless and yet most potent remedies, Magnetism, Electricity and Botanical remedies. Specialties,—Paralysis, Female Diseases, Rheumatism, and all Chronic diseases. Diagnosis by mail. Send lock of hair, age and sex, and 50 cts. Remedies sent by express. Office, 128 West Brookline St., (suite one), Boston, Mass. Office hours 2 to 6 P.M. Consultation free.

DR. W. M. KEELER,
SPIRIT PHOTOGRAPHER.
Located for a brief season only at
46 Dover Street, Boston, Mass.

Sittings for Photographs given daily, except Fridays, from 9 to 4. The price of Pictures has been reduced to $2, in order to give all a chance to secure a sitting.

Dr. Keeler is endorsed by the highest authority on spiritual matters, viz.: C. R. Miller, of "Psychometric Circular;" J. L. O'Sullivan, ex-Minister to Spain; W. J. Rand, Conservatory Hall; B. F. Bowers, Photographer, and J. R. Brown, of Brooklyn, N. Y.; G. A. Burnett, Photographer; M. A. Clancy, Clerk Supreme Court; J. B Wolff, Delia Cook and Wm. Hogan, of Washington, D. C., and others of equal renown.

A limited number of pupils admitted for development in this phase of mediumship.

SPIRIT PICTURES IDENTIFIED.

Persons having received unrecognized Spirit photographs from any Spirit artist, can send same to me and have the Spirit identified, with date of decease and object in appearing given.

Terms $1.00 and 5 2-cent stamps per picture. Photos returned.

Address, PIERRE L. O. A. KEELER,
44 Dover St., Boston, Mass.

Advertisements.

MRS. JAMES A. BLISS,
Full-Form Materialization Medium.

Seances every Sunday, Wednesday and Friday evenings, at 8 o'clock. Also Thursday afternoons at 2.30 o'clock.

No. 121 West Concord St.,
BOSTON, MASS.

Develop for Slate-Writing.

My desire that every one shall enjoy the blessings and solace which the angel-world brings us, prompts me to say that persons in any part of the country who wish to develop the wonderful, convincing and pleasing phase of Mediumship with which I am endowed, namely, *Independent* Slate-Writing, may address me, with stamp, for directions, free, how to proceed to gain satisfactory results.

P. L. O. A. KEELER, SLATE-WRITER,
44 Dover Street, Boston, Mass.

Persons desiring to sit with me personally for this grand development, can do so for $1 a sitting, simply to fee me for my time.

I give Sittings daily, at 44 Dover Street, for communication through *Independent* Slate-Writing. Sitting, $2.00.

A MAGNETIC PENCIL.

My Band is now magnetizing pencils placed in my cabinet. Mediumistic persons can, after a few experiments, obtain written communications from Spirit friends, by the aid of one of these pencils — a great blessing to those unable for any reason to visit public mediums. Pencils, with full directions for using, mailed for 50 cents each. Owing to difficulty in mailing silver, will send two for $1.00.

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"ENLIGHTENED MEDIUMSHIP THE SALVATION OF HUMANITY."

SPIRIT VOICES.

VOL. I. JANUARY, 1885. NO. 1.

CONTENTS.

	PAGE
Spiritualism an Ever-Present Inspiration, and the only Revelation of a Future Life.	1
Ancient Spiritualism. I.	4
The Annals of the Tlaskans, or the History of Tlaskanata,	6
Pebbles,	10
Editorial Department — Salutatory, etc.,	11
The New Birth,	14
The National Developing Circle Records,	15
Proofs Positive — Materialization Seance by the Guides of Mr. and Mrs. J. A. Bliss,	18
First and Second Conventions of the National Developing Circle.—A Card,	19
Unwritten Poems,	20
Correspondence — The National Developing Circle.— The Berkeley Hall Meetings,	21-23
Among Our Workers,	25
Our Book-Table,	27
Letter-Box,	28
A Valuable Offer,	29
National Developing Circle,	30
Mediums' Camp-Meeting of the Two Worlds,	34

GEORGE A. FULLER, EDITOR.
MRS. G. DAVENPORT STEVENS, ASST. EDITOR.
DR. JAMES A. BLISS, BUSINESS MANAGER.

PUBLISHED BY THE NATIONAL DEVELOPING CIRCLE.
No. 121 West Concord St., Boston, Mass.

SPIRIT VOICES.

A Monthly Magazine, devoted to the interests of Spiritualism.

PUBLISHED BY THE

NATIONAL DEVELOPING CIRCLE,

At 121 West Concord Street, . . . Boston, Mass.

DR. JAMES A. BLISS, BUSINESS MANAGER, 121 West Concord Street, Boston, Mass.
GEO. A. FULLER, EDITOR, Dover, Mass.
MRS. G. DAVENPORT STEVENS, ASSOCIATE EDITOR, 136 Chandler St., Boston, Mass.

Under the direction of intelligent spirits, who are anxious to give expression to their thoughts upon the live issues of the present hour, we present to the world our magazine, entitled "SPIRIT VOICES." Our aim shall be,—1st. The presentation of the claims of ENLIGHTENED MEDIUMSHIP. 2d. The consideration of all reforms that tend towards the elevation of humanity. 3d. To bind together into one brotherhood the disaffected factions in our ranks. Having these purposes in view, we shall keep our magazine absolutely free from all insidious personalities.

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SPIRIT VOICES.

Vol. 1. *JANUARY, 1885.* *No. 1.*

SPIRITUALISM AN EVER-PRESENT INSPIRATION, AND THE ONLY REVELATION OF A FUTURE LIFE.

[A Lecture delivered by GEO. A. FULLER, of Dover, Mass., in Berkeley Hall, Boston, Jan. 2, 1881.]

Spiritualism is a demonstration of man's immortality. Reason once illuminated by its "dawning light," we can no longer ask, "If a man die shall he live again?" Our doubts are all gone, our questionings stilled, and the mystery of life and death solved. The phenomena of Spiritualism duplicate, in large degree, the so-called miraculous in history. Spiritualism stretches out into the Past, and gathers up all the fragments of truth which have been scattered by the wayside; it reaches out to the future, and reveals a life awaiting us — which assures us of all that our most buoyant hopes could wish for. It has revealed the true *animus* of all religious worship, and proven that all scriptures have been essential for the progress of the world. Every system of religion has had a grand mission to perform, and all religious movements illustrate, to a greater or less degree, the aspirations of humanity for a higher and diviner life. Spiritualism is not a new religion — it is as old as humanity, and its grand demonstrations are among the marked features of history. As Christ came to fulfil the prophecies of old, so Spiritualism has come to carry forward the work commenced in the long ago. All ages have been favored with divine inspiration; and not, as supposed by some sects, has this power been confined to one especial age and nation. The present is not deprived of inspiration. It does not glean the fields of olden time for all its religious knowledge. The smouldering fires upon the altars of our souls are kindled anew by that love that cometh down out of the heavens. By angel fingers touched, the conscious chords of being quiver with the melody of heaven.

The inspiration of God cannot be wrapped up in one book, but is found in all books which elevate man and engender moral heroism in the human soul. That which restrains passion, and gives a broader sphere of action to the mind, no matter from what source it may emanate, will outlive all creeds, and be fresh and green when sectarianism lies mouldering in an unknown and forgotten grave. That which touches our hearts is a living inspiration; and Spiritualism, mingling the human with the divine, brings to the surface all the nobler and finer sensibilities of our natures, and thus becomes an absolute necessity for our mental and spiritual growth.

Ritualism has driven the soul out of the churches. A soulless Christian worship is no better than the rankest materialism. The coming religion must recognize the soul in man, and also its manifestations before and after the death of the physical body. The basis of religion must be that of human experience. The concurrent

testimony of all ages point not only toward the existence of the soul in man, but also its survival after death. All scriptures speak most positively upon this subject, and all unite in declaring, "Man, thou shalt never die." Yet the spirit which animated the old religions does not survive in modern Christianity. Her priests have confined themselves to the literal interpretation of the Bible. Their minds have been poisoned by inherited prejudice and educational bias, so that their spiritual eyes are blinded, and thus they have failed to see underneath the letter the "spirit that giveth life." True Christianity has been so terribly contorted that its primitive significance has been almost entirely lost sight of.

Scepticism is rapidly spreading in the churches. Leading divines admit that the ablest scientists and teachers are not associated with them. The "antiquated pretensions" of theology, and its erroneous teachings in ethics and science, combined with a lack of positive knowledge upon the subject of man's immortality, have driven the world's best thinkers out of the church. Emerson said, in 1838, in his address delivered before the Senior class in the Divinity College at Cambridge, "It is my duty to say to you that the need was never greater of a new revelation than now. From the views I have already expressed, you will infer the sad conviction which I share, I believe, with numbers, of the *universal decay*, and now *almost death*, of faith in society. *The soul is not preached.* The church seems to totter to its fall — almost all life extinct." If this be true, how necessary the ever-present inspiration of Spiritualism — that, with its revelations of the spirit from within, completely destroys the strongholds of scepticism.

The primal principles of religion are the same everywhere. The thought of God is universal; the dream of immortality is the common property of all mankind; and spirit-communion, a doctrine which is reflected with greater or less intensity through all systems of religion. When a great Catholic religion absorbs the cardinal principles of all religious beliefs, we perceive the unity in religion. Spiritualism segregates to itself the good and useful in all religions, and as natural science harmonizes all the apparent discords of nature, so Spiritualism becomes the mighty solvent that holds in solution all the varied psychological teachings of the past.

If Spiritualism was simply a new science, it could never satisfy the intense longings of the soul. The ordinary investigator only sees the phenomenal side of Spiritualism, while the devout worshipper at its shrine sees and feels that which gives life and tone to the great spiritual movement. As a science, Spiritualism offers the accumulated facts of all ages to demonstrate man's immortality; and, as a religion, leads us out through the broad fields of nature, revealing, as everywhere present, the Soul of Things. It also confronts us with ethical teachings, calculated to lift the world to a higher and nobler plane of thought and of action.

But the Christian objects: "Spiritualism destroys all our most cherished idols; thoughts that have taken deep root in our souls, and have been nourished with our best heart's blood, and watered with the tears of our sympathies, have been ruthlessly torn away from us, and have been ground to powder beneath the iron heel of scepticism; and what does Spiritualism offer us in their place?" For answer to the above charges, often reiterated from the Christian pulpit, allow me to say, That Spiritualism does not seek to destroy the good enshrined within the Church; but, instead, will eventually become the conservator of all religious truths. It may

destroy much that has been held to be sacred. Cherished idols may fall beneath its Herculean blows, and it may yet impart a thrill of progress to the almost impregnable creeds and dogmas of the church. But out of this general wreck and ruin of past religions, true to that universal law of God, which applies to religion as well as to natural science, viz., "the fittest alone can survive"—Phœnix-like, from the ashes of the Past, shall arise the New, as Whittier has beautifully expressed the idea:

"The Waster seemed the Builder too;
Up springing from the ruined Old
I saw the New.

"'Twas but the ruin of the bad,—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still."

There never has been a time fraught with so much religious controversy as the present. The Church is riven with dissensions. Scepticism has crept into its most private sanctuaries; and, to-day, as far as authority and influence are concerned, she is but a ghost of her former self. Many of her leading divines, especially in the liberal churches, upon the subject of Future Life, occupy the position of Agnostics. Death to them becomes a sublime mystery, upon whose lips has been placed the seal of secrecy. Past revelation, having lost its authority, appeals to them no longer; and, as far as the immortality of the soul is concerned, they are in the midst of thickest darkness. In the words of Tennyson, they ask,—

"... but what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry!"

To all such, Spiritualism, when rightly investigated, brings the proof positive of man's immortality; and on this account, as an ever-present inspiration, becomes an absolute necessity. In the light of its revelations, death becomes the pure white Mother of eternal life.

In our daily life, when deep sorrows cast their dark shadows across our pathway, we feel most deeply the necessity of this inspiration from a higher life. When, with faltering footsteps, the child of earth pauses by the wayside, and stands on the very verge of despair and ruin, and

"When Vice, to lure her slave,
Woos him down the shining track,
Spirit hands are stretched to save,
Spirit voices warn him back."

In hours of adversity and sorrow, as well as in the sunshine, our angel loved ones are ever present with us. They throw the mantle of charity with loving hands over our sin-scarred spirits, and bid us not to despair, no matter how bitter may have been the cup we have drained. They bid the spirit to look up to brighter pathways that lie beyond the shadows; to aspire to nobler things; and each day lay a stepping-stone to something higher; for we build the Future with the bricks of the Present.

Spiritualism does not ignore the revelations of the past. They were all right in

their day and time, and suited to the requirements of the people to whom they were given. But such food is stale, and not suited to the wants of humanity to-day. We have made rapid strides in art, science and literature, and may there not be a necessity for our religion to undergo like changes? We think so; and our souls demand an inspiration pregnant with the live issues of the hour. And in that manna which cometh down from heaven in the name of Spiritualism we find all our wants supplied. In its light, how grand the destiny of the human soul! Onward, forever onward,—over all obstacles to victory at last. And then to think of eternity — of endless time for growth and unfoldment — as a birthright of the human soul, is almost beyond our conception.

O, Land of the Setting Sun! Thou art peopled with those the heart holds to be most sacred and dear.

"There are the hopes that, one by one,
Died even as we gave them birth;
The dreams that passed, ere well begun,
To death, too beautiful for earth.

"The aspirations strong of wing,
Aiming at heights we could not reach;
The songs we tried in vain to sing,
The thoughts too vast for human speech.

"Thou hast them all hereafter! Thou
Shalt keep them safely till that hour
When, with God's seal on heart and brow,
We claim them in immortal power.

ANCIENT SPIRITUALISM.

I.

