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CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

BY WATCHMAN, SPIRIT EDITOR,
A MEMBER OF THE
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.

H. A. Cate, Inspirational Writer
and Amanuensis.

The entire and vast number of Stars act as Satellites to the Earth, Sun, and Moon; that is, they revolve, in systematic order, around their larger companions; and have CHEMICAL resource to those around which they revolve.

These Stars are formed out of a Nebulous mass of CHEMICALS, which is thrown off from the great Center—the *Triune* embodiments of CHEMICAL accumulation; which are the Earth, Sun, and Moon.

There is not, in the whole ethereal sea, a CHEMICAL element, but that finds its counterpart or affinity in the composition of the *triplet* Planets—the Earth, Sun, and Moon. It is not the same with the Stars, for these contain only parts of the great Centralizing supply of CHEMICAL properties which comprise the Earth, Sun, and Moon.

All Organic Life derives its order of formation, and system of existence from the united action of these *three* Centrals or *triplet* Spheres: viz:—The Earth, Sun, and Moon.

The CHEMICAL action of the properties which comprise the Sun, is not the same as that of the Moon; neither is that of the Sun and Moon, the same as that of the Earth; yet the *three* comprise the *perfective system of Creative Force*.

The Sun is the embodiment of such properties as generate frictional activity; keeping up a continuous supply of Carbon gas, which is thrown off in the Sun's orbit, and, by the affinizing action of the surrounding ether, it produces *incubative* power.

This power causes the atmospheric germs to germinate; and, wherever it penetrates to the Earth's entombment, it calls into activity, the germinal properties of all the various types of Evolutionary species and grades of Organic Life, from the animalcule to the human body—likewise, all Vegetable forms of growth.

As we have said, the action of the Sun produces motion, heat, life: so the action of the Moon produces the reverse from that of the Sun.

The CHEMICAL action of the Moon is neutralizing and cooling—hence, the changing of all atoms that fall within the orbit or course of the Moon.

We will here more explicitly explain:—

The Sun, while moving on in its orbit, arouses, into activity and heat, all the CHEMICAL atoms in its course: most of these atoms find affinizing atoms; and life-germs are the result: while such atoms as do not meet with the affinizing force, will remain *inert*; and are acted upon by CHEMICAL action from the Moon: when the Moon, in her orbit, meets with these atoms, they (the atoms) become chrysal or granule formations, very minute—not perceptible to the senses of physical beings. These same formations or chrysaline bodies are carried on and sustained in ethereal space by the Nebulous mass thrown off from the Sun and Moon in their orbits; or travel thro' the ethereal sea. Each chrysaline body is held intact thereby, and forms the nucleus for a Star.

This Star-nucleus will collect to itself all that comes within its orbit, and will grow to its fullest capacity; and that capacity depends upon what mineral property the nucleus was first composed of. Some Stars grow to fuller proportions, because they have the nucleus of compensative properties—that is to say, they are CHEMICALLY composed of equal parts, thereby keeping up an attraction of other CHEMICAL supplies to their own formation.

These larger bodies or Stars are very powerful in themselves, and exercise a marked effect upon whatever is in CHEMICAL affinity to their composition: therefore, they attract to their atmospheric or ethereal sea, certain psychic emotions from spirit beings who have the predominance of CHEMICAL properties in their make-up, which is in affinitive action with the composition of the especial Star or orb.

Again, these same spirits, while living on the Earth, were influenced by the

CHEMICAL action from these especial Stars (which are known to Scientists as Planets). This same influence is felt upon sections of the Earth, and by all that grows thereon.

These Stars do not have a surface upon which Vegetation is grown, but the atmospheric sea surrounding them will hold the reflectotype of all that has ever been grown upon the Earth, directly in ratio with the Star's influence and power—even retaining impressions or reflectotypes of things long since extinct upon the Earth.

Again, all spirits of persons who have once lived upon the Earth, and were influenced by the CHEMICAL power of affinity with that of any one or more Stella orb, will, when released from the earthly body, gravitate to the atmospheric sea around that especial Star or orb—thus, and *only* thus, are the Stella orbs (or Planets, so-called,) inhabited. *This cannot be termed inhabitation of the Planets*—but, rather, the attraction of CHEMICAL Force, which enables spirits to be sustained in the ethereal sea around one or more Stella orbs. In this wise spirits are warmed into a heightened glory and development of perfection, by taking on the CHEMICAL effect of ethereal or reflectotype existence. And the nearer these orbs or Stars are to the Sun and Moon, the more radiant will be the effect produced upon the spirit body.

Spirits do not walk or exist upon the surface of the Stars (or Planets) as mortals do upon the Earth, but, as we have above recorded, they bask in the ether sea around any of the Satellites or Planets, and can see whatever is reflected upon the ether sea in which the spirits may exist: and thus, by the law of psychic or Soul conception, spirits can see all that is reflected around them: also can discern and enjoy all that exists, atmospherically, around them. They also have the power to create, from the CHEMICAL and ethereal Spheres of which they are a part, whatever their Soul, or Will may desire. In this sense, they (the spirits) have all that is desired. They also have the power of moving from one orb to another. And, in the ethereal atmosphere around each orb, the spirit will behold a great variety of things. For, be it distinctly understood, there is within the Ethereal Regions, and this is atmospherical, a most wonderful and vast variety of floral specimens, birds, and insects of wonderful radiance—all are to be found in these Atmospheric Regions,

floating and moving, by affinity-power, around these Stars or orbs.

The nearer these orbs are to the orbit of the Sun, the more of life and motion they will imbibe; and everything around will be resplendant with beauty and life-giving force: while the farther from the Sun's orbit, the effect will be less brilliant, and void of perfective beauty.

Spirits who bask in the Sun's orbit, are higher developed in Magnetic qualities than others, and are termed developed spirits of light and wisdom. They are truthful and loving; and are powerful influences towards those with whom they meet. They are thus because all Magnetic influences are warm, bright, and life-giving and these spirits are highly Magnetic.

Be it understood, that the Sun is the Magnetic Planet; the Moon, the Electric; and the Earth is the Neutral, or a Planet that receives the results of the combined action of the Positive and Negative Polarities of the Central System.

The Earth is not stationary; neither is the Sun, or Moon; but each are held in tact by their power of Gravitation: and one moves *equally* in keeping with the other. The Earth moving to the left, while the Sun and Moon move to the opposite: thus keeping up the System of *equipoise* and *equipoise*, which is the law by which they, and all smaller Stella bodies, are held in Gravitation and systematic order.

The Earth, Sun, and Moon each have their respective Satellites—9 in number—thus the *Triune Principle* is multiplied by its own law, which is 3. These 9 Satellites are what we call fixed or mature bodies. Each of these 9 fixed or mature Stars are multiplied by 3; thus we see each has 27 boundary Stars. These 27 are multiplied by their systematic or central law of 3, thus giving a compound system of 81. As 8 and 1 are the digits of 9, this 9 is used to multiply the 81; thus 9 times 81 is 729: therefore, 729 boundary Stars comprise the *Endogenous arena* of Stars around each of the 9 Satellites.

It is now very desirable to ascertain, by computation, the number of Stars around the *entire Central or Triune Planets*: that is, the Earth, Sun, and Moon.

Therefore, we will carry out this principle of enumeration to its fullest extent; and prove it by its own law and systematic order.

(Continued in our Next Issue.)

THE WATCHMAN.

CORRESPONDENCE.

LA GRANGE, IND., Aug. 11, 1883.

Mrs. H. A. Cate, Editress of *The Watchman*: Dear Madam—Please pardon me for not replying sooner, to your very kind and well-timed favor of the 21st of July. To say the least, I was much surprised, tho' not in fear, to receive such an encouraging letter as yours.

Altho' I wrote as the impressions came to me, I could not help but feel the psychic thrill, which permeated my very being when writing. They were thoughts which had been evolving from time to time, and came from a higher source than myself, I believe.

Something more than a year ago, I began to write inspirational poetry, and since that time, I have written upwards of fifty poems for different persons, some of which have been pronounced "fine." In numerous instances, I have called into houses, and within five minutes, called for paper; and in the short space of five, ten, or fifteen minutes, written a poem of fifteen or twenty stanzas of eight lines each; and, in every instance, the poem has fitted the wants of the individual. Sometimes these poems have contained thoughts entirely foreign to any I had ever heard. Sometimes they savored of Science; sometimes of Philosophy; and always of Reason; but of Old Theology—never! Raising the standard of morality and of Soul was their object. Thus many hearts have received words of cheering consolation, and dried their tears of sorrow; folded their mourning apparel and laid it away, upon hearing of their friends upon the other side.

But this is not my motive to-night, to tell, but to do—so, leaving, for the future, this portion, I hasten to the duties of the hour, which are important? Viewed in the light of Spiritualism, we all have an important mission to perform; we have a field of labor, where the husbandmen are few, and the ground, tho' rich, is in a crude state. There is something for all to do.

Planted within the human Soul, is a desire, a longing, yea, a heart-burning, after that which lies beyond.

We cannot say with the Band of Avon, that we are "bending toward that bourn from which no traveler returns." We cannot say with the Agnostic, "I don't know." We cannot touch the chord of love, vibrating between the kindred of earth, and the atoms of matter, and say, this is a cold, material thing! Nay, we can affirm none of these; but, with the eye of true Science, we investigate, reason, and drink from the Fountain of Inspiration; and thus, kind reader, we come to you, hoping that we may assist you, tho', perhaps, but a little, toward working out the great problems of Humanity.

We are, as it were, in the broad arena of life. Our environments, of a peculiar, and sometimes, mystic nature, force upon us, in spite of ourselves, conditions, which lead us thro' the mystic paths of Nature; and, while passing thro' her vast labyrinths, if we fail to cull, from the many niches in her spacious walls, the trophies of wealth, that have, for countless ages, lain there, it is because we have never put forth one effort to grasp them! If we have failed to see the many beauties, in earth, sea, and sky, it was because of our imperfect vision. Or, if we have never heard the thousands of intonations in the voice of Nature, it was owing to our imperfect ears.

Running, as a thread, thro' the warp and woof of Human Destiny, is the grand fact of Development, which is but another name for Evolution.

Looking backward thro' the dim vistas of the Past, we are, most certainly, led to conclude, that, so far as man's intellect is concerned, there must have been a period when the mind was in a very crude state; a time when the attributes of character were upon a very low plane indeed, compared with that of now. But this not only follows in the wake of all unfoldments, but it really transcends all human achievements, because it emanates from the Infinite.

If we pursue, diligently, any study; if we push our investigation into the simplest and most common things, we shall find that it is thro' constant change that even the atom shows itself. We find it in the tree, the rock, the mammoth, and the animalcule—not one single atom of matter, so far as we know, is exempt from this great laborer—CHANGE. It has been working from time immemorial, and it continues, and so shall unceasingly perform its mission thro'out the Universe.

Rising from the crudest form, Planets, Suns, Comets, and the whole retinue of Celestial Spheres, are taking on different conditions, assuming new phases—not miraculously—but under a law not yet revealed to the mortal senses—a law in the domain of the physical Universe, but, hitherto, undiscovered.

Thus we pass from generation to generation; from Age to Age; and from Epoch to Epoch, in the great Cycle of Time—each succeeding Period being marked by its own peculiar types of Creation. Incentrated millions of phases, life issues, occupying form, so ephemeral, that even a few hours constitutes its mortal period of existence. But, on the other hand, we find even the brute creation, or the type lower than man, occupying a stage of action measured by a century.

Examining the pages of History, we also learn that the age of man should not be inferior to that of the beast, but, unfortunately, this fact does exist. The best authorities on the subject of Longevity, fix the average age of mankind at a much lower rate.

Here arises the question:—

Why does man, standing at the head, the apex of Creation, fall so much below the inferior animals?

Why, surely, with his vast storehouse of knowledge, he, certainly, ought, by tact and system, to reduce the chances of decay and death! With the invincible power of Reason; with that keen acumen, that searching and inexorable logic, he, of all the Animal Kingdom, should not be often found groaning under the heavy burden of disease! But, such is the sad fact. With his great knowledge of the "Human Form Divine"; with all the instruments of research and investigation at hand, that such an Age as the Nineteenth Century has produced—with all these, he is rarely jubilant over accumulated Vital Force; rarely flushed with the bloom of health. From the millions of dwellings—from the palaces, the cottages, and from the hovel, arises the sad wails of affliction—the cry of disease! Medical Colleges are multiplying, and their M. D.'s are being sent out all over the land! Mother Earth produces drugs in abundance. Modern Medical lore classifies them and attempts to say which is the remedy. Empiricism reigns where Science has never trod: and thousands, yea, millions of unprepared Souls are robbed of their "tenements of clay," to live out a life in unfoldment, on the "other side," which should have matured on the Earth-plane.

Popular opinions make M. D.'s; but skill and knowledge in the absolute, forms the basis of the true Physician's labor. To this end, Nature supplies the Vital

Forces from her laboratory and from her grand storehouse.

Magnetism springs forth as the "Healer of the Nations." Spirit power manipulates thro' the human organism, and supplies the waste portions of the system, restoring the equilibrium of the Magnetic forces of the system, and thus renews strength and health.

But human law is more potent than the Divine (?); and hence, it wrests, from the true Physician, the little birthright, a false Theology has cultivated: and where the hand of love should rest, the place is occupied with poison!

As I heard the spirit of a faithful Indian say, not a year since, in speaking of a little boy under the care of Allopathic treatment, and the vital forces fast ebbing away, "The big, smoky man is shooting the poor pappoose all full of arrows"—alluding to the doses of poisonous medicine given. Then further, he adds, "In six short moons, he (referring to the boy) will come over to the happy hunting-ground of the braves." It is needless to say, that in the exact time, the poor boy left for his spirit home, as predicted.

Here, sceptics, is a test for you—a foreknowledge of the spirit's departure.

Perhaps I am branching out somewhat farther than my limits, but if I have, it was to impress the fact of a grand awakening on the subject of Healing.

Embracing, within the circle of knowledge, these facts, will they not open the eyes of the blind—unless it be of the bigot—and let in the true sunlight of Truth?

The Education of the Past has so blinded the eyes of mankind, that they are very slow to acknowledge the potency of these "Spiritual gifts."

The Spirit World has reached its hands from the Spheres, and, thro' the mediums of our land, is pouring out the soothing balm of health and comfort.

Right here, let me say that what I offer is for the benefit of some portion of Humanity now laboring under the false teachings of Theology; or who has never entertained any thoughts regarding the "Future state." But if it fall under the notice of any one and is appreciated, then our writing is not a vain effort.

The teachings of Modern Spiritualism are the only criteria by which we know that what I have said is true. Faithful spirits, having been long on the other side, testify, in voices of love, to the truths of the "other side"; and, so far as the name is concerned, we may call them a "System of Facts." * For it matters not whether these facts are contained in the so-called Sciences or not; it, nevertheless does not detract one iota from the existence of such knowledge: and, to my mind, this is the cream of Science—for, to know is Science; and where we come in contact with spirits whose voices ever proclaim, to us, immortal Truths, we should heed such teachings—but with the idea of Paul: "Prove all things, and hold fast to that which is good."

In conclusion, may THE WATCHMAN stand ever ready to proclaim the good tidings to the people; and also to herald the coming of the enemy, that we may always be ready to do service for Humanity; and thus perform the highest and most sublime mission assigned.

In the Future, we may speak thro' the columns of THE WATCHMAN, occasionally, and thus assist in proclaiming the "New Gospel," which portends, "Peace on Earth, and Good Will to Men." Angels move the hearts of men, and Truth is disseminated to hungry Souls.

Yours in the Cause of Spiritualism,

E. S. EDMUNDS.

* The Indian, John's, definition—the one whom I quoted before.

BROOKLYN, N. Y., Aug. 15, 1883.

Hattie A. Cate, Editress:

Madam—Many thanks for your kind letter of the 8th, also for specimen copies of THE WATCHMAN. Thanks for the stand you take in defense of our much abused mediums. Individually, I regret very much that I am not a medium. Had I the powers possessed by Mrs. Williams, of this city [New York], I should feel myself particularly favored.

Mr. Arnold's criticism would have carried much more weight, and appeared to much better advantage, had he used milder language; or, had he asked for the privilege of examining the cabinet, and been denied, (which he certainly was not or he would have said so); or, had he made a thoro' examination and found any evidences of fraud on the part of Mrs. Williams, or any one connected with the seances: a communication of that fact would have been a credit to him, but mere assertions, without facts, are entitled to little credit.

I do know that, when I visited Mrs. Williams' seance, the materializations, were perfect, and perfectly satisfactory to those present. And it affords me very much pleasure, that her friends are coming to her defense. I am almost a stranger to the lady, and can have no interest, in any possible manner, in her seances, except that I want to see justice done; and, fully believing her to be a perfectly honorable woman, who is doing a noble work in the Cause of Truth, she is not only entitled to, but shall have the benefit of my pen and voice, whenever and wherever I find her assailed. The world was not made in a day, and if Mr. Arnold had thought of that, he would have waited for a more complete and thoro' investigation, and some facts upon which to base what he had to say; but had he done so, what he had to say would have been very much more to the credit of both himself and Mrs. Williams.