For many years we have been collecting facts relative to spirit communion, from all ages of the world's history. They cover a wide field of research; present interesting and varied psychological studies, and prove beyond all controversy that Spiritualism has been a most important factor, not only in the evolution of religion, but also in moulding the dynasties and empires of antiquity. Believing that these facts, from the pages of ancient history, might prove of interest to the students of the New Philosophy, we shall present some of them to the readers of this Magazine, and without any further introduction, would call the reader's attention to the following passage selected from Plutarch's *Life of Romulus:*

"Julius Proculus, by name, who came from Alba with Romulus, and had been his faithful friend, went into the Forum, and declared upon the most solemn oaths, before all the people, that as he was travelling on the road, Romulus met him, in a form more noble and august than ever, and clad in bright and dazzling armor. Astonished at the sight, he said to him, 'For what misbehavior of ours, O king, or by what accident, have you so untimely left us, to labour under the heaviest calumnies, and the whole city to sink under inexpressible sorrow?' To which he answered, 'It pleased the gods, my good Proculus, that we should dwell with men for a time, and after having founded a city which will be the most powerful and glorious in the world, return to heaven from whence we came. Farewell, then, and go tell Romans, that by the exercise of temperance and fortitude, they shall attain the highest pitch of human greatness, and I, the god Quirinus, will ever be propitious to you.'" In commenting upon the above, Plutarch inclines to disbelief ni

the apparition of the spirit of Romulus, and places this account on a par with many Grecian fables. Yet he speaks of the witness as a man "of great distinction," and "famed for sanctity of manners"; and it seems, still further, that he was generally believed by the Roman people. And we of to-day, judging of the narrative from its internal evidence, are forced to accept it as genuine. The witness speaks of the spirit as presenting himself "in a form more noble and august than ever." How like the expression often used by modern clairvoyants in speaking of their visions! Spirits appear to them nobler and far more beautiful than they did while inhabiting an earthly body. And, again, he speaks of the "dazzling armor": how like the halo of light described by all clairvoyants as surrounding the highest and noblest spirits; and also similar to those illuminated forms now quite frequently seen in our materializing seances. And then the utterance of Romulus contains a prophecy of the future greatness of the Roman nation, and those ages saw its most complete fulfilment. The pathway of "temperance and fortitude," pointed out by the spirit of Romulus, was the one that led to her success and glory; and when she forgot the meaning of these words, and plunged into every conceivable kind of iniquity, then her star of empire began to wane. But, if Plutarch did not accept this spirit-manifestation, he did believe in the immortality of the soul of man, and in the same article says, according to Pindar:

"The body yields to death's all-powerful summons,
While the bright image of eternity survives."

"This alone is from the gods; from heaven it comes, and to heaven it returns: *not, indeed, with the body; but when it is entirely set free and separate from the body*, when it becomes disengaged from everything sensual and unholy. For, in the language of Heraclitus, the pure soul is of superior excellence, darting from the body like a flash of lightning from a cloud; but the soul that is carnal and immersed in sense, like a heavy and dark vapor, with difficulty is kindled and aspires. There is, therefore, no occasion to send the bodies of good men to heaven; but we are to conclude that virtuous souls, by nature and the divine justice, rise from men to heroes, from heroes to genii; and at last, if, as in the mysteries, they be perfectly cleansed and purified, shaking off all remains of mortality and all the power of the passions, then they finally attain the most glorious and perfect happiness, and ascend from genii to gods, not by the vote of the people, but by the just and established order of nature."

From the above quotations the reader will readily perceive that Plutarch's ideas were akin to the thought of modern Spiritualism. He separates spirit from matter; and while the material body is subject to birth, growth, maturity, and decay, the spirit alone is permanent. His clear vision pierces beyond the veil, and perceives that the life lived here on earth influences the destiny of the soul. The pure soul darts upward "like a flash of lightning," while the soul that has walked through fields of vice, satisfied only with carnal pleasures, looks like "heavy and dark vapor," and the fires of aspiration are kindled only with difficulty. But all move onward, eternal progress the watchword of the after-life, and the most "glorious and perfect happiness" the destiny of all that aspire. These results are all brought about, not by "vote of the people," "but by the established order of nature." The final result the outworking of spiritual laws. Such thoughts are worthy of our closest attention and study.

ZELOTES.

[Re-published from the *Olive Branch.*]

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

Dear Bro.: I have had many varied and singular experiences with ancient spirits. While in the clairvoyant condition I have often come into contact with spirits belonging to many of the nations of the past. At times, from my earliest remembrance, I have been permitted to converse with them. And quite frequently my hand has been *controlled* to write out messages for them. A band of spirits claiming to belong to a race called Tlaskans, and at one time inhabiting a rich and fertile valley in Central America, have been around me for many years. These spirits have been quite frequently described by mediums whom I have met in different portions of the country where I have been called to officiate as a lecturer. From the many tests which I have received through various mediums, with regard to the history being written, I have every reason to believe that it is a true historic record of a race long since gathered to a brighter home. This history has all been written through my hand, without any volition on my part. It has not passed through my mind at all, but my hand has been controlled to write that which I never thought. I have simply played the part of a passive machine, and a power behind me has compelled me to work. Without any further remarks, I will allow the spirit-author to tell his own story. Yours truly,

GEO. A. FULLER.

Dover, Mass., Dec. 3d, 1881.

INTRODUCTION.

Almost countless generations have passed away since the ancient Tlaskan nation flourished in Central America. Yet their annals remain unwritten; and their history lies smouldering amid the oblivious dust of the ages which covers the fertile fields they once cultivated, or buried beneath the heaving breast of old ocean, that rolls many fathoms deep above the crumbling walls of ruined cities. Thy temples, O Tlaskanata, where myriads of human beings once congregated to worship the stars, massive works of art, covered with bas-reliefs symbolic of religious rites and ceremonies, have either crumbled into dust and mingled with the shifting sands of the ages, or, deserted and shorn of their ancient glory, stand with broken columns and half-defaced sculptured figures, watching, like so many sentinels, the weary march of the ages. And wild beasts now howl in the almost impenetrable forests which grow upon the grave of a buried nation.

Nations, like men, are subject to birth, growth, maturity, and decay. Change is one of nature's inexorable laws. In the great semi-tragic drama of national existence, nature may seem at times to take backward steps; yet this is so only in seeming, and like the ebbing tide, receding only that it may return again and bear one grain of sand more into the bosom of the deep. The wave of darkness which destroys the physical life of a nation will, sooner or later, be succeeded by a wave of light, which will aid the progress of the human race. Yet I dare proclaim that, in spite of all these physical commotions, not one page in the history of the world has been destroyed. Nations have passed out of existence leaving no trace of their history to the careless observer, save a few rude stone monuments with half-defaced,

unintelligible, enigmatic signs. But by what system of reasoning has any one a right to pronounce the annals of a nation irrevocably lost because not one of the physical senses reveals the slightest trace of them? Psychological researches have brought to light occult powers in man and revealed occult powers in nature previously unknown. Thus cautiously, step by step, has man found his way out from the world of effects into the world of causes—from the physical, or world of matter, into the psychical, or world of mind. He has drawn from the records of the past, as well as the present, for facts, that he may use them as stepping-stones to something higher. Thus, by the hand of science, have the greater portion of the thinkers of the present age been led out from the cold and barren philosophy of materialism into the sunshine of Spiritualism.

As all nature reveals the existence of a great Infinite Spiritual Power or Lord, made manifest through all the varied and wonderful changes she has been subjected to throughout æons of time; so the varied phenomena of man's existence reveals the same principle made manifest within, and individualized by the peculiar organism through which it acts. This intelligent thinking power in man outlives all changes, and still retains its identity. When separated from contact with its earthly body, still the possessor of a body, although of a more rarified and ethereal nature,—passes from the world of materiality into the world of spiritual existence. In passing into a higher field of labor, man does not forget the lessons learned in a lower sphere of existence. The faculties and powers of man remain intact. The change called death brings man face to face with the inner mysteries of nature; so that he is brought to understand the laws which control the action of mind upon matter. Having wrested this secret from nature, he is again enabled to control a physical body, although not the one which he had possession of while on earth. Then returning through this doorway, which is just as widely opened for the returning as for the going-out soul, the spiritual man has the power and privilege, not only to present his own life record, but also, if he desires, the annals of nations with which he is conversant. So that, this being true, and the higher life not a shadowy and unrealistic existence, but a world of action whose archives are well filled with the annals of all ages and nations, there is not one page of the world's past history but what may be revealed to the children of earth through scribes chosen for that work.

The Annals of the Tlaskans, or the History of Tlaskanata, forms but a page in the history of man. Yet even that page with its lessons should not be lost. We have long felt it our duty to make this known to the world, and, having found a scribe, will no longer delay our work. Of necessity our annals must be brief, for we do not feel like encroaching too much upon the time of others. After having traced the history of this nation, we will present a brief sketch of their religious rites and ceremonies, and notices of their educational institutions, arts and sciences, and conclude with specimens of their literature. Then, and not till then, can I lay down my pen and say, "My earth work is done."

Many mighty works of art — temples imposing and grand, idols revered and loved in the long ago, smote by the unfeeling hand of time — lie buried in the great tomb of the past, almost forgotten and unknown, until the soul of man, with magic hand of spirit art, re-creates the crumbling stone, and gathers the golden grain of the harvest sown amid the tears and sorrows of the past.

Age cannot destroy the truth, man cannot conceal it, so that it cannot be revealed. It may oft times lurk beneath the mask of fable, yet the fictitious garb dims not the glory of the original truth. And when it shakes itself free from this mantle woven by the ingenuity of man, it stands arrayed in all the glory of its own self-created light. So when the annals of by-gone days are dragged from the tomb of the ages, and the dust of countless centuries shaken from their robes, they stand before the gaze of men illumined by the light of truth, which the monarch Change has failed to dim.

THE ANNALS OF TLASKANATA.

Chapter I.

THE AGE OF LEGENDS.

Written through the Mediumship of George A. Fuller.

Many thousands of years ago, Central America was densely populated with an intelligent race of beings. Central America then was not the narrow peninsula we behold today, but extended far out into the Atlantic Ocean, also covering all that space now occupied by Cuba, Hayti, and the other West-Indies Islands. Many of those islands which now dot the Caribbean Sea and Gulf of Mexico were the summits of mountains, which, united at the base by rolling and hilly lands, formed a long, continuous mountain chain known in the language of the Tlaskans as Sebas-Thaentos* — signifying the mountains of the rising sun. Some of these mountain peaks were of a volcanic nature. But their forces had been spent in remoter ages: in many places in the adjacent country, vast fields of lava and other refuse matter of a volcanic nature offered proof of this statement. Extending through the north and west, even to the southwest, were scattered mountain peaks, closely connected by numerous low hills. These hills and mountains belonging to the northern section were known as Sebas-om-tha† — the mountains of perpetual fire. The mountains of the west were called Sebas-tha-ontu,‡ or the mountains of the setting sun. The mountain peaks of the north received their name on account of their active volcanic nature, and were crowned by a cloud of smoke by day, and formed almost one continuous line of livid flame by night. Toward the south, and stretching far off into the distance, was a most beautiful, fertile valley, through the centre of which meandered a sluggish river, Xan-ttippe § by name, so called because all the rills of the surrounding country emptied into this river, the original meaning of this name being water-drinker.

The soil of this country was very productive. Nature produced, without the aid of human labor, a great variety of tropical fruits. The mountain range of Sebas-tha-ontu was covered with a dense forest, which furnished various kinds of valuable timber. In this beautiful and fertile valley, where the lavish hand of nature had bestowed so many blessings, dwelt for many centuries the race whose annals these pages will record.

The earlier history of this nation, the same as that of all races who have inhabited the earth, lies buried beneath the mask of fable. To the uncultured

* Sebas-Thaentos. Sebas (plural of seba), mountains; tha, the sun; entos (ent, entra, entos), rising.
† Sebas-Om-Tha. Om, perpetual, eternal, everlasting; tha, sun, fire, heat.
‡ Sebas-Tha-Ontu. Ontu (ont, ontra, ontu, or ontos), setting.
§ Xan-ttippe. Xan, water; ttippe, drinker.

mind the origin of a nation must be supernatural. In the childhood of a race the priesthood alone have the advantage of an education, meagre though that be; therefore they become the custodians of all early historic records. And, of course, under their skilful manipulation crude theologic notions blend with historic facts, so distorting them that human effort almost fails in the endeavor to separate truth from fable. Nature's laws are universal; those that govern the rise, progress and fall of nations have been the same in all ages.

In the early legendary lore of the Tlaskans, mixed with fables and fantastic tales, we find somewhat of the truth. This race, according to these sacred records, came from the far regions of the north. When they reached the valley of Xantippe they found a very fair-skinned race dwelling there. Being of gentle disposition and not prepared for war, they were quickly conquered by the stern warriors of the north. This race in the older annals is called Son-thu,* signifying white race of the south. They had occupied the land but a few years, yet they had converted the wild, uncultivated lands of the valley into gardens and fields, stocked with all kinds of vegetables, cereals and fruits for the sustenance of man or beast.

The Tlaskan race were many years on their long journey, directed by a prophecy in their sacred records, which declared: "In a peaceful valley far to the south, beyond the mountain of fire, in the land where dwell the Son-thu race, directed by the voice of Omn,† shall My people build temples in My name, and five great cities. Here shall they prosper and reap the reward of their labors. O, sacred nation, hear the voice of Omn with fear and trembling, and journey toward Tlaskanata,‡ the land of the sacred record. The voice of Omn is terrible. Yes, like the sound of the mighty wind that dies only amid the echoes of the perpetual hills. Who would incur his wrath? Then, O sacred nation, beloved of Him, do His bidding, lest His wrath be poured out upon thee, and thy name be known no more upon all the earth." Believing these words to have been spoken by Omn, the Tlaskans journeyed through many years, and at last arrived at the promised land. They suffered many privations by the way, and were oft times hungry, thirsty and weary; yet they moved slowly but steadily toward the unknown land of the south. How heroically they struggled, driven by that blind impulse that comes alone from the almost irresistible power of superstition! But that monarch that knows no respect of persons called the older ones home. With anxious eyes ever turned toward the south, even in the presence of death, without a murmur of discontent, they closed their eyes on all things that they held to be dear, and were borne along by unseen hands toward another promised land, where the sacred Omn, divested of all human attributes, reigns over all. These old patriarchs having been laid away in richly constructed tombs, and the places carefully marked for future identification, the youthful members of this heroic band, buoyant with life and not in the least disheartened, press on ever towards the south. But, alas, even their fondly cherished hopes are to be blighted forever. Their physical eyes will never perceive the glories of the sacred land. The great harvester death gathers into his garner-house the second, third, fourth, fifth and sixth generations. The seventh generation crosses the mountain pass and enters the sacred land.

* Son-Thu. Son, south; thu, white, light, colorless.
† Omn. Om, eternal, etc.; "n" affix signifying strength or power: Omn, eternal power or God.
‡ Tlaskanata. Tlas, land; ka, sacred; nata, record.