The last number of *Light for Thinkers* has a communication from the very able pen of Mr. Jeanneret, who is a friend of Mrs. Williams, and perfectly familiar with all the facts, and such an endorsement by him to those who know the man, is sufficient to settle the controversy.

Good and honorable mediums are scarce, and when any one of them is assailed, it is the duty of every right-minded Spiritualist, to come to their defense. Just and honorable criticism is necessary and advantageous to the Cause; but assertions and harsh language, if it proves anything, certainly does not reflect creditably on the party using them.

I do not write for publication, but you are at liberty to use my communication, in any way that will benefit the Cause of Truth.

Yours Fraternally,

DANIEL COONS.

775 Fulton St.

THE TRUTH.

Speak thou the truth, let others fence
And trim their work for play;
In pleasant sunshine of pretence
Let others bask their day.

Show thou the light! If conscience gleam,
Set not thy bushel down,
The smallest spark may send a beam
O'er hamlet, tower, and town.

Woe unto him on safety bent,
Who creeps from age to youth,
Failing to grasp his life's intent
Because he fears the truth!

Be true to every inmost thought,
And as thy thought thy speech,
What thou hast not by striving bought
Presume not thou to teach.

Then each wild gust the mist shall clear
We now see darkly thro',
And justified at last appear
The truth in all things true.

—San Francisco Truth.

THE WATCHMAN.

Written for The Watchman.

CRIME IS THE OFFSPRING OF ERRONEOUS TEACHINGS.

The populous States' Prisons—the felon-adorned Gallows, whether the indirect cause be rum or murder, the direct cause is *false teachings*; and with them I shall deal. Desirous of giving no offense to the reader, I shall claim the privilege of being plain, and not being compelled to wear white kid gloves while removing rubbish; I like the bare hands best—I can get a better hold.

The Doctrines of "Endless Torment" in the world to come, and of the Vicarious Atonement have been handed down to every incoming generation for Ages past; and tho' the purpose may have been to improve and elevate humanity, yet they have been the direct cause of all the *Crime existing in Christian Countries*. Of the Punishment theory, much might be said, but only a brief notice will be accorded it at present.

The idea that the promulgators of this doctrine wish to impress on the mind is, that if assent is not given to every unreasonable religious bugaboo that some fanatic may invent and hold forth to an ignorant rabble as the only true religion, backed with the stereotyped edition of the authorized "Thus Saith the Lord," the nonconformist is immediately ostracized in this world, and is promised the delightful regions of burning spiritual sulphur in the world to come. SELAH.

The Vicarious Atonement, which claims that one person can suffer for the *Crimes* of another, is better adapted to the necessities of the rich than the poor man—from the fact that the rich sinner can purchase immunity from Punishment; while the poor man must reform his ways at once, or be lost eternally:—In other words, the poor man must be his own redeemer; while the nabob can purchase his, and have all his fun, meanwhile.

The Christian may claim that this is not the teachings of his particular *ism* or *creed*—but practice speaks louder than windy, bright-gild'd theories.

On the panorama of the religious circus now passing before me, I see no more Soul-degrading and crime-making doctrines which are drummed in the ears of Church-goers, and forced onto the notice of Liberals, by tracts, books, &c., than the above mentioned. They should be denounced by every lover of mental liberty, at all times and places.

It has been asserted by some writers, that the Roman Catholic doctrine of confession and forgiveness of sin; also the granting of indulgences to commit sin, for a certain money consideration, has been the means of increasing *Crime*, wherever the baneful influence of Popery is felt—I thought so myself at one time, but later experience has proved that I was wrong. Here in the glorious "Sunny South," where Popery has but a poor showing for an existence; where either the Methodist or the Baptist creed is master in certain sections, and the inhabitants are developed under their benign influences, I find that *Crime*, in every shape, stalks as boldly forth, and is as frequent as in the Northern sections where Popery has planted itself—fully proving, to my mind, that "*Crime is the offspring of erroneous teachings*," whether grown in Protestant, Popish, or Pagan soil.

As long as a person is taught that his self-responsibility will be assumed by another—that he can do as he pleases, so long as the law does not interfere and check him: that in the end, just before he passes into spirit life, if he will only say that he believes that a certain Jesus

can and does pardon his sins, he can die in peace. The grave ends the frolic, for he could not commit *Crime* if he chose to do so; and there is no honor in refraining from doing wrong, after the power for doing so has departed—"Blessed scheme of Salvation," but the only trouble with it that I see, is, "the confounded thing will not work."

All praise and honor to those who have stood firm amid perils, and given their lives a willing sacrifice that *liberty* might live. On that record which time has kept, their names are engraved in letters of gold, never to be erased. Let us cherish their memory, and bare our arms to meet the on-coming storm. *More anon.*

Yours for Human Liberty.

EMANUEL M. JONES.

Cartersville, Ga., Aug. 21, 1883.

WORSHIP.

Not long prayers, but earnest zeal—

This is what is wanted more;

Put thy shoulder to the wheel,

Bread unto the famished deal

From thy store!

Not high-sounding words of praise

Sing to God, 'neath some grand dome,

But the fallen haste to raise,

And the poor from life's highways

Bring thou home!

Worship God by doing good;

Works, not words; kind acts, not creeds!

He who loves God as he should,

Makes his heart's love understood

By kind deeds.

Be it thine life's cares to smother,

And to brighten eyes now dim;

Kind deeds done to one another,

Unto God are done, my brother,

Unto Him! —Selected.

For The Watchman.

COMPENSATION.

Theologians have been the cause of many bitter tears

For the dear ones, that in ignorance they say are lost;

They, thro' interest, have begot our many fears,

Making many hearthstones desolate, at fearful cost.

But the day has passed, when, by fraud, they will get their bread,

For they will have no choice, in meeting facts face to face;

For now we hold sweet communion with the so-called dead,

And find, by their return, they have just begun their race

Of life, light, and knowledge in the Eternal state,

Where all will find that they, by their eternal law of being,

Must work out their own Salvation, without fear or hate,

And where all our thoughts do not depend on seeing.

No more will vain, proud man—the epitome of all below—

Say he knows all there is of Earth, or Heaven;

There, he will comprehend why his blood should flow,

And how the breath of life, to him, was given.

But as our senses are opened to the inner man,

Embracing all there is of earth, air, sea, and sky,

We begin, the great "Over Soul" to understand—

The great and mighty Principle of Life, from low to high.

And as we find the law of Evolution, surely runs,

From God, to atoms, thence, to monads, up to man,

All thro' the Universe, away to Central Suns,

Developing universal law and general plan.

Oh! this mighty, potent, life-force called "God,"

Least understood by those the world calls learned;

If turned aside, becomes a chastening rod,

But by the simple child, is readily discerned.

I know the Christian says, "This is a world of woe,"

Full of sin, discord, and steeped in all evil;

But I know, God rules by law here below,

And has never turned his children over to the Devil.

The evil that men do here, and think the pay not sure,

Is where the Christians' blinded error just begins;

They steal their neighbor's horse, and think prayer will cure

And wipe out the law of compensation for their sins.

The law of Compensation, is the unerring law of God,

And to the results of which all mankind must yield;

And grievous, not joyous, will fall the rod,

While from its righteous penalty there is no appeal.

JOSHUA H. ROGERS.

Dover Plains, N. Y.

HELP SHED THE LIGHT.

Hattie A. Cate, Editress.

Receiving your little papers, I have faithfully read them, and am very much pleased with them; one thing that makes them dear to me is, because they are edited by a woman: for, first, I know there was a something in that woman's nature, that made her reach out to the great human family, with sisterly love.

Next, I know she is willing to sacrifice herself much, in order to do this work. Weary days and nights of thinking and planning must there be, in order to get the work started: and when the work is once begun, it will not then cease, if it is destined to prosper, for, the more we are brought into communion with the great, human family all over the world, the more dear they become to us, and the more we become interested in their welfare. And thank God, no creed binds us, as we express our sentiments by word of mouth, or thro' the medium of pen and paper, we give to all—everybody, for, we feel that we all belong to one great family, and to God's Church of *Universal Love*.

I love this world—it is more than I can comprehend as yet—there is much sorrow, but, Oh! are there not joys? I am interested in every one, the old, the young, the middle-aged, and our dear little ones, Oh, how much we owe them all! I am told, as now I write, that I shall give to each one a little in some way, soon. If given to me I may forward it to THE WATCHMAN, if you see fit to make use of my writings.

I was quite interested in that article in THE WATCHMAN, headed, "*Woman's Sphere*"; for, I believe she has a sacred

place to fill—our very nature demands respect, and we are sure to find it in some Sphere of life, if we are true to ourselves.

I must say, I feel it very necessary to be a wife and mother, if we are going to understand her true field of usefulness. Heaven bless our little ones, Oh! do we not learn some of our richest and best lessons from them, beginning at the side of their cradle-bed, so on, day by day, as they bloom upon our household tree!

One of mine, only just budded, but I know he is blooming in Eden's fair garden above; his little young life has left a golden record fraught with some of the sweetest remembrances; his little, cold, dying breath which I felt upon my cheek as he tried to give his last kiss, taught me a lesson: then it was that I could feel for other mothers, as never before, who had yielded up their little ones.

It was then my mother heart almost cursed the God above; and I was like Rachel, mourning, yet could not be comforted. I did not then know the power I possessed, but when I did learn it, and with my clairvoyant sight, saw my beautiful boy—a bright and loving angel—it was then I thought: how good was the God of Nature, and the dear, loving angels! Once knowing I had the power, I was happy; and thank its blessed influence—if we live right, and are true and honest, it will certainly unfold us and make us better men and women.

I was told, in the early days of my mediumship, that I was one chosen to shed light. I feel that they have helped me; and in an humble way, I have helped to let the good angels into many a household, to the mourning ones of Earth.

I have only trembled lest I might be like the foolish virgins—go when my lamp would not be well-filled, yet it has never failed me. I do not wish to be understood that my work is a great work, or of great importance, but I wish to convey the idea that we are all needed in our own little Sphere. As I feel the dear, little WATCHMAN is; and I long to see it freighted with the dear truths of *true Spiritualism*. I hope you will try and keep its columns to blend with the spirit of harmony—not that I dispise a difference in opinions and ideas, I admire them, if brought out in a spirit of kindness, but do not like a wrangling spirit.

I trust your endeavors may be crowned with success; and that *The Watchman* [*Spirit Editor*] upon the better side of life may ever aid you.

FANNIE W. WILDER.

Leominster, Mass.

For The Watchman.

ON THE DEATH OF A CHILD.

A little bud has gone to bloom
Beyond the portals of the tomb
In a pure, more balmy air—
A flower more beautiful and fair.

Budding on the earth, and gone—
Still unfolding on and on
In a more congenial sky—
Hush, Oh! hush the heaving sigh.

Wipe away the tears that fain would flow
In bitter agony of woe;
Your darling child is living still,
The mission of her life to fill.

The angel—death, has borne her o'er
And safely lands her on the shore;
Her little hands so pure bright
Hold for you a guiding light.

A light that shines by night, by day,
A glorious, never-fading ray;
And is beckoning you to come
To that bright, that happy home.

H. D. VAN OSTRAND.

Troy, N. Y.

THE WATCHMAN.

THE WATCHMAN.

CHICAGO, ILL., SEPT. 1883.

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WATCHMAN, Spirit Editor.

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Subscribers who receive their paper with this paragraph marked, will understand that their Subscription EXPIRED with the number of the paper corresponding with the number affixed here; and will please NOTIFY us immediately if they wish the paper DISCONTINUED.

If Subscribers pay in Advance, they are bound to give notice to the Publisher at the end of their time if they do not wish to continue taking the paper; otherwise the Publisher is authorized to send it on, and the Subscriber will be responsible until an express notice, with payment of all arrears, is sent to the Publisher.—U. S. Newspaper Law.

We open our columns to the Public and invite correspondence; reserving the right to reject any communication that we deem improper to be issued in our columns. Under no consideration will anonymous letters be published: we require the name and address of the writer as a guaranty of good faith.

REMEMBER to Address us at 993 W. Polk St., Chicago, Ill. This will ensure a more speedy delivery, and prevent mail-matter intended for us, from being mixed with that of the "Y. M. C. A. Watchman."

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Boston Star & Crescent Co.

Diagram showing the Location of "The Watchman" Office.



PROSPECTUS of THE WATCHMAN

VOLUME IV. SEPT. 1883.

We commence the 4th Volume of THE WATCHMAN with encouraging prospects for the ensuing year.

With the opening of our 4th year, we enlarge THE WATCHMAN from a 6 to an 8 page Monthly Journal:— Subscription price, \$1.00 per volume (12 numbers), in advance.

We shall earnestly endeavor to render THE WATCHMAN as interesting and instructive, in the future, as it is our privilege to do.

We have, during the past year, been led to place before our readers, such subjects as would tend to draw out and strengthen their thoughtful consideration of the various subjects pertaining to the human welfare.

Spiritualism, we advocate, prove, and defend—realizing, as we do, that Spiritualism is the KEY to the future banishment of dogmatism and bigoted Religious rule.

We also endeavor to lay open the proofs of spirit-enlightenment, in supersedeance to blind ignorance and the consequences of false forms of Social and Educational government.

We shall still endeavor to maintain these specialties as a literary work. Feeling assured that any work devoted to earnest thought and human benefactorship is well worth, to the reader, the nominal price charged for it.

THE WATCHMAN, at subscription price, \$1.00 per volume, is little less than 9 cts. per month.

If we meet, in the future, with as good success as we have in the past three years, we shall continue to feel that we are well paid for our Journalistic labors—and indications encourage us that we shall.

We want our patrons to read THE WATCHMAN carefully and then decide if it is worth, to them, 10 cts. per month, per single copy, or \$1.00 per volume by subscription—then send your subscription to THE WATCHMAN Office, 993 West Polk Street, Chicago, Ill. Remember the Street and Number.

EDITORIAL.

VACCINATION.

Once more we place before our readers the subject of Vaccination.

We have every reason to believe that Vaccination is a pestilence in disguise of Medical skill and health preservative.

We now quote some very alarming facts from *The Vaccination Inquirer and Health Review* (June 1883). The Organ of the London Society for the Abolition of Compulsory Vaccination. Published Monthly at the Offices of the Society, 114 Victoria-street, Westminster, S. W., and by E. W. Allen, 4 Ave Maria-lane, Paternoster-row, E. C., and John Heywood, Manchester. Price: 1s. 6d. per annum.

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"Mabel Emma, an infant aged 5 months, daughter of Mr. Henry Allen, being in perfect health, was vaccinated in one place on March 10, by Dr. Berry, with virus said to have been obtained from Dr. Renner's cow-pox factory in Marylebone-road. About a week after, the child became fretful and restless, but the Doctor said the arm was going on 'beautifully.' At the end of another week, Mrs. Allen observed a swelling on the *labia majora*, which the Doctor pronounced an abscess. Then a redness appeared on the hip, which extended down the thighs and legs to the feet, which became swollen to twice their natural size. The Doctor persisted, in

reply to the mother's anxious inquiries, that there was no danger, that the child was going on as well as possible, and that if she were not satisfied with his management of the case, she had better obtain other advice. 'This Mrs. Allen refused to do, saying that as he had carried the case so far he should see it to the end. Next day, Dr. Berry declined further attendance, and another Doctor was called in, who described the case as one of blood-poisoning and hopeless from the outset. Death occurred on April 19, after terrible suffering, six weeks subsequent to the vaccination 'with pure lymph from the calf!'"

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"Mr. A. Emery said he had the misery of giving evidence before the Committee of 1871, of which their President, Mr. Taylor, was a member, and Dr. Jonathan Hutchinson told the Committee that no medical man, however clever he might be, could tell when a filthy disease was latent in a child from whom the vaccination virus was taken. Hence the danger that poor children encounter from vaccination.

In 1873 this question of the transmission of disease was brought before the Medical and Chirurgical Society, and discussed by Simon, Seaton, & Co., of the Local Government Board, and many other members of the medical profession; and it was there demonstrated that the most loathsome diseases, such as syphilis, scrofula, and tuberculosis, were being transmitted by vaccination from one child to another all over the country, and they could not tell to what extent; and they said, 'The law must be altered.' What had this humane medical profession done during the last ten years to get the law altered? We know what they have done. Three years ago, when a Bill was brought in to modify the penalties, two or three hundred of these philanthropic medical men rushed to the Local Government Board, and prayed that the law might not be altered, or vaccination would tumble to pieces. He had seen the transmission of disease by vaccination, and the beautiful child dwindle away a mass of rottenness. Medical men knew these facts, for they were published in their journals. What must we think of such men? Could we call them gentlemen. He called them monsters. Englishmen were sent to prison for not having a child vaccinated when they had lost a previous child by it. He felt ready to blow the prisons down, and let these honest men free. It would be more charitable to kill the little children than poison their blood, and deteriorate the rising generation, who would grow up a curse to themselves and a misery to others. He hoped before he died to see the medical profession repent in dust and ashes for the untold misery they had caused by vaccination—innocent babes poisoned with the filthy virus, and struggling for breath."