The Tlaskans, having conquered the Son-thu race, made slaves of the entire nation, took possession of the buildings and all the improved lands. They divided the country into five equal parts, and, having called a council of the whole people, five leaders or rulers were chosen, one over each section of the country, and an equal number of men, women and slaves were placed under each leader. Then they met together to participate in solemn religious rites and ceremonies at the full of the moon, Thuzantl§ by name, and sang hymns in praise of Omn, the eternal power, who had guided them through all their wanderings. The entire night was consumed with the weird rites of the priesthood; and in the morning, after having partaken of a bountiful repast, they separated, each to go and occupy his own allotted portion of the land. The names of these first five rulers were as follows; Atmontque, ruler over the northern section; Xanthuntl, ruler over the western section; Neontu, ruler over the eastern section; Quitzetl, ruler over the southern section; and Sebactu-Ontratl, ruler over the central section. These five rulers constituted the first council of Tlaskanata. They built temples to Omn and Tha, and founded five villages, which in after years became the five great cities of a powerful nation.

How industriously they labored, fired by the same religious zeal and fervor which caused their ancestors to undertake the perilous journey from the far-off regions of the north! By the side of those dark-skinned brothers the gentle Son-thu labored without a murmur of complaint. The Tlaskans had promised them freedom if they labored faithfully with them until the cities were built and the kingdom of Tlaskanata established. Industry always brings its rewards. Nations as well as individuals prosper through its influence. The combined efforts of the five confederate sections soon placed the people in a comfortable condition, and the peaceful valley smiles once more with the rich increase produced by the labor of the sturdy husbandman.

[TO BE CONTINUED.]

Pebbles.

As an oak-tree's roots are strengthened by its shadows, so all defects in a good cause are but resting places on the road to victory at last. — *Chas. Sumner.*

Do what you know to be right, without expecting any glory from it. — *Demophiles.*

Death makes no change in the spirit, morally, or intellectually. — *A. R. Wallace.*

The air is one vast library, on whose pages are forever written all that man has ever said or woman whispered. — *Prof. Babbage.*

The soul may pause an instant in its march, but it never goes back.—*Louis Figuier.*

Who shall say
That from the world of spirits comes no greeting,
No message of remembrance? It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits speaking to us
As friends who wait outside a prison wall,
Through the barred windows speak to those within.
—*From Longfellow's Michael Angelo.*

§ Thu-zantl. Thu, light; zantl, subdued or quiet; l (lua), place: place of subdued light; the moon.

Editorial Department.

SALUTATORY.

The idea of this magazine has been projected from the world of spirits. We, who have been chosen for the work, feel deeply the responsibilities that rest upon us, and will ever seek to carry out faithfully and conscientiously the plan sketched in the Prospectus of "SPIRIT VOICES." We do not come to this work thinking that our pathway will be smooth; neither do we imagine that success will crown our first efforts. We expect to encounter many obstacles along our journey; but twelve years of labor upon the Spiritualist platform has given us sufficient courage to meet the combined opposition of the world.

Go back into the early days of Spiritualism and see what it cost to be a Spiritualist, and then take one more look, and behold how much more it cost to be a medium. It took considerable moral heroism to stand the derision and buffeting of a cold and unsympathizing world. Yet how grand has been the onward march of Spiritualism, and how glorious the progress of mediumship! Then we were weak numerically, but strong in our faith and knowledge of eternal life and angel guidance. To-day, Spiritualism has completely honeycombed society, and we can lift up our heads and proudly claim poets, philosophers, scientists and divines, as our own. We, who have fought for this religion during the years of its unpopularity, can fully appreciate the victories that have crowned long years of earnest labor. In our vocabulary the word *fail* can find no place. So, when we enter a new field of labor, we have no fears, but move on unmindful of what others may say, believing that all work for humanity will in time surely bring its own reward. We have sufficient egotism to believe that our magazine will occupy an unique place in the history of Spiritualism, and that it will supply a want long felt by the great body of intelligent Spiritualists in the world.

Our first and foremost aim shall ever be to place "enlightened mediumship" in its true light before the world. The people are demanding more of their mediums to-day than they were a quarter of a century ago; and in order to keep pace with this ever-increasing demand on the part of the public, the medium, on his part, must have his gifts fully developed before he offers them to the world. And in order that this may be more readily accomplished, the medium should educate himself for his work. We remember what a Unitarian clergyman said to us in the early days of our mediumship: "My boy, don't let mediumship run away with you; use it as a golden gateway opening upon divine possibilities. Educate yourself, and mediumship will ever be of the greatest assistance to you." And, at this hour, looking back over our experiences, the failures and successes attendant upon public life, we would say that the above advice has proven of inestimable value to us. And we shall at all times seek to impress upon all mediums the absolute necessity of educating themselves for their special fields of labor.

Again, we recognize mediumship as the corner-stone of modern Spiritualism, and its psychical and physical manifestations as absolutely demonstrated facts. And we shall strive to give this idea special prominence in the pages of our magazine. Over thirty-six years of labor on the part of the spirit-world, ought to

be sufficient to establish beyond all controversy the fact of spirit-communion; and at this late day we have neither time nor inclination to pause and offer apologies for a belief in the same. It shall become our duty, as impartial historians, to present to our readers, in as succinct manner as possible, well-authenticated accounts of spirit-manifestations, and to chronicle the events of the hour pointing in the direction of spiritual growth and unfoldment.

It is our belief that this movement is in the hands of the spirit-world; that wise and beneficent spirits have watched over it from its inception to the present hour. Therefore, they understand better than we possibly can the best conditions for spirit-manifestations; and when we look back and perceive how well they guided the ship of Spiritualism over dark and turbulent seas, and crowned each bloodless yet hard contested battle with victory, our faith becomes so strong in those who hold the destiny of this movement in their hands, that we exclaim, "They can be trusted to the end." With this idea before us, we never seek to impose our conditions upon the spirit-world, but in the seance room conform to the conditions required by the guides of the medium, and use our own reason in judging of the results obtained.

From the above statements we feel assured that every intelligent reader will be able to judge of the scope and purposes of this magazine; and all those in our ranks in sympathy with our work, we would invite to subscribe for "SPIRIT VOICES," and on our part we promise to do all within our power to interest and instruct them.

OUR attention was called to the "National Developing Circle" as soon as it had taken form. Then it had just commenced its work of usefulness. We perused all the circulars as soon as they were issued by this organization, and also enjoyed the privilege of reading letters from many prominent workers in the ranks of Spiritualism relative to the work sought to be accomplished by those spirits having this organization in charge. And many times have we listened to the words of burning eloquence that fell from the lips of Dr. JAMES A. BLISS, when controlled by zealous workers on the other side of life. And we have also watched the reports from Circles organized under the auspices of the N. D. C. in all portions of the country, and from all these different sources have gathered those facts which simply add confirmation to our first impressions with regard to the necessity of this new movement in Spiritualism. The compilations from the Records of its different Circles by our Associate Editor, will show the work already accomplished sufficient to convince any one who will investigate into its objects and purposes, that it enters a great field, "already white for the harvest," never gleaned by other laborers in the ranks of Spiritualism. We, who have been called to this work, have been commissioned by higher powers than those of earth for our special labors. Our work has been laid out for us by wise and noble spirits who have the good of humanity at heart, and we are held accountable to them for faithfulness to the trusts imposed upon us.

The Developing Medium simply acts as a "magnetic centre," and from him is sent to the different Circles the subtle psychological power so necessary for the development of Mediumship. When the lines of communication are once connected, distance has no perceptible effect upon these magnetic currents. And some one or more of those spirits having charge of this work visit every Circle held under this organization. And one other object is gained by this organized effort which, in our

opinion, is of as great importance as those already mentioned; that is, it seeks to bind together into one great brotherhood the scattered forces of Spiritualism. As we have said in our PROSPECTUS, "United effort in one direction must bring victory at last." So these auxiliary Circles, established in every portion of the country, keeping the motto of that great patriot of American liberty in view, "The world is my country, and to do good my religion," must eventually become an all potent factor in the development of that Spiritualism which, through "enlightened mediumship," seeks to save humanity from the superstition and ignorance of the past, and also the intolerance and bigotry of the present.

WE take great pleasure in announcing for our February number that justly celebrated oration by Mr. W. J. Colville, on "Egypt and her Wonders — The Great Pyramid." This oration has been pronounced by all a masterpiece of eloquence, and a complete solution of the great mysteries of Egyptian art and religion. One object of this magazine will be to give ancient spirits an opportunity to be heard, and, in giving space for this most valuable lecture, we feel that we are simply paving the way for even grander revelations in the near future relative to the religions and customs of ancient nations. We trust that all our readers will call the attention of their friends to the fact that Mr. Colville's lecture on "The Great Pyramid," without abridgment, will be found in the second number of "SPIRIT VOICES." Many other interesting features will also appear.

SOME have prophesied that SPIRIT VOICES will have a brief existence, and have also intimated that it would be well for people to be cautious about subscribing for this new magazine—citing many instances in this line during the past history of Spiritualism that have proved failures. In our SALUTATORY we have promised to do all in our power to make this magazine a success; and we now pledge ourselves individually that each subscriber will either receive the twelve numbers of SPIRIT VOICES paid for, or, in case of failure on our part to fulfil our engagement as far as the magazine is concerned, will have the money due on unexpired subscriptions refunded. We think that the above statement will make our position plain and satisfactory to all concerned.

MANY inquiries are pouring in upon us with regard to the whereabouts of Bro. Joseph D. Stiles this winter. We shall try and make some definite statement in regard to his work in our next number. The many thousands of people who listened to his eloquent addresses, exquisite inspirational poems, and marvelous tests of spirit presence last season, at our various camp-meetings, are anxiously waiting for the return of summer, that they may have the opportunity of listening again to this most remarkable medium of the nineteenth century.

WE hail with greatest feelings of joy the announcement that Gen. J. M. Roberts will resume the publication of MIND AND MATTER Jan. 31st, at Burlington, N. J. We have missed its visits more than anything else in this world. May it receive not only its old list of subscribers, but thousands of new ones, is our earnest prayer. Angels bless our noble friend and brother, J. M. Roberts.

It has been our great pleasure this winter to be present at quite a number of Mrs. James A. Bliss' wonderful materializing seances. Here we have grasped the "vanished hand," and heard the old familiar voices of the loved ones gone before. We have also seen illuminated forms of exquisite loveliness, and many whose names have been enrolled upon the pages of history. We most cordially recommend this medium to all honest investigators of Spiritualism.

The opening chapters of "The History of Tlaskanata" were published in the *Olive Branch*. But press of other business necessitated their discontinuance until we could find the time to copy the Mss. for the press. We have a sufficient quantity of this history already written by these ancient spirits to run through a year's issue of "Spirit Voices," and each number will most certainly contain an instalment of these records.

We call the attention of our readers to the low rates of advertising in this magazine. An advertisement in a magazine is of greater value than in a paper that is soon destroyed.

The Camp-meetings at Rindge and Newbury will "boom" this summer, if the "signs of the times" indicate anything.

THE NEW BIRTH.

BY MRS. A. M. COAD.

Sometime, out of life's mystery,
Another life will be born to me;
Somewhere, over life's stormy sea,
There's a restful haven awaiting me.
May I live this life so clean and true,
That when the harbor's lights shine through,
I can claim the life that is born for me
Out of this life's mystery.

Somehow, the warp of this life's web
Is crossed with many a tangled thread,
And I wonder why, as I strive in vain
To make the crossed threads straight again;
But when the new life gives its birth,
With clearer eyes than those of earth,
I can see why all these things should be,
Making this life a mystery.

So life, go on and do your best,
Out of your tumult will come sweet rest;
Out of each sorrow a hope is born;
Out of each midnight a smiling morn.
But when I've passed o'er the rolling tides,
And my ship in the harbor at anchor rides;
Looking backward, I then shall see
This life no longer a mystery.

Nashua, N. H.

THE NATIONAL DEVELOPING CIRCLE RECORDS.

[This Department of the Magazine will be devoted to reports of Circles of the N. D. C. also; to the experiences of members in their sittings, to prove to the world that it is possible to transmit to all parts of the country a strong magnetic, developing power. It is hoped that the members will feel that it is their duty to send their records to the Historian as regular as possible. The names will not appear to these records unless by special request of the writer of the reports. If any of the readers of this Magazine doubt the authenticity of any of the records, they can be furnished with the full name and address of the party that sent in the report, by applying to the Associate Editor, Mrs. G. Davenport Stevens, 136 Chandler Street, Boston, Mass.]

We publish a few of the many records sent in by members of the National Developing Circle, to show that mediums are becoming developed under its watchful care. We promised a publication of these, and feel that all will be interested in reading accounts of the progression of this spirit work. The Developing Medium, the Historian and two interested members, sat last Thursday evening, January 1st, 1885, from 8 o'clock to 9.30, and listened to the important instructions and pleasing communications given by various controls. The "Little German Doctor" was the first to take possession of his medium. After giving a general review of what had been accomplished thus far by the N. D. C., he said: "Keep yourselves pure, unselfish and steadfast in your work. Bear within your hearts a boundless love and sympathy for suffering humanity, and doubt not the power and promise of the spirit-world to further and protect the efforts of earnest workers." "Blackfoot" came to give a report of the various local sittings he had been visiting, and spoke of the increasing interest in the Circle.

SUNDAY AFTERNOON, Jan. 4th, 1885.

The seance room at Head Quarters proving to be too small to accommodate the large number of Boston members of the Circle, it was decided to procure a hall for the regular Public Circle. The Ladies' Aid Parlors were engaged, and the first meeting held on Sunday afternoon, January 4th, the first Sunday in the New Year. The Circle opened by singing "Nearer, my God, to Thee." The "Little German Doctor" soon took possession and gave a lecture, selecting for a subject, "THE BLESSED TRINITY — MAN, WOMAN AND CHILD." He held his listeners motionless by his earnestness and eloquence; his manner of addressing an audience is entirely original, and his arguments unanswerable. He proposes in the future sessions of the Circle to illustrate upon a blackboard as he proceeds, to show, through signs long misunderstood by mortals, that the N. D. C. is the true key that unlocks every "mystery" of the remote ages as related to mental, spiritual, and even material conditions. We feel that this marks a new era in knowledge, and that secrets long kept in certain orders by most binding oaths will soon be made "clear as sunlight" by this earnest spirit friend. All should attend the Sunday afternoon Circle.

Respectfully submitted.

MRS. G. DAVENPORT STEVENS, *Historian N. D. C.*

LAWRENCE, MASS., NOV. 13th, 1884.

DR. JAMES A. BLISS, Developing Medium:

Our Club commenced sitting at 8 o'clock Thursday evening, as directed. We sang "Nearer, my God, to Thee," during which Mrs. C. was impressed to ask Mr. M. what he had got so vexed about that day. As he was about replying, a sharp voice, coming from an ante-room, said "What?" and into the room walked a figure dressed in furs. She passed around the circle, and proved to be an Indian girl. She paused by Mrs. C.'s side and entranced her, during which state the medium sang and talked in the Indian language. The Indian gave her name as Heneretta, and said it was the first time she had been there, and had come for healing purposes. After this spirit left, Mr. M. informed the company that he had met the same spirit several years ago as one of Mr. —— guides. While "Shall we gather at the river" was being sung, Mrs. C. was again entranced, and Charles W. Woodbury thus spoke through her: "Good evening, all; I hope I am welcome. I met a little Indian girl, and she asked me to come here. I am rejoiced at the opportunity, for I have wanted to get back and talk with the world again. I used to be in Auburn,

Me., just after the big fire there; afterwards, I went to Philadelphia, and from there went West. At the time of my death I was riding along a lonesome road, when my horse became frightened, and I was thrown from my wagon and killed; my body lay there for several days. My father was a Roman Catholic, and I rebelled against it. I left home when I was a boy, and adopted my mother's name, Woodbury." Mr. Woodbury then gave Mr. M. a receipt for some medicine to be used; also one to the medium, for her child. Our circle was a success. — —

South Pueblo, Col., Oct. 20th, 1884.

Dr. James A. Bliss: *Dear Sir*,—Very much obliged for your prompt reply. The spirits were greatly pleased with the paper, and requested me to send for more. They think three (3) sheets will be sufficient. I am told by them that I can become a very strong medium. I am willing to spend the rest of my days in the interests of Spiritualism, if by so doing I can do good work. — —

Penacook, N. H., Nov. 7th, 1884.

Dr. Bliss: *Dear Friend*,—I have one more name to send the N. D. C. The lady is one of my neighbors, a spiritualist, and very mediumistic. I gave her one of your Developing Papers to hold in her hand, and she could with difficulty keep it in her grasp, the magnetic current was so strong. I cannot make out her phase of mediumship yet, but I think your band will soon bring her out into something decided. I will get all the members I can Thursday evening. I sat with Mr. Wheeler as my guide; he used for his subject in speaking, "Knowledge is power." He is with me every day, and gives me some fine thoughts on many difficult subjects. He has a fatherly care over me — does not allow me to speak for any other spirit without his permission, except a little Indian girl who gives her name as Blueflower. She is a bright little spirit, and is very sharp and keen. She explains the various results of mixing different magnetic forces in a way I never clearly understood before. Our Thursday evening sittings promise to be very interesting and instructive. My whole heart is with that noble work. — —

Painesville, Ohio, Dec. 8th, 1884.

Dr. James A. Bliss: *Dear Sir*,—The Developing Paper and circulars duly received. Last Wednesday evening I had a bright light on my table and was reading, one of my hands resting on a much used sheet of your Developing Paper. All at once I heard tiny raps on the table, the paper and my linen collar. I asked if I might call my sister in, and the reply was a perfect shower of raps. She came in, heard them and was delighted. When the raps followed our questions they came like this, I–I–I—*I*, I–I–I—*I*, the last one hard. What does that mean? I must ask information, I am so ignorant on these matters. I have a great deal of sensitiveness to individual influences; people affect me pleasantly or otherwise. Thank you for your kind and hopeful words. — —

Spirit Communications given through the Mediumship of Miss Mary A. Charter.

East Boston, Mass., Dec. 28, 1884.

Doctor: Stick to your text, if you want to be fed as was Elijah of old by the angel of God. Yours shall be the golden cross, to bear which, when taken from angel hands by you, shall be held up higher than any other cross. The burdens laid upon your shoulders seem heavy now, but they will be lightened by other help by and by. We will come with greater lights to you, and bring for the boy baby the silver arrow that has been made to *order* under the superintendence of your faithful friend, Dinah.

So work with a will
While the sun doth shine,
For burdens all must bear
To help *Sunshine* to come
In golden lights to thee,—
Mother, *Alfie*, which are three.

10 o'clock, A. M., Dec. 29, 1884. Florence Florentine, *Flower Girl*.

Dayton, Nevada, Oct. 22d, 1884.

Dr. James A. Bliss: *Dear Brother*,—Your kind letter and the Developing Paper came duly to hand, for which receive my many thanks. In my sittings I have felt a sensation, and I have

been told that it indicates spirit presence. One evening after retiring, I saw what I think was a *vision*. I thought I saw myself dressed in a long, sleeveless gown, addressing an assemblage of people, all seated except an *Indian*, who stood wrapped in his blanket, with his back to my *mortal* self, but facing my *other* self, who was addressing the people. I also heard a voice distinctly say, "These are the Philistines." I have written this to give you an idea of my progress.

POOLESVILLE, MD., Oct. 23d, 1884.

BROTHER BLISS: The Developing Paper has brought about pleasant results. Enclosed please find money ($1.00) for two months' membership in *National Developing Circle*, and four (4) sheets of Blackfoot's Magnetized Paper to heal the sick.

TO THE HISTORIAN N. D. C.:

I feel to thank you kindly for the congratulations sent me on the development of my mediumship. I will ever try and do my duty. I hold a Circle in my office every Sabbath afternoon at 3 o'clock. We have had some splendid tests.

MRS. JENNIE K. D. CONANT, Lawrence, Mass.

HARWICHPORT, MASS., Dec. 31st, 1884.

DR. JAMES A. BLISS: *Dear Sir,*—I have used the Developing Paper you sent me, and derived great benefit from it. Manifestations have been given us, such as raps, lights and ringing of bells. I enclose one dollar ($1.00) for another supply of Developing Paper. I wish you all success in your grand work.

PITTSBURG, PA., Dec. 27th, 1884.

DR. JAMES A. BLISS: *Dear Sir,*—I send one dollar for eight weeks' membership in *National Developing Circle*, one dollar and a half for subscription to SPIRIT VOICES, and fifty cents for Developing Paper. The manifestations are growing very much stronger. The dark shadows are more distinct, and I can feel hands passing over me while I am sitting at my table.

NEW YORK CITY, Oct. 31st, 1884.

DR. JAMES A. BLISS: *Dear Sir,*—I am in receipt of a certificate of membership in the *National Developing Circle*, for which please accept my thanks. I sat last night at the appointed time, and found unusual demonstrations of power. I hope much good will result from the formation of the Circle.

MERRIMAC, MASS., Oct. 26th, 1884.

DR. BLISS: I have had my third Thursday night sitting, and to-night raps came soft but distinct. Thank you for the help you and your spirit-band give me.

CLEVELAND, OHIO, Nov. 10th, 1884.

BROTHER BLISS: Yours received. Please accept thanks for your kindness, which I assure you is highly appreciated. Last Sunday evening, after the lecture, I was able, with a new control, to give tests and full names more accurately than before, and of course I feel that the help comes from *your band*. We have a Circle each Thursday night. Truly you are destined to reap the reward of so grand and good a work, and may the good angels help you. I shall use my influence for your benefit, and always remain your true friend and assistant,

SOUTH ABINGTON, MASS., Nov. 12th, 1884.

DR. BLISS: *Dear Sir,*—We sit every Thursday evening, and find the influences stronger since joining the N. D. C. Blackfoot visits us frequently. Enclosed please find $1.00 for another month for Mrs. ——— and myself.

WINTER PARK, FLA., Nov. 31st, 1884.

DR. BLISS: *Dear Sir,*—I sat last evening at a table with my two hands on a sheet of your Developing Paper. They were charged with an electric current and lifted from the table about two inches, where they remained I should think about ten minutes. After retiring I could feel the magnetic force for some time.

Proofs Positive.

MATERIALIZATION SEANCE BY THE GUIDES OF MR. AND MRS. JAMES A. BLISS.

On Tuesday evening, Dec. 23d, 1884, a large company of invited guests assembled in the seance room of Mr. and Mrs. James A. Bliss, 121 West Concord Street, Boston, Mass., to celebrate the advent of Christmas with Spirit-guides. The walls had been tastefully trimmed with holly and evergreen, and the cabinet, of historic interest, newly hung with draperies of a rich crimson tint. Numerous gifts from faithful friends covered the tables to overflowing, and flowers in profusion, of rare beauty and fragrance, greeted the eye and senses on every hand, and their sweet lives breathing welcome in bud and blossom.

At 8 o'clock, everything being in readiness, Mrs. Bliss entered the cabinet, the lights were turned to a soft dimness, and led by the soft tones of the organ, "Nearer, my God, to Thee" arose from the lips and hearts of those sitting in happy expectation of spirit-visitors.

"Miss Blueflower," the piquant little spirit so well known to many now as the cabinet control, was promptly at hand to inspect the offerings of love and friendship from mortals to spirits. Her delight was unbounded, and her solicitude for the safety of her personal gifts decidedly amusing.

When the cabinet draperies parted and the magnificent figure of famous Lucille Weston stood revealed in a superb costume of white, that outshone in richness and elegance anything fashioned by mortal skill, there was a general murmur of admiration. Advancing with smiling face and outstretched hands, she cordially welcomed her many friends, passing around the room as she did so, and stopping to praise the thoughtfulness and generosity that had prompted mortal friends to demonstrate their sympathy and respect for the spirit-guides and their mediums, Mr. and Mrs. Bliss. After a lengthened stay, she returned to the cabinet and sang with exquisite expression, "Flee as a bird to yon mountain."

Capt. William T. Hodges, the head and director of the cabinet band, served his country in the late rebellion by the sacrifice of his young and promising life. His slight, erect figure was distinctly seen in full uniform coming from the cabinet towards the table, on which rested a large Christmas cake weighing ten pounds. A beautiful bouquet of lilies and ferns was presented to him, which he acknowledged in his own dignified and courteous manner. Turning to Mr. Bliss, and saying that later in the evening he would return to cut the cake for the guests, he saluted all and disappeared from view.

The "Little German Doctor" has become so well and deservedly known as an eloquent and powerful control, that the moment his presence was anncunced there was a general desire to give him an ovation. He is of slender build, rather short in stature, and exceedingly energetic in speech and manner. His hair and whiskers, worn long, are dark; his forehead high, broad and intellectual. I have sat under his instruction, and grown to love his noble, unselfish soul, that seeks to spread the light of true understanding throughout the world. It was therefore a blessed moment as I clasped his dear, helpful hands. It has been for some time an established fact that materialized spirits frequently enjoy partaking of earthly drinkables and eatables; consequently it was proposed that the "German Doctor" be invited to accept a glass of wine, and drink to the health and prosperity of all present. The "German Doctor" smilingly consented, and Mr. S S. Goodwin and Mr. Charles Rice joined glasses with him.

After this strong and wonderful spirit had expressed his appreciation and bowed an adieu to the company, Harry Montague, so beloved in earth life as a friend and an ornament to dramatic art, came from the cabinet in perfect form and feature. Following him, in her quick, vivacious way, came Adah Isaacs Menken, the glorious impersonator of Mazeppa, and the misunderstood victim of a brilliant career, that made her an idol of the public until, worn with weariness of soul and body, she sank down to repeat her artistic triumphs no more. Purified by spiritual conditions, she now works for the weak and suffering of earth — happier than ever her once wounded and craving soul dared it possible to believe could be her portion in the hereafter. Another spirit of brightness and beauty, lovely Helen Western, next appeared, accompanied by her little

daughter Sallie, who sang in a sweet, childish voice, "My Maryland." The well known organ manufacturer, Mr. Smith, was called up to the cabinet to meet the materialized form of his wife, who, taking his arm, was led forward and introduced to the company. Sister Josephine, who has recently passed to spirit life, came out and sang an Ave Marie with sweet and tender feeling.

When the figure of Capt. Hodges again appeared and came towards the table in the centre of the room, on which rested the Christmas cake, there was a merry burst of laughter from the cabinet, and Lucille in a different, but not less beautiful costume, ran out past him, and seizing the heavy loaf, lifted it high above her head and whirled lightly around the room. Singing snatches of a gay song, she did not seem to feel the heavy weight, but restored it with perfect ease to its resting place. Capt. Hodges took the knife lying in readiness, and as his quick, nervous hand rapidly thrust it into the frosted richness, there was a continuous sparkle of electricity from the blade. Dr. Bliss held the loaf while the Captain distributed slices to his many friends. During this, "Billy," a keen, young spirit of wonderful wit and strength, made several trips out of the cabinet, followed by Mrs. McCarthy, an excellent old dame of simple speech but strong character. Many illuminated spirits showed themselves; many were friends, relations or spirit guides.

As the seance drew towards a close, Mr. Bliss was controlled by Capt. Hodges, Patrick, and Blackfoot, in turn, and an interesting prospectus was given of the new Mediums' Camp Meeting of Rindge, N. H., to be held in June and July of this year. The National Developing Circle and Spirit Voices also came in for a due share of helpful promise, and assurance was given those interested that their earnest efforts were appreciated.

It was an occasion to fill one with wonder, and I found myself flying on the wings of imagination into the stern, puritanical history of early New England, and contrasting it with the liberal and enlightened progression of to-day, that makes Boston the American centre for the disciples of Art, Religion and Science.

Mrs. G. Davenport Stevens, Historian N. D. C.

FIRST AND SECOND CONVENTIONS OF THE NATIONAL DEVELOPING CIRCLE,

At Rindge and Newbury, N. H.