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"Mr. P. A. Taylor said that Catlin, the Historian of the North American Indians, mentions the fact, that amongst a tribe of Indians all those who were vaccinated during an epidemic of small-pox died."

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The following is Wm. Tebb's testimony: "With this evidence of the failure of vaccination before us, is it surprising that resistance should have been manifested towards the Vaccination Acts? and this resistance, as in Keighly, Dewsbury, Leicester, and other places, has completely broken the coercive system down, so that the State has surrendered and the people have triumphed. For resisting these Vaccination Acts, thousands and

tens of thousands of men have been treated as criminals. Hundreds of men, and some women also, have been compelled to consort with depraved convicts; some have had to wear the prison dress, have been handcuffed, and had to work on the treadmill. Men of stainless character have told me of their sufferings in being compelled, with insufficient clothing, to sleep on that instrument of torture, the 'plank bed,' on bitterly cold Winter nights. Some men have been prosecuted ten, twenty, thirty, and forty times; and amidst all this intolerable tyranny they have kept a stout heart, knowing that they were fighting not for themselves only, but for the emancipation of future generations of children from the poisoned lancet of the vaccinator."

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"One man, Washington Nye, of Chatham, has been imprisoned nine times. He has been imprisoned four times for the non-vaccination of one child, and with a month on the treadmill. On the last occasion the Doctor wanted to vaccinate him, but our brave friend Nye says he took up an iron stanchion from under his bed, and threatened the Doctor if he persisted. The Doctor sneaked away. Women have been seen going slowly and reluctantly to the vaccination station (dragged by the vaccination officers), with tears in their eyes and their hearts filled with heaviness, thro' dread of the dangerous operation on their little ones. Only a few months ago, Mary Clark, of Hoxton, committed suicide, drowning herself and her babe also (having had one child permanently injured by vaccination), rather than subject another child to similar risks."

We here give a few of the diseases from which persons have died, and which have been proven to be the results of vaccination: as taken from *A Vaccine Disaster Record*: Comprising Particulars of more than 400 Cases, from 1855 to 1883. Published by T. Baker, Esq. of the Inner Temple, Barrister-at-Law. 114 Victoria St., Westminster, S. W.

Note. In the following y. indicates years; m. months; w. weeks; and d. days.

Age at, or date of, Vaccination.	Effects produced.	Age at, or date of, Death.
46 y.	Syphilis 6 w. after.	....
15 m.	A mass of corruption.	....
13 w.	Black from shoulder to fingers. "Diarrhoea."	4 d. after
3 m.	Never free from scabs; blinded.	16 m.
6 m.	Discharge at elbow; frightful suffering.	14 d. after
6 m.	Whole body swollen.	"
...	Eruption eating up the face.	3 m. after
...	Scrofula communicated	....
...	Re-vaccinated to satisfy Assurance Comp. Small-pox.	1 m. after
4 m.	Chest and bowels turned black.	soon after
10 Aug	"Diarrhoea" caused by Vaccination.	14 d. after
...	Lost use of side, blind	soon after
15 y.	Running sores, decline; great suffering until death.	18 y.
...	Arm nearly rotted off, effects of Vaccination.	a few w. after.
...	Abscesses all over; great agony.	6 w. after
4 m.	Jaundice followed.	soon after
...	Erysipelas, convulsions	"
...	Loathsome sores.	"
10 m.	Never well after.	4 y.
2 y.	Syphilis; a fearful state	soon after
June	Erysipelas; suffered severely.	Oct.
Nov.	Black holes, mortifying, erysipelas, arm rotting off.	....

THE WATCHMAN.

Age at, or date of, Vaccination.	Effects produced.	Age at, or date of, Death.
3 m.	Fearful agony; mortified and paralyzed.	3 w. after
4 m.	Swelling; arm burst.	1 m. "
16 y.	Pyæmic fever.	soon "
26 May	Scarlatina. (2 children)	June 10
4 y.	Delirious.	4 d. after
...	Cancer, chin & breast.	....
3½ y.	Arms useless, bones rotten, jaw came away in 5 pieces, lame & deaf.	....
10 w.	Continual fits.	2½ y.
Infant	Quite well before, blind in both eyes after.	....
"	Broke out on every joint; suffered greatly.	18 m. after
4 "	Black foul ulcers.	soon "
2 "	Rotted away.	" "
2 "	Fell sick & died.	Immediately
Young woman	Went out of her mind, & hair turned white.	....
7 w.	Black as soot; mortification. "Erysipelas."	3 w. after
7 m.	Paralyzed, mortified right thro', bronchitis, convulsions.	23 d. "
...	Erysipelas, foaming like a mad dog.	6 w. "
...	Utterly rotten; clay used to hold corpse together.	....
...	Teeth came away, throat ulcerated, holes in body.	3½ y. old
13 m.	Pneumonia.	1 m. after
8 m.	Flesh eaten off ribs; state of rotten decay.	2 m. "
17 Oct	Head, face, hands, feet, &c. eaten in large holes.	Dec 1.
Dec.	Poisoned blood, dropsy	6 March.
11 w.	Erysipelatous inflammation or eczema.	12 d. after
Adult.	Lockjaw.	soon "
1 w.	"Meningitis, following ulceration of vaccine vesicles."	3 w. "
4 Jan	Thick yellow offensive discharges.	26 Jan.
2 m.	Filthy blotches; a skeleton.	11 m.
Fr'm a Negro	Body spotted over with black hairy marks.	....
15 Oct	Swollen arms, chest, back; violent screams.	31 Oct.
6 m.	Mass of cancers, both eyeballs destroyed. (no cancer in the family).	2 y. after
a batch	Black blister. 30 died	in 8 w.
...	20 re-vac'natd. syphilis	....
7 Feb.	(13 adults) (same vaccine) 11 syphilised.	....
Adults	(30 recruits). 15 died.	6 m. after
...	50 schoolgirls re-vaccinatd, 10 successful, 34 of the rest in 3 w. had typhoid fever; 3 died.	....
30 Dec	From one infant vaccine; all syphilised, without exception.	....

Readers, our object in placing this important record before you is, that you may have an idea of the evil effects resulting from Vaccination.

The above recorded facts are from well authenticated resources; and should carry a weight of truth and conviction with them, sufficient to arouse our American people to REPEAL the Vaccination Law!

The following is a case which came under our personal observation and knowledge. It occurred in Somerville, Mass.

It was that of a child 11 months old—as healthy a child as could be; it seldom worried or cried, but was a happy, smiling babe. This child was Vaccinated, and in less than 1 month from that time, the child became sickly—scarcely taking any food—eruptions came out all over its little body and face. The child became fretful and moaning from morn'til night. This continued for 6 months, until the child was a shadow of its former self. Its constitution was racked for the remainder of its earthly life.

We have had proofs of other cases of vaccine virus poisoning the whole system. This is the reason why we treat the subject as we do.

One question for the Doctors:—Why do they (the Doctors) wear gloves when operating in cases of dissection or post mortem examination of dead bodies?

Answer: Because, as they themselves testify, it has been proven beyond a peradventure, that, if the Surgeon or operator should be so unfortunate as to cut his hand, and his system become inoculated with the smallest particle of the virus of the dead subject, almost instant blood-poisoning is the result, which will result in a painful death.

Now, this virus is only dead matter—the same as Vaccine virus; and it stands to reason that, if one is poison and death, the other is also.

Therefore, is it not as critical to the patient, to puncture the flesh and transmit the virus from any other form of disease or scab—as is the practice in Vaccination? One is of the same nature as the other—for all virus is poison or dead matter, whether taken from a cow, a calf, or a human arm after Vaccination, or from a dead body.

All forms of virus establish new diseases when inoculated into the human system. Hence, so many diseases affect the human family. And the many false customs of medical practice tend to intensify rather than retard the spread of virus diseases.

As soon as the nerve fluids of the body become inactive or stagnant, which is caused by the too sudden changes of heat and cold, thus acting upon the nerve cells and blood vessels, cause these vessels to contract to such an extent that the blood and nerve fluid, in passing thro' them, become congealed; and as soon as it is congealed, it undergoes a CHEMICAL change, and by that change it is rendered into the form of matter or virus. Now, the longer this virus is confined in these cells, as in case of congestion of the lungs, bowels, liver, or any other internal organ; or in bruises of the flesh, and, in fact, any cause that will obstruct the Electric and Magnetic forces of the body, will cause disease—this disease is virus matter. And so long as this is in the system, so long is the system diseased and unhealthy. And in order to render the system healthy, the virus already in the system must be gotten rid of instead of putting more into the system, as is done thro' Vaccination.

True! the Vaccination of one quality of virus with that of another will produce a CHEMICAL change in the system—but it is like adding oil to the fire, it increases the amount of disease and virus already in the system.

In inserting the Vaccine virus into the tibial artery of the knee, and in the brachial artery of the arm, it is sure to be carried into every portion of the system, because these portions of the external body are directly in nerve and arterial sympathy with the arterial trunk.

The heart, lungs, and bowels are first affected: and when these internal organs are affected, the whole system is sure to receive the effect, and the blood globules are changed, but not purified.

It is like a smouldering volcano—it will come to the surface sooner or later.

So again, in some cases, Vaccination may arrest the seeds of small-pox, but it will surely create a new and worse form of disease, tho' it may not show itself directly, but works on internally, creating tumors, cancers, and other diseases—giving ulceration of eyes, ears, throat, lungs, and a host of internal diseases.

There are many and sufficient ways and means by which diseases can be cured—evaporation thro' the pores of the skin being one of the most efficient—but never by introducing Vaccine virus into the system.

Readers, as you value the health of your little ones and of yourselves, avoid Vaccination as you would the most loathsome contagion of corruption.

THE WATCHMAN is doing a good work in Quincy, Ill. Many of the influential and most intellectual citizens of Quincy express themselves "pleased with THE WATCHMAN," and read it with pleasure and profit.—Mrs. Minerva Merrick.

We shall spare no means to render THE WATCHMAN even more effective and useful in its future contributions to the public.—EDITRESS.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies.—Ed.

SAN JOSE, CAL., Aug. 20, 1883.
Editress of The Watchman:

I am glad to learn that you have started another Spiritual Journal in the progressive city of Chicago. I most earnestly hope you may succeed; not only for the good of the Cause, but because there ought to be a Journal in Chicago, which would voice the sentiments of Spiritualists generally, more perfectly than the other, so-called, Spiritual Journal published there does.

I shall be glad to assist you in any way possible, to enable you to keep your Journalistic venture before the world—aiding to push forward the great Car of Human Progress. My time is so fully taken with other duties that I cannot be relied on to correspond regularly, but when I can, I will aid you to the best of my ability.

I have been the recipient of some very remarkable tests, at one time and another. I am a Spiritualist, because I cannot help it—no other reasonable conclusion could be drawn from some of my experiences. I will relate one for the benefit of your readers, and will try to make it as brief as possible.

In the year of 1869 and a part of 1870 I resided in Mexico; and the greater part of the time while there, I lived in the family of a gentleman whose name was Don Jose Rico De Castro. I found him to be a genial, whole-souled, hospital old gentleman about 71 or 72 years of age; and an enthusiastic Spiritualist in belief, having been made so by an attendance at a spirit circle in Paris, presided over by the late Allen Kardec. While in his family I made rapid progress in learning that beautiful language, the "Spanish," which was his mother-tongue. Before I left there, I was able to talk with him quite readily on almost any subject. He was very fond of discussing Spiritualism or Spiritism, as he called it. I was not, at that time, a believer in it; and I was wont to humor the old gentleman in talking with him on that subject, tho' I knew little of it and cared less.

At length circumstances compelled me to leave there and come back to California.

After I had bidden all the other members of the family good bye, he walked a little way with me, and taking my hand, he said, with the friendly fervor peculiar to his race, "Good bye, and God Bless you, Mr. Anderson, I fear we shall never meet again in this life, but we shall in that other. In all probability I will pass over before you do, (how odd that phrase, 'pass over,' sounded to me then, and how appropriate now!) and if I do, I will come to you and, if possible, convince you of its truth; for I would like to see you a believer in it."

I thanked him warmly for his expressions of interest and friendship, and shaking his

hand, I departed and came to California. I received letters from the family for awhile; but finally our correspondence became irregular and infrequent, and, at last, dropped altogether: and for about 3 years I heard nothing from them; and his promise had quite passed from my mind.

About 4 years after bidding him good bye, I engaged in mining in Sierra Co. in this State. My partner was an old Californian who, for several years past, had been living in the State of New York. When he returned to this State, he brought a wife with him, who, I afterwards learned, was a spiritual medium.

One day soon after our acquaintance began, we were sitting in the house; she suddenly began to act very strangely, as I thought, and turning to me, in a voice quite unlike her natural one, she addressed me in the Spanish language. Now, up to this moment, neither she nor her husband had any idea that I could speak that language. The substance of her remarks—or rather, his remarks, for I soon learned that she claimed to be controlled by my old friend, Don Castro—was, that he had come back to fulfill his promise made to me, above referred to. He gave me his name in full, and the date and particulars of his last sickness and death. I talked with him for a half hour, during which time he referred to many things which were known only to himself and me. Being, at that time, a novice in our phenomena, I thought it very strange and wonderful that a woman whom I had known but a few weeks, should reveal a knowledge of a certain period of my life, which was known only to myself, or, possibly, to the old gentleman who might, or might not be dead. I immediately wrote a letter to a son of the old gentleman, asking after himself and the different members of his family, and wound up by sending my regards to the old gentleman. I was careful not to say any thing which would lead him to suppose that I knew any thing of his father's death.

In due time his reply came, which told of his father's death and all the circumstances connected with it; and it took place exactly as I had learned it did, thro' the medium I have spoken of.

That is one reason why I am a Spiritualist.
E. G. ANDERSON.

Liberalists, Spiritualists, and Free-Thinkers, we want your co-operation. Send in your subscriptions. Exchange your views thro' our columns. Hide not your mental lights. Write; speak; read; and be free. Correspond with us.—Ed.

We have received very many appreciatory letters concerning our CONTRASTS OF LIFE, as printed in THE WATCHMAN. Many earnestly desiring to know if it will appear in book form. And we now publicly announce that CONTRASTS OF LIFE will yet appear in book form; and we will give notice in THE WATCHMAN at the time the books are issued.—Ed.

What is false can never be the best rule or principle of action, or the best thing for us to endure when it can be easily avoided. Grant to Catholics every demand they make in the name of the Roman Catholic church and how soon would they have the whole world under control of the Pope. Grant to Christianity her every demand, and God and Christ would be in the Constitution and every progressive reform nipped in the bud. So if Infidelity does no other good it keeps the Church in check and forces her to be far more liberal, just, and charitable than it is her nature to be.

The world has been progressing all along thro' the ages; but all of good, all of truth, or all of wisdom is confined to no one God, man, or race, people, or age. And it is a very great and monstrous mistake to say the Bible has emancipated woman. Why, I could fill volumes with the wrongs, indignities, and cruelties that have been perpetrated upon women in the name of the Bible.—Elmina D. Slenker.

CORRESPONDENCE TO THE WATCHMAN.

By MRS. MINERVA MERRICK,
QUINCY, ILL.,
Formerly Publisher of
A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume I, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

SPIRITUALISM EXPOSED?

In the July number of *The Microcosm*, Captain R. Kelso Carter thinks he has exposed Spiritualism and the tricks that mediums are guilty of practicing to deceive the people of all lands.

This Captain Carter visited Henry Slade in order to investigate him; and a band of spirits from the circle of thought that he (Capt. Carter) drew his inspiration from, accompanied him; and they may have taken possession of the medium and controlled the performance; and it appeared to his sceptical imagination as he desired it should, and he became hallucinated or deluded, and the tricks were not what they seemed to be.

We judge others from our stand-point; and will be judged by the same.

Now, if a person wishes to investigate a subject of as much importance to the world of Souls as spirit-communication, why should he take such a ridiculous course? If he believes in the Book called infallible—it treats of spirit-communication, of prophets, seers, and mediums of all kinds—a diversity of gifts—what is the meaning, or how did the people enquire of the Lord four or five thousand years ago!

If one wishes to know, for a certainty, that their kindred and loved ones are living individuals, wishing to be recognized, they should prepare themselves—put away all evil thoughts towards mediums or any of the human family; clear out those wild beasts that have found a resting place in that inner temple; send loving thoughts to those who have crossed the river: and they will hear an echo from the other shore, or receive a token of sweet remembrance that will be a joy forever.