During the few months which have elapsed since the inauguration of the great movement known as the National Developing Circle, it has spread so rapidly and taken such deep root in our land, that its officers, who have been appointed by special spirit direction, after due consultation with those who have the welfare of this organization at heart on the spirit side of life, have decided to hold at least two Conventions, of three days each, during the coming summer months. The first will be held on the Camp Ground owned by the Mediums' Camp Meeting Association of Two Worlds, at Rindge, N. H., July 2d, 3d and 4th. The second Convention will be held at Sunapee Lake Camp Ground, Blodgett's Landing, Newbury, N. H., August 21st, 22d and 24th. The purposes of these Conventions will be to discuss the best methods for the development of mediumship, organization of our forces, and the promulgation of the glorious principles of modern Spiritualism. The exercises at these Conventions will be of a highly interesting character. All members of the National Developing Circle will be entitled to all privileges of the Convention; and we trust that these meetings will be largely attended by its members from all sections of the country.

Per order of Officers N. D. C.,

JAMES A. BLISS, Developing Medium.
Mrs. G. DAVENPORT STEVENS, Historian.
GEO. A. FULLER, Lecturer.

Boston, Mass., Jan. 5, 1885.

A Card.—Having overcome the difficulties that compelled me, in November, 1883, to suspend the publication of *Mind and Matter*, I take pleasure in announcing that I will resume its publication on January 31st inst. Thanking my many friends for their patient confidence and good will, I hope to show them that these were not displaced. For terms and address, see advertisement in another column. J. M. Roberts.

UNWRITTEN POEMS.

ELLA TREVETTE STAPLES.

There are beautiful poems written each day,
In lines that can never grow dim;
They rise on the air like the perfume of flowers,
Or the softly breathed notes of a hymn.
Our ears catch no sound of the musical words,
As they silently upward roll;
But we feel the deep swell of the on-going tide,
And its rhythm sweeps over the soul.

As we glance at the faces of world-weary ones,
Grown plain 'neath the wrinkles of strife,
How little we ken of the poems and songs
Interwoven with each quiet life:—
Poems the eyes of the world cannot read,
And songs all unheard by their ears;
But the fragrance exhaled from the hearts where they lie,
Shall float through the swift coming years.

When a kind word falls tenderly on the full heart,
Or a tear falls for one who has erred,
Then a song sings itself in the depths of the soul,
Though the music on earth be unheard.
What matter, though multitudes crossing their way
Hear no sound of the hymns chanted low,
There's an echo that reaches beyond earthly ears,
And the friends who best love them will know.

No poem all perfect is written on earth,
And our songs many discords will wake,
Till we stand in the peace of that sweet *other* life,
And its light o'er our senses shall break.
There our heart-poems, swelling that one grand song
Where love with each letter shall chime,
With whatever that in them is sweetest and best,
Will be woven to perfect rhyme.

NEEDHAM, MASS.

We extend an open and sympathetic interest to all spirits coming to us in the understanding of Truth, irrespective of race, nation or color. The Indian, African, Egyptian and Persian have given us their promise to aid in the historic and spiritual enlightenment of the National Development Circle and Mediums' Camp Meeting. The spirit-world and mortal-world must work hand in hand for one grand purpose. We shall publish, as given us from time to time, communications from spirits of remote ages in the world's history, even beyond the legend of Adam and Eve. This has been promised the Historian of the N. D. C., and we anticipate some strange and wonderful revelations. The year of 1885 will mark an indelible era in the progression of Spiritualism and Mediumship.

We do not hold ourselves responsible for the advertisements that appear in our magazine. Every person that reads must judge whether they are "correct" or not.

I am a necessary link in the great chain, which, from the full development of consciousness in the first man, reaches forward into eternity.—*From Longfellow's Hyperian.*

Correspondence.

THE NATIONAL DEVELOPING CIRCLE.

BY J. M. ROBERTS.

To the Editors of Spirit Voices:

Dear Friends of Humanity, — As I take my seat to address you in relation to your literary venture, I feel how inadequate words are to express the emotions of sympathy, good-will and fraternal interest I feel for you in your spirit-inspired enterprise. That you will be sustained in your grand, noble, and benevolent design to co-operate with and aid the wise, advanced and powerful spirit intelligences who have prompted you to take this important step, not only do I believe, but I may say I know; for I, too, have sought to follow the lead and guidance of just such spirits in a similar enterprise, to learn, beyond question, that it is ever the part of wisdom to follow where such beneficent spirits point the way. It is a blessed privilege you enjoy, in being deemed worthy, by them, to represent them in your desire and efforts to "enlighten the world" in relation to the grandest and most important truths that ever enlisted the devotion of mortal co-operators. As I write, I have before me the prospectus of "SPIRIT VOICES," and I feel that every line of it is the voice of spirits (who know whereof they speak), calling upon all true friends of Modern Spiritualism to rally around the standard on which is inscribed "SPIRIT VOICES," and march with it to share the victory of Truth over Error; of Right over Wrong; and of Liberty over Oppression, that is yet to be won. You have struck the key-note of the march, the inspiring strains of which will arouse the latent powers of every human soul, when you voiced the spirit battle-cry in the motto, "Enlightened Mediumship the Salvation of Humanity." Enlightened mediumship is the one great need of the hour, in the spiritual movement that is so fairly under headway towards the destination it must reach before universal peace, progress and prosperity can prevail upon the earth.

How shall this great need be supplied? This is a question that wise and enlightened spirits have set about answering through the columns of "SPIRIT VOICES," and through the inspired pens and labors of their chosen mediums, the mortal conductors of that magazine, the first number of which you are about to issue. As the initial step towards the attainment of a general, if not a universal, development of "Enlightened Mediumship," the spirit directors of your enterprise have conceived, and, through you, have put in operation the National Developing Circle movement, which even in its tender infancy gives promise of a giant's growth and strength. As I deem this movement the most important that was ever planned by spirit wisdom in love for humanity, and, as I have had ample reason to know, from personal observation, something of its real import, I feel it a duty that I owe to all who are, or who may become, connected with the National Developing Circle, to state a few facts that will serve to show that this *New Departure* is not the result of a recently conceived purpose; but that it has been in preparation for several years, and has been so far tested that all question as to its practicability and utility has been set at rest in the minds of its spirit projectors.

In the year 1879, Mr. James A. Bliss was holding weekly seances, in the publishing rooms of *Mind and Matter*, in the city of Philadelphia, at which I was a regular attendant, as were many others who sought to place themselves in communication with the world of spirits. The work of mediumistic development that was there performed was, to me, as surprising in relation to extent, as it was instructive and gratifying to me. It was in the course of those seances that an Indian spirit took control of Mr. Bliss, and announced himself as Blackfoot. He stated that his immediate ancestors had been medicine-men for many centuries before the pale-faces had found a home in America, and that he had inherited their power to heal the sick and impart *their* magnetic influence to whomsoever might need it. He, in the most imperfect language (for he had not then acquired sufficient command of the English language to make himself understood without the greatest effort and persistence), requested that his chosen medium, Mr. Bliss, should be informed of his coming, and told that he, Blackfoot, sought to do a great and beneficent work through him by his co-operation as a spirit medicine-man. He requested that his medium should

procure a quantity of porous blotting paper, which should be strung in sheets upon cords, and suspended in the cabinet in such a way that he could use the medium's hands to manipulate them in imparting his spirit magnetism to them. When this should be done, he directed that the magnetized sheets of paper should be broken or torn, but not cut with knife or shears, into pieces of the dimensions of a large envelope.

These slips of magnetized paper he directed to be prepared solely by the hands of the medium, and to be placed in envelopes, and directed by him alone. I was then requested to make the announcement in *Mind and Matter* of his plan to help the sick, afflicted, and lame, and to develop those who desired to become mediums for the control of spirits. His explanation was, that he was the chosen chief or head of a vast number of Indian assistants, who would be enabled to follow the magnetized paper that would be sent out, and thus enable them to come in contact with the persons seeking or needing their spirit assistance. For three months the magnetized paper that would be called for was to be sent out at the cost of paper, envelopes and postage; after which time the medium would be allowed to charge a small remuneration for his services. When told of what Blackfoot proposed, Mr. Bliss, who, until then, had no knowledge of the extent of the mediumistic attributes with which he was endowed, was wholly incredulous as to Blackfoot's ability to accomplish what he suggested. Indeed, he scouted the idea as wholly impracticable. Blackfoot was determined not to be defeated by the unwillingness of the medium to comply with his request. He continued to come at every succeeding seance, and repeated his request in terms that showed how earnest he was in the work he had set about to do. All my influence was exerted upon Mr. Bliss to allow Blackfoot to make a trial of his power in the manner he proposed; but in vain, and I at length told the badly used Indian friend and benefactor that he would have to seek some other medium through whom to perform his work. I shall never forget the terrible energy with which Blackfoot declared his purpose to make the medium co-operate with him in performing his beneficent mission. For a time, Blackfoot ceased to importune his medium; and I supposed he had taken my advice to seek elsewhere for the mortal co-operation he desired, when, one day, I received a letter from a subscriber to *Mind and Matter*, who resided at Holyoke, Mass., in which he asked: "Who handled the copy of the paper that you sent to me?" He then went on to state that, when the paper was received and taken into the room where his invalid wife was, she had asked that it might be handed to her — that as soon as she got it in her hands she was made to tear it in pieces — that as soon as this was done she became clairvoyant, and saw the room filled with a crowd of Indian spirits, who went through a medicine dance around her bed — and that very soon she was so far reinstated in strength that she had risen from her bed, from which, it had been decided by the physicians who had attended upon her, that she would never rise again in health. He further wrote that his wife was then about her work, apparently as well as she had ever been, and said he desired to know through whom this happy result had been brought about, as he desired to remunerate him or her for the good that had been done. At that time there were four or five persons who were engaged in folding and enclosing the weekly issues of *Mind and Matter*, and it was impossible for me to know who had handled that particular copy of the paper. Supposing, however, that Mr. Bliss might have done so, as he assisted in folding and enclosing that edition of it, I wrote that I thought it might have been him. The next mail brought back a liberal pecuniary mark of appreciation to Mr. Bliss. Again Blackfoot repeated his request with no better success than before. A short time passed, when I received a letter from a lady subscriber residing in Vermont, in which she asked what we had done to the copy of the paper that had been sent to her, and relating the curious fact that, when she received and opened it, it had apparently burst into flame in her hands so that she had to cast it from her upon the floor, when the flame died out without consuming or injuring the paper. She said that upon her son taking the paper from the floor the strange phenomenon had occurred again, and she was very anxious to know what it could mean. I could not enlighten her about a matter that I knew less of than she did, and so wrote her. I, however, was much impressed that Blackfoot and his Indian forces were behind the singular occurrence.

A short time later I received a letter from a subscriber in Northern Texas, saying that there was some strange influence had accompanied the copy of *Mind and Matter* that we had sent to him, which, when he opened the paper to read it, had caused his arms to shake so that he could not read it He said that, supposing it was owing to some nervous condition of himself at the

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

It has been my privilege to have had the advice and counsel of many of the grand and glorious spirit workers who are behind you in your great undertaking of executing the duties of the National Developing Circle; and I can, with knowledge of their wisdom and power, say to you, *fear not to follow where they lead the way.* With a heart overflowing with love and sympathy for them and yourselves, I invoke the blessing and bounty of the Mother and Father Over Soul of all upon all your efforts to "Enlighten the World" with the light of that greatest of all luminaries — *Modern Spiritualism.*

I adopt the motto, "Enlightened Mediumship the Salvation of Humanity," as the corner-stone of the temple of Spiritual truth; and fraternally send you my most cordial greeting and good-speed on the literary voyage which you have set out to make.

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

THE BERKELEY HALL MEETINGS.

[Specially Reported for SPIRIT VOICES.]

BY MRS. CODRINGTON FRENCH.

The Berkeley Hall Society meets in one of the pleasantest and most commodious halls in Boston, situated at the corner of Tremont and Berkeley streets; it is in the heart of the city, and accessible from all parts of the city. After a long period of absence, W. J. Colville returned from England, and reached Boston in the beginning of October last; the Society for which he is regular speaker held no meetings during his protracted absence, and it was with unmistakable delight that his friends hailed his return to them after his protracted sojourn across the water. The meetings commenced the first Sunday of October, and were very largely attended. W. J. Colville lectured morning and evening, and answered questions in the afternoon under influence of his inspirers; the hall was beautifully decorated with choice flowers and evergreens; the music was excellent, and the audiences full of enthusiasm. The opening lecture, delivered during the morning service, plainly expounded the cardinal principles which the guides of W. J. Colville regard as essential to the upbuilding of a truly spiritual society, and the efficient carrying forward of spiritual work. A lengthened report of the proceedings and a good abstract of the address was published at the time in the "*Banner of Light.*" On the evening of the same day, the lecture was on "The Present Condition of England Viewed Spiritually." On the following evening, Mon-

day, October 6, a reception was tendered to W. J. Colville, in Berkeley Hall, when the spacious auditorium was filled to repletion. Excellent music was furnished by Mme. Fries-Bishop, Mrs. Lorania Wilder, Mr. Willis Milligan, Mr. J. R. Cocke, and others. Readings by Miss LeGrand and other elocutionists; speeches by a number of friends, including Mrs. Maud E. Lord, Miss Jenny Rhind, John Wetherbee and W. J. Colville. During the week several receptions were held at the residences of many prominent members and friends of the Society. One of the largest and most particularly interesting, was at the residence of Mr. Ayer, President of the Working Union of Progressive Spiritualists, 170 West Chester Park; the large and handsome rooms were crowded by a most distinguished company. Words of greeting were offered by the controls of Mrs. Dyar and others. After the meeting in the drawing-room, a splendid collation was served in the dining-room, and the company dispersed at a late hour, all having felt that it had been good for them to be there. During October, W. J. Colville lectured regularly on Sundays at 10.30 and 7.30, and answered questions at 3 P. M.; his public receptions being held in the smaller hall adjoining at 8 P. M., on Mondays; on other evenings in the week, he frequently held receptions or lectured out of town. The Sunday morning discourses have always been of a distinctly spiritual or ethical nature; those delivered in the evening have dealt largely with international topics, and often with ancient history. The Sunday evening lectures during October were on England, France and Germany. During November the programme was somewhat changed. W. J. Colville's evening lecture was delivered at 3 P. M., while he lectured in Chelsea, Brockton, or somewhere else within easy access of Boston in the evening, while Prof. J. R. Buchanan was occupying the platform in Berkeley Hall. In December, arrangements were again altered. W. J. Colville resumed his lectures at 7.30 P. M., and the Working Union of Progressive Spiritualists leased the hall in the afternoons; this order of exercises still prevails, and with very encouraging results, as, unless the weather is very unfavorable, the spacious hall is completely filled three times every Sunday. Special services were held in the morning on Thanksgiving and Christmas days, and were largely attended. The foregoing observations will give the reader a faint outline of the work performed in Berkeley Hall; but since the magnificent parlors at 30 Worcester square were opened to the public in November, fully half the work of the Society, indeed one might almost say the greater portion of it, has been performed there, besides numerous extra and occasional meetings. The following are held regularly: Lectures by various speakers, as opportunity offers, on Sundays, at 3 P. M.; meeting of Ladies' Union for Benevolent Work, Mondays, from 2.30 till 6 P. M.; W. J. Colville's public reception Mondays at 8 P. M.; concert with readings and lecture, Wednesday 8 P. M.; lectures and conversations on Health and Healing, on Fridays at 3 P. M. The Wednesday evening entertainments have been extremely fine, largely attended and liberally patronized. Mr. Randolph King, organist and pianist for the Society, has made a great mark in the city as a musician of very superior ability, while the soprano singer, Mme. Fries-Bishop, has rendered inestimable service by the use of her beautiful and highly cultivated voice. Miss Emma Greenleaf, and other young ladies, have charmed all who have heard them with their sublime, pathetic, and amusing readings, and many promising young artists have lent their aid from time to time, thereby making the entertainments very interesting and varied. W. J. Colville gave six consecutive lectures on Music and the great Musical Composers, and is now delivering a course on Shakespeare and other great poets and dramatists. The instructions given on healing and the preservation of health, also on the cultivation and exercise of spiritual gifts on Friday afternoons are extremely valuable, while the work of the Ladies' Union can scarcely be overestimated, hundreds of the deserving poor having been aided through its instrumentality. The children have not been neglected, several entertainments having been gotten up for their especial benefit; those on Christmas Day and Twelfth Day (Jan. 6) were peculiarly enjoyable; on both those occasions presents were freely distributed from two large Christmas trees at the close of the musical and other exercises, in which children largely participated. Berkeley Hall Society is, to say the least, one of the most flourishing and influential societies with which we are acquainted; it bravely holds its own, no matter how many other organizations may spring into existence around it, while its lecturer is universally acknowledged as one of the very ablest and most eloquent in the field.