It is in vain for Scientists, Theologians, and all self-exalted people to scoff at and ridicule this grandest of subjects—Spirit-communication and their co-operation with mortals.

"Puny man cannot retard the onward march of Progressive thought," any more than he can make one hair white or black.

To be deprived of this spirit-communication would be the greatest calamity that could possibly befall us.

Jesus said, Where two or three are met together in my name, there will I be to bless them. That is what he taught by his execution and resurrection; and if he can come, others can do the same—as he said, you can do greater works than I have done.

The holy spirit is as free as the air we breathe: and heaven to the suffering ones who grieve.

We will relate, briefly, an experience we had with a lady medium—Mrs. Phelps, a neighbor of ours. Herself and husband came to our house, unexpectedly, one evening: our niece and ourself sat with them around a small table, a curtain was thrown over it, resting on the carpet six inches all around the table, our feet entirely outside of the curtain; a slate, pencil, and bell were laid on the carpet under the table; the room was dimly lighted: in less than ten minutes we heard something rattling on the slate, and the bell rang—a signal for us to remove the slate. Mrs. Kerr, our niece, took the slate out

from under the table, and there was a large handful of shells, pebbles, and sand, upon it, fresh as it was taken from the mouth of a creek about one hundred rods from our place. We understood by the spirit power that is co-operating with us, that the spirit of a citizen, Willie Osborn, who was drowned in Quincy Bay some ten years since, brought us this test of his presence, and told us that he was intoxicated and fell out of a small boat and was drowned, tho' many thought he committed suicide.

We do not perceive that Capt. Carter has exposed, or made an effort to expose spirit-communication. He investigated a medium and thinks he has discovered what no ordinary observer could have done, namely: that Henry Slade was performing tricks by legerdemain to deceive the people; therefore, has not exposed the commingling of the spiritual with the material world—the spirit-world is the real world and this is the result. The spirit-world is the Soul and life of all things, as the Soul is the life of the physical body.

The Earth is a magnet—a voice said, the discovery of the MAGNET, was the greatest of all discoveries—and all things are held in their proper Spheres, by the law of Magnetism—one law and one executive.

Now, if there is a brother who thinks he can blow out the light that is beaming from the Celestial Spheres, and expose and show to the world that it is a false light, we shall be pleased and benefitted to have him blow, as it will only increase the flame and consume all rubbish that retards the onward march of Progressive thought. M. M.

TAXING WIDOWS
WITHOUT
REPRESENTATION.

What a shame—a cruel injustice to allow in this rich and glorious country, that some call civilized and Christianized—and contrary to our glorious CONSTITUTION, to take the last cent a woman has, to pay the tax on the implements she has toiled years to possess and paid an extravagant price for, to men who have had the principles of invention revealed to them for the benefit of humanity.

The inventor, in accordance with justice, should have a reasonable remuneration, from the public treasury, for his time, in allowing the implement to be introduced into this Sphere of existence, thro' his organism, and the invention given to the world, or, to our Country, at least: and if other Countries wished to make use of the invention, they should pay a reasonable amount into our public treasury, to produce a sinking-fund, out of which other inventions could be paid for, without taxing the widow's sewing machine—while allowing every man a right to manufacture without taxation—thus doing away with Patents.

The inventor, like other mediums, seldom receives the just reward of his invention. A speculator often takes the Right and makes a fortune out of the poor laboring men and widows.

We have heard complaints of widows, those who were not able to buy more than a quarter of a cord of wood at a time and other things in proportion—but the taxes must be paid. "And the widow threw in two mites" which was more than the millionaire did whose wealth was in Government Bonds.

Woman has not a word to say how her mites shall be used—but is amenable to the law. Man, who rules, makes the laws and executes them—appropriating the poor widows mites in large sums for salaries to

enrich their own widows—they already having a fortune in Government Bonds, upon which they have no taxes to pay. Men appropriate money for pomp and vain show, and oppress the poor. Surely the law of retribution will be fulfilled.

In this small city, Quincy, Ill., there are between thirty and forty Churches, worth a million or two dollars, if this amount was taxed the same as the poor man's property, the burden of taxation would be greatly reduced, and the widow's sewing machine would be untaxed.

The poor man who rises early, after a sleepless night of coughing, with a violent headache, takes a cup of coffee and a piece of bread for his breakfast, has his dinner sent to him, and he comes home at evening tired and disheartened—he goes thro' this daily routine for years—he must pay taxes, bury his children, and pay a mortgage on his small house, and he a sober, honest, true man.

If this life was all—was such an illusion, who would wish to live always, or ever live at all? But life, in its varieties and phenomena, when understood in its fullest extent—its powers and possibilities—the trials and sufferings will be lightly borne, and a glory of delight, a joy and thankfulness that we are here, makes a heaven of happiness in the Soul that we shall take with us into the spirit realm.

The sentiment of sympathy is full of delight,
With gems of sweet thoughts that make life more bright;
Give us the power to shield from distress
The poor, helpless widows who have no friend to bless
Or shelter them from the cold blasts of life
That wither their frames in the struggle and strife;
Thro' grief & anxiety they wend their weary way,
Dwelling in misery, sorrow, and fear every day
That the landlord will come and demand his rent;
The tax-collector also and she without a cent—
Her purse, it is empty, and her larder is bare,
And no one to assist in her burdens to bear.
How comes all this suffering, grief, and despair
In this gem of all Countries, so beautiful & fair?
Its mighty wealth of minerals, its fields of fruits
and grain
Is enough to bless and save all human hearts
from pain;
By wise and honest prudence, and willingness to bear
The burdens of each other, and make them light
as air;
When old forms pass away, and new ones fill their place,
Heaven's kingdom will have come with happiness and grace. M. M.

LOUIS AGASSIZ.
A MATERIALIST.

In a communication from him, in the *Banner of Light*, he acknowledges himself a Materialist—believes that all life and intelligence, all activity and consciousness have been evolved from the lower crude forms of matter. He has come to this conclusion: that the Law of Evolution is the grand solution of Origin in the problem of Life.

We and the invisible beings that surround us, presume to offer, to the readers of this Journal, our thoughts on the "law and problem of life," and trust that Louis Agassiz, in spirit, will overlook the page.

As the law has not been demonstrated, how one thought originates, or one spear of grass grows, various opinions and beliefs are not sufficient to satisfy the enquiring minds in this noonday of the world.

Evolution, we understand, is unfoldment, but what produces unfoldment? The petals of the rose unfold by the touching of an electric ray from the solar orb, and would never unfold without that touch.

There is a Natural Universe, and a Spiritual Universe: each have a center or Sun, and they correspond. The Spiritual was before the Material—the prototypes of all things are in the Spiritual realm, and when

materialized, become visible in this Material Sphere. We think that these ideas can be sufficiently illustrated to prove the truth.

In *A Fountain of Light*, published in 1881, there is an article, recorded in the "Signs of the Times" (revealed to us), advancing the idea that the "Earth is a Magnet." Prof. Patterson, of the Coast Survey, in a communication, one year afterwards, said, "This Earth is a Magnet," he learned from the dipping of the Needle in California and Maine. Consequently, all visible objects are held in their proper Sphere by the Law of Magnetism.

The Vegetable Kingdom, having roots in the earth, draws material from the Sphere of atoms, as the magnet draws the bar, and clothes the earth in due season. Each tree draws from a circle of its class and order. The pattern of the Oak leaf may be always on the tree, and the Oak drawing from the Sphere or circle of Oak atoms, clothes itself every season.

Evolution is the unfoldment of matter by natural law, governed or executed by intelligence, and is not the Law of Life.

Electricity and Magnetism—Positive and Negative Force; this Law when executed produces Life—but Life is not Intelligence. Law is not Matter, neither is Electricity, nor the Force that holds the bar on the Magnet, nor the seven faculties that constitute a Human Being—there is something more.

A man's organism corresponds with an instrument of music. For instance: A piano has a case, a lining, and one or more octaves of tones: Man has a physical body, a spiritual body, and seven faculties, corresponding with a scale in music. These tones in music and those faculties in man's organism have no limit to their variations when played upon, but without an artist to touch the keys there will be no music or thoughts expressed.

When a child is born in this Material Sphere, a spirit child is born also, and is attached to the physical body, as the bar is to the magnet, and they (the spirit and material bodies) form an individual. That spirit was before it demonstrated its kind in matter, or materialized its form. Therefore, intelligence, activity, and consciousness were not evolved from the lower cruder forms of matter. Both spirit and matter were in existence before they were introduced into the Material Sphere. Man always was in the bosom of the Father, and the Father is the spirit-world or world of spirits—filling all space.