Among Our Workers.

During the month of December the editor has been very busy in the lecture-field. The first two Sundays of the month he spoke for the Spiritualist Society of Providence, R. I., in Blackstone Hall. This is an elegant new hall, owned by the Free Religious Society, and will seat about six hundred. Mr. L. L. Whitlock, editor of *Facts Magazine*, is President of the Society, and presides over all their meetings with ease and grace. The Providence papers gave excellent notices of our work in that city. The *Evening Telegram* said, among other things:

"Blackstone Hall was well filled on Sunday morning, by an audience which listened with pleasure to Mr. Geo. A. Fuller, who lectured on the '*Consecration of Lives to Humanity*,' which he held would be fulfilling the teachings of the humble Nazarene in the greatest of all commandments, 'Love one another.' The lecturer, whose tongue seemed tipped with flame divine, launched out into broad fields of liberalism, showing how the war of creeds and contests of sects had destroyed the genuine spirit of the teachings of Jesus, and left the Church conventional and conservative, instead of radical and progressive. In the evening the hall, gallery and aisles were filled, and among the audience were recognized judges, ministers, deacons, professors, and some of the ablest thinkers of the city.

"The subject of the evening discourse was, 'He giveth His angels charge over thee.' After mentioning the cardinal principles of Spiritualism, the lecturer spoke of the religion of the future. He said the time was near at hand when demonstrated, present, every day truths would be recognized by man, instead of the unsupportable theologic dogmas which the past had bequeathed to the world, and that which worked for the good of our fellow-being would be regarded as the only expression of true religion — to everybody a pure and holy life in every act and in every aspiration, and moved to nobler deeds by inspiration which proves the significance of the quotation, 'He giveth His angels charge over thee.' They minister to us in our wants; they have filled volumes of richest love for man's benefit, by touching with their magnetic fingers the receptive brain of a Shakspeare, a Byron, and all the celebrated genii who have benefited humanity. While the speaker did not make for Spiritualism the claim that it was the final ultimate of human growth and expansion — since eternal progress and unfoldment was the divine law of the universe, and who could draw the dividing line beyond which the human soul could not pass? — yet he paid a high tribute to this new religion for what it had accomplished since its humble advent."

At the close of the lectures Mr. Edgar W. Emerson, of Manchester, N. H., exercised his wonderful gift of clairvoyant mediumship. The same paper as quoted above says: "Fifty or sixty descriptions of loved ones were received, all fully and gladly recognized, the majority of which were given to sceptics. One in particular I would mention. A lady sat alone and earnestly listened for the 'rustling of a wing.' It came, and the lady joyously recognized her long-departed husband, who bade her affectionately to wait and bear her grief patiently, that he was by her side and saw her tears, and felt the sad throbbings of the lonely heart. Many little tender messages of love and endearment were given to the one who was 'her lone watch keeping,' and whose tears and apparent grief affected the entire audience, for great strong men rubbed away the sympathetic tears that coursed their cheeks, as 'one touch of nature makes all the world akin.' Many marvellous tests were given, and descriptions of the departed and their surroundings while in earth-life were so accurate that truly one might say, as the woman of the Bible who went into the city and said to the men, 'Come, see a man which told me all things that ever I did.'"

This Society has spared neither expense nor labor to make their meetings a success; and well may they be proud of the victory that has crowned their efforts. Their list of speakers for the present embraces the following well known workers: Joseph D. Stiles, Dr. H. B. Storer, Dr. Joseph Rodes Buchanan, Emma Hardinge Britten, Geo. A. Fuller, Edgar W. Emerson, Rev. Geo. Chainey, Rev. Jas. Kay Applebee, Mrs. Nellie Tingle Brigham, J. Wm. Fletcher, J. Frank Baxter, Dr. Fred L. H. Willis, Capt. H. H. Brown, and Miss Jennie B. Hagan.

It was our pleasure to address the people of Amesbury, Mass., in Veteran Hall, Sunday, Dec. 21st. On account of the severe storm, the audiences were very small; but the intelligent, upturned faces, made a most favorable and lasting impression upon us.

The Penacook Club, of Manchester, N. H., presided over by Mr Geo. F. Rumrill, is doing a good work for Spiritualism. Every Sunday evening a Circle is held in a room fitted up for that special purpose. Mrs. Sullivan, the oldest medium in that city, has been selected for that work. She is a very good medium, being able to see and describe spirits very clearly. It was our privilege to address this Club on Friday evening, Dec. 26th, and Mr. Edgar W. Emerson followed with about fifty tests, nearly all of which were fully recognized. This medium is as popular in his home as in any other place in New England; and this fact most certainly contradicts the old adage, "A prophet is not without honor except in his own country."

W. J. Colville will lecture during January as follows: Berkeley Hall, corner of Berkeley and Tremont Streets, Boston, Sundays, Jan. 4, 11 and 25, at 10.30 A. M., and 7.30 P. M. Hadley Hall, East Somerville, same dates, at 2.45 P. M. Sunday, January 18, and several week evenings before and after, at Greenwich, Mass. Public receptions at 30 Worcester Square, Boston, every Monday, at 8 P. M. Lectures on Great Characters, Wednesdays, at 8 P. M.; on Health and Healing, Fridays, at 3 P. M. W. J. Colville is open to engagements to lecture out of Boston, on Tuesday, Thursday or Friday evenings, and can be engaged to attend funerals, in or out of the city. During his absence at Greenwich, Mrs. Emma Hardinge Britten will speak in Berkeley Hall, Boston, Sunday, Jan. 18, at 10.30 A. M. and 7.30 P. M. She will also hold a public reception at 30 Worcester Square, Monday, Jan. 19, at 7.30 P. M.

Capt. H. H. Brown, an able and eloquent speaker, has been addressing the Spiritualists of Woonsocket, R. I. We trust he will succeed in waking them from their long sleep. Very little public work has been done there since that old veteran and stanch friend of mediums, Seth H. Vose, passed into a higher sphere of action. May his zeal and love of Spiritualism animate some one in that vicinity to work as he did for the truth.

The Captain's permanent address is Woonsocket, R. I. He has taken up his residence in that place, and will devote his week-days to healing and psychometry. His wife, who is an excellent clairvoyant, will give sittings.

G. H. Brooks, a Western speaker, desires engagements in the East, especially at the coming Camp Meetings. He may be addressed at 124 Charter Street, Madison, Wis.

Dr. Geo. S. Bronson, of St. Albans, Vt., is a healing medium of great power, as his many wonderful cures will attest. He is kept constantly busy in his native State. He makes regular trips, visiting the following places: Jeffersonville, Hyde Park, Stowe, Waterbury, Duxbury, Essex Junction, Burlington, and Bristol. He is worthy of all confidence; and his spirit guides are thoroughly competent to treat all diseases.

Mr. George Chainey, since his conversion to Spiritualism, has been kept constantly employed. His meetings in Boston are well sustained, and the interest created by his lectures is steadily increasing. His subjects for discourses are well chosen, and the thoughts embodied in them show a wise discrimination and ripe scholarship; and his new paper, "*The Independent Pulpit*," is rapidly winning its way among the people.

Miss Jennie R. Hagan, of East Holliston, Mass., a very able lecturer and wonderful improvisatrice, will lecture in Cleveland, Ohio, during the month of January.

Mrs. Juliette Yeaw, of Leominster, Mass., one of our finest inspirational speakers, is filling engagements at Clinton and Leominster, Mass. She has been engaged to attend the following Camp Meetings: Sunapee and Rindge, N. H., Ætna, Me., and Queen City Park, Burlington, Vt.

Mr. Edgar W. Emerson's engagements for January are as follows: Jan. 4th and 11th, Haverhill, Mass.; 7th, Pennacook Club, Manchester, N. H.; 18th, Newburyport, Mass.; 25th,

Amesbury, Mass.; 30th, Pennacook Club, Manchester, N. H., with Geo. A. Fuller. For engagements he may be addressed at 240 Lowell Street, Manchester, N. H.

Mrs. Jas. A. Bliss, 121 West Concord Street, Boston, Mass., is a most wonderful medium for full form materializations. Her seances are thronged with intelligent and earnest investigators — many from the highest ranks in society.

Our Book-Table.

The Mind Cure. The December number of this magazine lies before us. Its contents we have perused with pleasure and profit. Dr. W. F. Evans leads off with an excellent article on "Divine Trust." "The Origin of Evil," and "What is the Lamb?" by the editor, furnish much food for thought. "The Mind," by John Stolz, M. D., "Egotism," by Dr. E. W. Baldwin, "Pathology of Inflammation," by Chas. J. Lewis, M. D., "Healing by Laying On of Hands," by Dr. W. H. Vosburgh, are all deeply interesting articles. The editorial announcement promises many good things for the coming year. Published by Prof. A. J. Swartz, 425 West Madison Street, Chicago, Ill.

Young Folks' Weekly Visitor. The boys and girls will all give this new claimant upon their attention a most hearty and cordial welcome. The numbers already issued are very promising. Its aim is not only to amuse, but also to instruct the young in useful knowledge. The tone of the entire paper is healthful and invigorating; and the editor seems to desire above all things to instil into the minds of the young the necessity of leading pure and upright lives. American Publishing Co., 756 Broadway, N. Y.

The Book Worm. The December number of this *petite* monthly contains "A Descent into a Maelstrom," by Edgar Allen Poe, and "Mr. Crane Walks Out," from the Widow Bedot Papers. This monthly is issued for the special purpose of introducing to the notice of the reading public the cheap edition of the choicest literature of the world. Published by John B. Alden, 393 Pearl Street, New York.

Facts Magazine. The December number of this magazine has just reached us. The editorial on "Development" should be carefully studied by all mediums; and also read by all who are investigating the phenomena of Spiritualism. The following articles are concisely written and deeply interesting: "Materialization and De-materialization under Test Conditions," by E. A. Brackett; "Matter passing through Matter," by John Wetherbee; "Three Materialized Spirits Talking French," by L. L. Whitlock; "From a Theological College to Spiritualism," by A. F. Pease; "Observations at a Materializing Seance at Denver, Col.," by Fred. Anderson; "Materialization in London;" "A Spirit Communication given by a Dying Child," by Mrs. Amelia Morse; and a Miscellaneous Department, containing letters from Dr. H. B. Storer and J. F. Jeaneret. The publishers announce that they have secured pictures of many well-known lecturers and mediums, to be given as premiums to subscribers for *Facts*. They are all fine pictures, size 8 x 10 inches, before being trimmed. They are suitable either for an easel or a wall picture when framed. All persons desirous of becoming acquainted with the phenomenal phases of Spiritualism should subscribe for this magazine. Colby & Rich, 9 Bosworth Street, Boston, Mass., wholesale and retail agents.

Light for Thinkers. Like a breath from the South-land comes this spicy little sheet into the chilly atmosphere of our Northern winter. The editorials are both invigorating and healthy in tone. The labors of Bro. Kates to make this paper a success are worthy of the most cordial appreciation of all earnest Spiritualists. Published by A. C. Ladd, Atlanta, Georgia.

Alden's Juvenile Gem. John B. Alden, publisher of this first-class illustrated weekly paper for the young, is one of the greatest benefactors of the human race. The *Literary Revolution*, inaugurated by this indefatigable worker, has brought the best productions of the world's greatest thinkers within the reach of the humblest laborer. And now, having in a measure cared for the wants of his older patrons, makes his bow to the rising generation. And judging from the contents of the first number of this new literary enterprise, the young, and also many of the

older ones whose hearts have not grown old, will continually find within its pages a feast of good things. Published by John B. Alden, 393 Pearl Street, New York.

THE NEW THOUGHT. Several numbers of this paper, published by Messrs. Current & Hull, Maquoketta, Iowa, lie upon our table. It is a newsy little paper, with trenchant editorials. A series of continued articles, by the editor, entitled "What does Science say? Is Man Mortal? or, Is Man Immortal?" deserve more than a passing notice. The writer, with the Damascus blade of his keen reasoning powers, completely annihilates the strongholds of materialism. And as he removes the accumulated rubbish of pretended science, builds on the sure foundation of absolutely demonstrated facts, that positive science that brings to the world revelations of man's immortality.

THE ROSTRUM. Brother Cotton understands how to make an interesting Spiritualist journal, as all will testify who have been readers of the *Rostrum*. Its editorials are very brief and pithy, and are sure to be read. Its list of contributors comprises some of the ablest thinkers in our ranks. The lecture by Prof. Kiddle, on *The Mission of Modern Spiritualism*, which appeared in a recent issue of this paper, is worth more than the price of one year's subscription. Published by A. C. Cotton, Vineland, N. J.

SPIRIT VOICES.—We call the attention of our readers and the public to the Prospectus in the present number, of SPIRIT VOICES. It was received too late for last issue. The power of the editor, whose noble life as an inspirational orator has endeared him to the spiritual public, and of the manager whose untiring efforts through long sufferings, over which he has nobly triumphed, combined with the efforts of an intelligent and noble woman, impress us vividly with the sure success of SPIRIT VOICES.

Friends, welcome the sound, for there is nothing surer than that voices from the spirit world will revolutionize our earth.

God bless the efforts of Bro. Fuller and his associates.—*The New York Beacon Light.*

" . . . . . Announce law
By freedom; exalt chivalry by peace;
Instruct how clear, calm eyes can overawe,
And how pure hands stretched simply to release
A bond-slave, will not need a sword to draw
To be held dreadful. Oh, my England, crease
Thy purple with no alien agonies;
No struggles towards encroachment, no vile war;
Disband thy captains, change thy victories.
Be henceforth prosperous as the angels are—
Helping, not humbling."

—*Mrs. E. B. Browning.*

Letter-Box.

VERMONT.

WEST RANDOLPH. Dr. S. W. Gould writes as follows: "Have received the Prospectus of 'SPIRIT VOICES,' and am much pleased with the principles stated therein, and am in full sympathy with your efforts to start a magazine of that character in Boston. I hope you will be successful, even beyond your most sanguine expectations. Such a magazine is much needed in the world to-day. I trust you will soon find room for a department devoted to the practical work of Spiritualism, a work that shall have for its aim individual culture and the development of embodied spirits. One lamentable fact is this: a lack of effort on the part of the great body of Spiritualists in the line of concentrated labor for humanity. There are too many drones in the hive—while the few have to do all the work in every public movement. May your work accomplish a needed reform in this direction. You have my sympathies in your noble undertaking for humanity; and you will have my assistance as far as lies within my power."

THE NEW YORK BEACON LIGHT. — This paper inaugurated a new era in the history of Spiritualism. We are glad to welcome a materializing medium as one of the editorial fraternity. This much abused class of mediums will find in Mrs. Williams no mean champion. The mediumship of Mrs. Williams, being of most convincing character, has built up for her a reputation that is enduring among all earnest investigators of Spirit-phenomena. Guided by her Spirit-band, and assisted by able contributors like Prof. Kiddle and Jonathan M. Roberts, the editor of *The Beacon Light* cannot fail to make this paper a mighty power for good. May the untiring and unselfish efforts of Mrs. Williams for humanity be crowned with success.

Received too late for an extended notice in this number of SPIRIT VOICES, a copy of *Shadows*, by our old friend John Wetherbee. In our next number we shall try to do justice to this work. As far as we can judge from a hasty perusal of a few chapters of this work, it is filled with highly interesting matter, and will prove a feast of good things. See advertisement.

We would call the attention of all our readers to the advertisements in the present issue of SPIRIT VOICES. We intended to call special attention to each — but as our matter is in the hands of the printer, and such notices would necessitate considerable delay of our first number, we have decided to make the above statement do for the present, but intend to call special attention to all advertisers who continue with us in future numbers of SPIRIT VOICES. We would state that we have issued two thousand copies of the January number of SPIRIT VOICES, and hope to increase our subscriptions by a judicious use of sample copies. We intend to deal honestly and squarely with all our advertisers, and shall present each month a statement of the number issued. We would request all parties writing to the different advertisers in this magazine to simply mention the fact that they saw the advertisement in SPIRIT VOICES.

A VALUABLE OFFER!

Who will work for a Magnificent Prize?

BOSTON, MASS., JANUARY 14th, 1885.

To the person that will send in the largest number of regular yearly subscribers to SPIRIT VOICES from present date to January 1st, 1886, I will, on the opening day of the Camp Meeting at Rindge, N. H., 1886, present the clear title deed to Lot No. 228, situated on the corner of Loyola and Hodges Avenues, of the *Mediums' Camp Meeting of the Two Worlds*. This Lot is the finest in location upon the Camp Ground, and will be very valuable on the day of the presentation.

JAMES A. BLISS.

National Developing Circle.

Organized October 16, 1884.

The time has now come, when wise and watchful spirit-guides see fit to extend their plans of operation, and place within the reach of every hand and home an instrument of fine and subtle developing power. As all new departures spring from small beginnings, so have the earlier attempts of spiritual gatherings grown into various methods of drawing into closer proximity and communication those who come from celestial heights to help and bless ignorant and superstitious humanity.

The future is brighter when lighted by Hope, stronger when sustained by Faith, and glorious when led by the noble hand of Charity.

The soul can never gain freedom in spiritual life, until it reads with earnest eyes the unchanging lines written by the pen of Truth, and recognizes in them the only solution of the torturous questions of Creed and Power, that to-day keep the greater part of humanity in a seething sea of doubt, fear, and despair.

But the Great Spirit of spirits, never without an all-wise purpose and clear understanding of things, has watched the growth of spiritual progress with tender love, and now calls for all true disciples to trample down the egotism of self-spiritualism, and bravely support the efforts of spirit-powers and influences that are seeking to advance and enlighten mankind by words, visible signs, physical manifestations, and materializations.

Local Circles have done such excellent work the past few years in bringing undeveloped mediums directly under developing influences, that they have amply demonstrated their usefulness. In view of the grand purpose of the spirit-band of the National Developing Circle in originating, naming, and founding it, it becomes us as advocates of Modern Spiritualism to aid it with substantial and sympathetic assistance. It is not only in recognition of the spiritual needs of the present generation, but also those of the next and future generations that they speak and act. It is a school of spiritual development, where the student may start from the alphabet and graduate in full understanding of spiritual truths.

We must have mediums in our homes, where the tender child and growing youth can expand under the instruction of spiritual love, and pass into manhood and womanhood, with characters moulded and perfected on a noble plan. There it is where the Circle will be fed and magnified in its work; for out of such homes will come our future greatness as a nation.

How terrible it is to those who know the blessedness of spiritual conditions, to watch the multitudes of men and women of noble possibilities, drifting into a state of cynical or stoical indifference. The day must come when Truth will tear the

veil of selfish materialism from their eyes; then, if they deny the revelations given, on they must pass to spirit-life undeveloped spiritually, and there undo the wrongs and mistakes left to be redeemed by spiritual agency.

The band of spirits engaged in this work are wonderful in their strength, truth and wisdom. Years of study and research in the spirit-world have enabled them to work for mortal as man cannot work for man. Their promise of assistance is enough, for experience has shown that when they once take a task in hand, they carry it triumphantly through to the end. To all, they extend the only aid that can sustain and elevate humanity to the level of a broad and sympathetic understanding.

Thomas Paine, high in spirit purpose and tireless in his efforts to "enlighten the world," has surrounded with the circle of his unfaltering love and guardianship, this new departure, and written within in letters of light — "The World is my country, and to do good my Religion." Who can deny in all sincerity, the noble motives that animate into action the ideas of souls grown strong and unselfish through the battle of earth-life and the experience of spirit-life, with its startling revelations of the unexpected. The tried and faithful soul looks down upon those in suffering, and feels that he cannot waste one precious moment in idle contemplation while their voices come up to him freighted with doubt or despair.

The Developing Medium selected by the spirit-band of the National Developing Circle, is placed in an unconscious condition by the Controlling Spirits on Thursday evenings, from 8 to 9.30 o'clock, in his office, the Historian of the Circle and certain members being present to receive information and instructions from them. Members of this Circle, sitting in their homes during this appointed time, receive the developing influences of the large band of developing spirits with nearly the same effect as though present with the medium. This method is original with them, and has proved a success. They claim that his office will resemble the earthly central telephone office; magnetic currents being established from it to all parts of the world. A public National Developing Circle will be held every Sunday in the Ladies' Aid Parlor, 1031 Washington Street, Boston, Mass., at 3 P.M. Members are invited free of charge, non-members being required to pay an admission fee of 25 cents. By the payment of 50 cents, a person is made a member for one month (four weeks); he is thus given four Thursday evening sittings and four Sunday afternoons.

The proceeds of the fees paid by members and non-members go into the general fund for the substantial advancement of the Circle. They are a *sacred trust*, to be used for advertising expenses, stationery, etc., necessary to carry on the correspondence and general work of the Circle. The fund will also be drawn upon to assist the magazine, "Spirit Voices," in which will be recorded the various phases of mediumship developed during the sittings of members in different parts of the country. A journal and cash book will be kept, and a correct account of all receipts and expenditures given by the Treasurer the first day of each month, in the magazine.

To any one getting up a Circle of *five persons* in their city, town, or neighborhood, we will receive the party as full members of the National Developing Circle for 30 cents each person per month (four weeks), and give to the one getting up the Circle a *free membership certificate* as long as three members will renew their membership. In sending names, please give them in full, also *street* and *number*,

that we may send certificates without delay. This offer holds good until further notice.

We know that interested bigotry, opposition, and perhaps slander, will lie in wait to send poisoned lances into the harmony and prosperity of the Circle; but they will never penetrate the coat of mail that every true soul wears; and the day always comes when confusion covers the malicious. Therefore, let all unite in *Love*, *Humility* and *Faith*, and take up bravely his or her work in the new field of spiritual progress. By Spiritual Direction,

MRS. G. DAVENPORT STEVENS, *Historian, N. D. C.*



OFFICERS N. D. C.

DR. JAMES. A. BLISS, *Developing Medium.*
GEO. A. FULLER, *Lecturer.*
MRS. G. DAVENPORT STEVENS, *Historian.*
MRS. J. W. CRAWFORD, *Treasurer.*

Address

DR. JAMES A. BLISS,

No. 121 WEST CONCORD ST., BOSTON, MASS.

FIRST REPORT OF THE DEVELOPING MEDIUM OF THE NATIONAL DEVELOPING CIRCLE.

HEADQUARTERS N. D. C., 121 WEST CONCORD ST., BOSTON, MASS., DEC. 31, 1884.

To the Officers and Members of the N. D. C., GREETING:

To-day closes the year of eighteen hundred and eighty-four, and it becomes my duty to give you an account of my stewardship as the spirit-selected developing medium of your Circle. I shall strive to do this as briefly as possible, for I do not wish to use up the pages of our magazine with long and unreadable articles.

On the 1st day of October, 1884, a circular was written through my hand, while I was in an entirely unconscious condition, from which I quote the following:

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

At first sight, and without reflection, it may seem to the average investigator that this must be a false claim; that such a thing is impossible. But friends of truth are always willing to give every new truth presented to them a fair hearing. The records of the members of the N. D. C., published monthly in "SPIRIT VOICES," will settle this question in a very short time beyond discussion. *If the work is genuine, it will stand; if it is a false claim, or a fantastic idea of a disordered brain, it will come to naught.*

The N. D. C. was duly organized Oct. 16th, 1884, Mrs. R. S. Jones, of Merrimac, Mass., becoming its first member. At the present date, it numbers two hundred and thirty-eight members, scattered all over the country, from Maine to California. All of these persons, with the exception of a few spirit-appointed "Honorary Members," are monthly contributing members.

All the labor of the Circle has been done gratuitously; its officers have been carefully selected by the band of controlling spirits, and all these officers are giving their time and labor free of expense for the benefit of the Circle and humanity. Not only have they done this, but they propose to contribute financially, as far as their limited means will permit, to sustain this new work of spirits among mortals.

The appended financial report will show the reader that all matters connected with this work will be done openly, and the members of the Circle can see monthly whether the work is destined to become a grand success or a disastrous failure.

At the beginning of the work, I, as Developing Medium, made an offer that I would answer any questions upon mediumship when the letter contained two 2-cent stamps to pay the postage. My office has been literally flooded with such letters, and I have been compelled to work many nights until 4 o'clock A.M., to make good that pledge. I am now obliged to withdraw that offer,

as far as idle curiosity is concerned, and say to all that *when they become members of the National Developing Circle*, I will answer any question, asked or written, that is in my power to answer; and give the most complete information in my power, upon receipt of their letter containing two 2-cent stamps to pay the postage.

The controlling spirits have selected a Treasurer (Mrs. J. W. Crawford), and in future the financial report of receipts and expenditures will be made by her, and this will leave me much relieved to attend to the correspondence and general work of the Circle.

The work is now fairly upon its feet. Local Circles are forming in every direction, and it is hoped during the coming summer months that we may be able to hold Conventions at some of the Camp-meetings, that the union of many minds may result in thoroughly organizing the spiritual movement upon a perfect basis of equality, with its directing influence centred in the Angel World.

May the good work go on until every home has within it a medium for spirit control; and then, and not until then, will its work be finished.

The officers of the N. D. C. are greatly overworked, and at times Nature rebels: but they feel that their honest, unselfish labors for the benefit of humanity will be appreciated, and that those who are blessed with this world's goods will not let this work be cramped by a slim treasury.

We need money to establish Reform Colleges and schools to "enlighten the world." We have plans and charts that should be given to the world, and only wait for the coming of some generous soul that will furnish the means to help us clear up all of the past that has been deemed "mysterious."

Thousands of grand spiritual improvements can be suggested in the direct line of this work, and if the means are liberally contributed the work will go grandly on.

Remember, brothers and sisters of the N. D. C., that this is not a man-made movement. The persons selected to do the work are simply instruments in the hands of the angels, and you are expected to place yourselves in a position to be used by them in the same manner.

Respectfully submitted to "Enlighten the World."

JAMES A. BLISS, Developing Medium, N. D. C.

FINANCIAL REPORT OF THE "NATIONAL DEVELOPING CIRCLE" FROM OCT. 16 TO DECEMBER 31. 1884, AS PER BILLS AND VOUCHERS PLACED IN THE HANDS OF ITS TREASURER.

RECEIPTS.

Dec. 31.	Membership Fees to date, . .		$107.00
" 31.	*Contributions,*—		
	Mrs. Emma Hardinge Britten,	$1.00	
	James A. Bliss, ...	4.74	
	"Tom" Middlemist, ...	1.00	
	Mrs. J. M. N., ...	1.00	
	Louis V. Foster, ...	.50	
	E. W. S., ...	.50	
	Collection for hall, ...	2.24	10.98
" 31.	*Sunday Circle Collections,*		
	Nov. 9, $2.69 Nov. 14, $4.50		
	" 23, 1.50 " 30, 2.75		
	Dec. 6, 1.50 Dec. 14, 75		
	" 21, .25 " 28, 1.50		15.44
" 31.	Subscriptions, *Spirit Voices,*		
	to date, ...		22.50
" 31.	Advertisements *Spirit Voices*		
	to date, ...		3.20
			$159.12

1885.
Jan. 1. To Balance in Treasury, . . $33.14

EXPENDITURES.

Dec. 31.	*Stationery, Books, etc.,*—		
	Journal and Cash-book, . .	$ .30	
	Cash Box, ...	1.50	
	Record Book and Index, . .	2.00	
	Subscription List, ...	.85	$ 5.25
	Postage Stamps, ...		10.48
	Printing Account,—		
	Bryant's Bills (see bills), . .		64.75
	Advertising Account,—		
	Spiritual Offering, ...	3.00	
	Banner of Light, ...	27.00	
	Boston Herald, ...	2.50	
	London Paper, ...	1.00	33.50
	Office Expenses,—		
	Rent to date, ...		12.00
	By balance cash in treasury,		33.14
			$159.12



Copyrighted by JAMES A. BLISS, Oct. 29, 1884.

Respectfully submitted,

JAMES A. BLISS,

Developing Medium,

And Business Manager "SPIRIT VOICES," N. D. C.



Mediums' Camp-Meeting of the Two Worlds.

At RINDGE, N. H., on the 21st of June, 1885,

Will meet, under the direction of several bands of workers, a camp of individuals from both worlds, to establish better opportunities for

Communication between the Seen and Unseen.

As we are all spirits, whether in or out of the body, and as this earth is the abiding place of all who have not outgrown its conditions, it becomes us to increase the facilities for scientific study of the laws which govern us.

The many manifestations of the nearness and continued interest of the formerly supposed dead and departed, force us to consider their rights to be recognized as co-workers with us in developing a knowledge of man, and his relations to the Infinite.

Science is said to be the "sum total of man's well-ordered knowledge of the universe"; and as isolated and limited facts may be doubted and misused, it is only general and popular knowledge which will result in the advancement of humanity. Columbus and others visited America, but it was not until the world at large learned of its advantages that it became the home of a prosperous and powerful people.

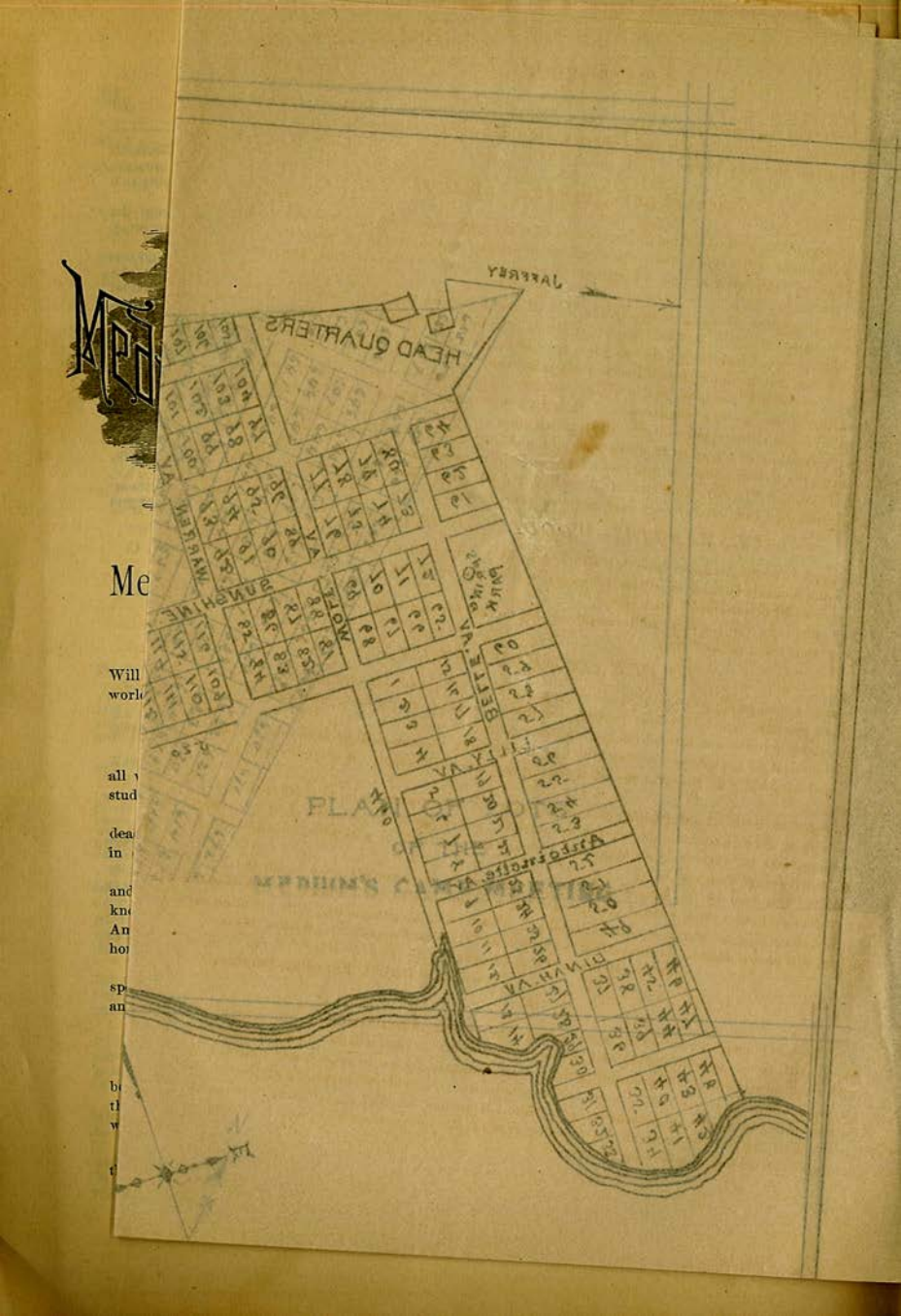
Following their impressions from a higher source, a few individuals visited a secluded spot, by a placid lake, near which, in the by-gone days of the long ago, the Red man sat and wondered as to the future, and the land of the great hereafter.

Beauty and Healthfulness of Location.

Deeming health of paramount importance for all conditions of life, this was the first to be considered. The location selected is among the granite hills of old New Hampshire, under the protecting nod of Mount Monadnoc, and cannot fail to give to all that magnetic life which fresh air, pure water, granite hills, and pine trees impart.

THE NATIONAL DEVELOPING CIRCLE will erect a permanent building, devoted to the interests of all mediums, and dedicated to the controlling band of spirits who have this work

TO RINGOL
MAL RIE
WESTERN
LOYOLA
A


HEAD QUARTERS
JAFFREY
BATTERY AV
PLAN OF THE CITY
MERRIM'S CLEVELAND

in charge. It will be consecrated to their use and under their direction. Here, on July 2d, 3d, and 4th, 1885, will be held the first Convention of this band of workers for the development of mediums in every home.

Talented and Interesting Speakers

have been engaged to lecture, under the inspiration of their spirit-guides, on Sundays and week-days. Conferences will receive their share of attention, and mediums for all phases of the manifestation of spirit power, and for the proof of spirit return, will receive the respectful attention due them.

It is expected Mrs. MARGARET FOX KANE, one of the first mediums, will be at the Camp during its session; also Dr. JAMES COOPER, of Ohio, the interpreter of ancient writings, and mediums for physical manifestations, mediums for independent writing, mediums for tests and communications, and mediums for full-form materializations.

Good instrumental and other music will be interspersed with the exercises, to harmonize the elements for the best possible manifestations of spirit power in all its phases, and the public will be offered every possible opportunity for the investigation of the fact that what has been called death is the freedom of the spirit from the body and its birth into better conditions, and that our friends after the change are as natural and as interested in us as when in the body.

Mr. J. W. Colville, Mr. King, Dr. H. B. Storer, Dr. James A. Bliss, Mr. George A. Fuller, and Mrs. Juliette Yeaw have already been engaged to be present.

SUBSTANTIAL WOODEN BUILDINGS

will be erected for the accommodation of all our friends. Tents will be for sale or to let. The old mansion house, which has stood for 130 years, will be put in order for head-quarters, where all questions will be cheerfully answered.

The officers of the Cheshire Railroad offer every facility for transportation, and have located a mile of spur track to the Camp.

TO PLEASURE-SEEKERS.

Parties have arranged to put a Steamer upon the Lake, and boats of all kinds for pleasure. The roads are hard and in the best possible condition for enjoying the many pleasant drives to the surrounding towns and around the lake (a distance of nine miles).

Swings and all appliances for healthful and invigorating pleasure will be available. A natural mineral spring is on the grounds of the company, and will supply the campers with pure, cool water.

Many more items of information as regards modes of conveyance from the different cities and towns in New England, and, as far as possible, prices for transportation, rent of tents, accommodations of various kinds upon the grounds, &c., &c., will be noticed in the succeeding numbers of SPIRIT VOICES.

As will be seen by the Map accompanying this article, the grounds are laid out in lots of 35 x 70 feet each, and those west of Arthur Avenue are for sale by the Company at $25.00 and upwards, according to situation and desirability. Those wishing particulars, with intention of buying, will please address the Recording Secretary, at 121 West Concord St., Boston, Mass.

For the Mediums' Camp-Meeting of the Two Worlds,

JAMES DODD, *Recording Secretary.*

The hotel accommodations at East Jaffrey (the present railroad station for the Camp) are unsurpassed in this neighborhood; and the large demand for accommodation by the seekers for health and pleasure in this increasingly popular and romantic region is appreciated and met by the gentlemanly host. With the hotel is connected a livery capable of supplying parties of 150 persons with conveyance on pleasure trips to Mount Monadnoc or other places among the mountains. This region has been an old camping-ground for pleasure-seekers, and is visited by constantly increasing numbers every summer.

Advertisements.

DR. JAMES A. BLISS,
DEVELOPING MEDIUM
NATIONAL DEVELOPING CIRCLE.

Private sittings for Development of all phases of Mediumship daily from 9 A. M. to 5 P. M. Terms, $1.00 per sitting.

No. 121 West Concord St.,
BOSTON, MASS.

MRS. FANNIE A. DODD,
MAGNETIC PHYSICIAN,
ROOM 11, No. 48 WINTER STREET,
Boston, Mass.

MARY A. CHARTER,
Trance, Developing, Business, Test, and Ancient Character Writing Medium.
No. 100 MERIDIAN ST., EAST BOSTON, MASS.
Private Sittings daily from 9 A.M. to 5 P.M.
Gives Medicated Vapor Baths.

DR. W. H. ALLIS,
Vital Magnetic Physician,

Uses Nature's most harmless and yet most potent remedies, Magnetism, Electricity and Botanical remedies. Specialties,—Paralysis, Female Diseases, Rheumatism, and all Chronic diseases. Diagnosis by mail. Send lock of hair, age and sex, and 50 cts. Remedies sent by express. Office, 128 West Brookline St., (suite one), Boston, Mass. Office hours 2 to 6 P.M. Consultation free.

DR. W. M. KEELER,
SPIRIT PHOTOGRAPHER.
Located for a brief season only at
46 Dover Street, Boston, Mass.

Sittings for Photographs given daily, except Fridays, from 9 to 4. The price of Pictures has been reduced to $2, in order to give all a chance to secure a sitting.

Dr. Keeler is endorsed by the highest authority on spiritual matters, viz.: C. R. Miller, of "Psychometric Circular;" J. L. O'Sullivan, ex-Minister to Spain; W. J. Rand, Conservatory Hall; B. F. Bowers, Photographer, and J. R. Brown, of Brooklyn, N. Y.; G. A. Burnett, Photographer; M. A. Clancy, Clerk Supreme Court; J. B Wolff, Delia Cook and Wm. Hogan, of Washington, D. C., and others of equal renown.

A limited number of pupils admitted for development in this phase of mediumship.

SPIRIT PICTURES IDENTIFIED.

Persons having received unrecognized Spirit photographs from any Spirit artist, can send same to me and have the Spirit identified, with date of decease and object in appearing given.

Terms $1.00 and 5 2-cent stamps per picture. Photos returned.

Address, PIERRE L. O. A. KEELER,
44 Dover St., Boston, Mass.

Advertisements.

MRS. JAMES A. BLISS,
Full-Form Materialization Medium.

Seances every Sunday, Wednesday and Friday evenings, at 8 o'clock. Also Thursday afternoons at 2.30 o'clock.

No. 121 West Concord St.,
BOSTON, MASS.

Develop for Slate-Writing.

My desire that every one shall enjoy the blessings and solace which the angel-world brings us, prompts me to say that persons in any part of the country who wish to develop the wonderful, convincing and pleasing phase of Mediumship with which I am endowed, namely, *Independent* Slate-Writing, may address me, with stamp, for directions, free, how to proceed to gain satisfactory results.

P. L. O. A. KEELER, SLATE-WRITER,
44 Dover Street, Boston, Mass.

Persons desiring to sit with me personally for this grand development, can do so for $1 a sitting, simply to fee me for my time.

I give Sittings daily, at 44 Dover Street, for communication through *Independent* Slate-Writing. Sitting, $2.00

A MAGNETIC PENCIL.

My Band is now magnetizing pencils placed in my cabinet. Mediumistic persons can, after a few experiments, obtain written communications from Spirit friends, by the aid of one of these pencils — a great blessing to those unable for any reason to visit public mediums. Pencils, with full directions for using, mailed for 50 cents each. Owing to difficulty in mailing silver, will send two for $1.00.

Dont send postage stamps.

Address,
V. KEELER, 44 Dover St., Boston, Mass.



The pioneer Spiritual journal of the South, published in Atlanta, Ga., by A. C. Ladd. Geo. W. Kates, Editor.

Terms, $1.50 per annum.
75 cts. per six months.
40 " " three "
Trial subscription, 15 cts. per two months.
Specimen copies free.
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