Scientists, eagles of cultured intellects, (?) plume your wings for a higher flight; mount on Pisgah's height and view the promised land, with its winding streams and mossy banks, where lilies bloom forever, and youth and beauty meet, in no more to sever, in the bright forever, in that Summer-land of song.

MRS. MINERVA MERRICK.

Woman's Sphere is where she can do the most good for herself and humanity. M. M.

Despite all hindrances, Spiritualism has grown until it is the most widely accepted of the somewhat numerous religions of the United States. M. M.

God and the angels open to man the windows of heaven in succession as he is able to receive the light which streams thro'; and in accordance with his mental advancement

When we turn our thoughts heavenward, and ask our spirit friends to draw near to us, touch our lips with a coal from the altar of eternal fire, of love, mercy, and justice, they come pouring streams of light and magnetic influence over us. And when we are filled with the power, called the Holy Ghost, we can send out streams of the same fire, and touch the Souls of others. M. M.

Subscribe for THE WATCHMAN.

Contributed to the columns of THE WATCHMAN by the author, THOMAS R. HAZARD; first appearing in the "Providence (R. I.) Daily Journal" of March 21, 1883.

THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

By THOMAS R. HAZARD.

No matter what explanation we may give thereof, the facts of Modern Spiritualism have ever been in existence. To deny them is idle; to ignore them is trifling; to ridicule them is to exhibit our own weakness.—REV. G. W. SKINNER.

FOURTH CHAPTER.

Even so! There seems to be an inexplicable tissue interwoven in the history and traditions of all Nations and peoples that have existed on earth, whether civilized, semi-barbarian or savage, that bear abundant testimony to the truth of Mr. Skinner's assertion. The Hebrew Scriptures abound thro'out with "facts similar to those of Modern Spiritualism," while the Christian Gospels are little less than a narrative of like phenomena. The day seems fast approaching when it will be generally agreed that the ancient and modern phenomena both rest on the same occult foundation, and must stand or fall together, the only difference between the two dispensations apparently being that while we admit the truth of one phenomenal fact in the Scripture record, upon the evidence of the long deceased scribe who committed it to writing, we are confronted with a thousand facts of like character now daily occurring in our midst, which are testified to by a multitude of competent living witnesses. And yet, we are told that all modern phenomena is to be overthrown and annihilated by a few isolated loose-drawn generalizations derived from "muscle" mind-reading, toe and knee-joint and "tendons-of-the-foot" rapping and similar juggleries, alleged to be practiced by the thousands of spirit media of our time, no two of whose mediumistic gifts exactly correspond in their methods of procedure. Compare, for instance, the mode of rapping pursued by Miss Irish, a late medium of New York city, whom I used formerly to visit frequently in her vocation, with the slow methods of rapping I have adverted to in previous numbers. Seated with a printed alphabet before her, Miss Irish would run her pencil rapidly over each letter, commencing at the head, until a spirit rap fell on the letter wanted, which she would put down on a sheet of paper before her, and immediately go on until another and another letter was indicated. This method the medium would pursue with astonishing speed, until the whole sheet before her would be filled with closely compacted letters, without a word being indicated by a break in their arrangement. When the communication was ended, Miss Irish would commence anew to run her pencil along the lines, making a comma at each place indicated by a spirit rap, from the beginning to the end, and thus make grammatical sentences of what before appeared to be an incongruous assemblage of the alphabet, without sense or meaning. How ridiculous to suppose that all this was done by Cumberland's "tendons of the foot" methods! Some twelve or twenty years ago my friend, the late Henry Seybert, of Philadelphia, who has just

bequeathed, by will more than half a million dollars to some fifty or more charitable institutions, purchased a fine house in a quiet street in the city, and had it fitted, furnished and set apart exclusively for the holding of mediumistic seances of the various phases incident to Modern Spiritualism. Among the conveniences, he had a table made purposely for the accommodations of what are called "rapping mediums." To facilitate operations, Mr. Seybert first had a lath of wood made, perhaps an inch wide, resembling a yard stick, on one side of which all the letters of the alphabet were printed in regular rotation. This lath was inserted perpendicularly in a slot cut thro' the top of the table, so that when at rest its nether end rested on the floor, whilst its hither end reached to a level with the top of the table. The medium's seat was in the rear of the blank side of the rod, so that the letters were always hidden from his view. By this arrangement, the Electric or Magnetic elements that were used thro' the medium's organization to make the raps seemed directed to the raising or lowering of the rod, so as to exhibit to the persons sitting at the table in front, letters in succession that were required to spell out the communication had in hand. This apparatus was afterwards improved upon by Mr. Seybert's getting a circular, clock-faced disc constructed, some two or three feet in diameter, with a moving index finger like the minute hand of a time-piece, fastened to its center, the letters of the alphabet being arranged near the outside of the disc, like the figures on the face of a clock, together with a few of the most frequently occurring words, such as "the," "and," "you," "yes," "no," "don't know," &c. I have often sat with rapping mediums at this table, who were always seated on the blank side of the disc, which was held in place by a perpendicular support. When we sat in the dark for special purposes, the raps were used by the spirits to communicate with us, but when our circle was held in the light, the same (or a like) power that was expended in the raps was directed by the spirit operators to the moving of the index finger on the disc, so as to greatly facilitate the process of communication. What process of the toe or knee-joint rapping, after the manner indicated by the Buffalo M. D.'s or the "displacing of the tendons of the foot," *a la* Cumberland, could be used to make the raps and alternately move the hand on the disc to the proper letter or word needed, as I have frequently witnessed, let me ask!

Some few years ago, as I was coming down Fifth Ave. in New York, I noticed Mr. Charles H. Foster, the world renowned test medium, standing with a gentleman beside an iron railing. As I approached, Mr. Foster joined me and commenced telling me how cheaply he had just made \$10. It seems that the gentleman he had parted with was an occasional sceptical attendant of Mr. Foster's regular public seances. Chancing to meet at the spot I have indicated, the gentleman said to his medium friend, "I wish, Mr. Foster, you could make spirit raps somewhere besides in your own room!" Foster answered that he could make them "in one place as well as another." Said the gentleman, "I will give you a dollar for each rap you will make here and now." Foster asked the gentleman to stand quietly for a few moments beside the railing. Presently distinct raps fell on the iron top rail, close to where the gentleman stood. When the tenth rap was made, Foster asked his friend if he was satisfied. "Entirely so," answered the sceptic, suiting the action

to his word by handing the successful medium a ten-dollar bill. As we passed we stopped at the Fifth Ave. Hotel and went into the reading-room which, as usual, was well filled with guests engaged in reading the public papers. We stopped beside a show case that stands to the right of the eastern entrance of the room. I asked that my spirit friends should answer me a few mental questions by rapping on the glass of the show case! Foster, who stood at the time leaning his arm on the further end of the show case, asked me to put my ear close down to the upper surface of the glass and ask my questions mentally. I did so and received intelligent answers in distinct raps, indicative of "yes" and "no," that seemed to strike on the under surface of the glass like drops of water. Said I to Foster, "stand entirely apart, so as not to touch the case." The medium instantly complied with my request, by standing some two or three feet distant from the show case, but still letting a little rattan walking stick that he held in his hand rest upon its furthest off end. Said I, "Take off your rattan." "O, no," said he, "to get the raps I must be in connection with my battery!" or words to that effect. The end of the stick was in my full sight, and I know it did not move, but the raps, nevertheless, came just as intelligent and distinct as before. Charles H. Foster has been probably the greatest test medium in the world, and gifted with almost every phase of the phenomenal manifestations. I have had him for a week together at my own house, and have witnessed more wonderful spirit manifestations in his presence than could be even tersely narrated in a score of *Journals*, tho' every inch of space should be devoted to their recital. Compared with the wonderful things that occur thro' his mediumistic powers, all the phenomena, real, forged or feigned, that I have ever witnessed or heard of occurring in the presence of all the numerous alleged "exposures" of the spiritual phenomena sink into utter insignificance. At the same time I would not be understood to undervalue Mr. Cumberland's spiritual gift of mind-reading, which undoubtedly is genuine, but which, for reasons doubtless satisfactory to himself, he prefers exercising under assumed methods more acceptable to the popular mind and prejudices of the day than would be an honest avowal of their spiritual origin. Mr. Foster's power of mind and pellet reading was especially beyond compare. To illustrate by one or two, out of hundreds of examples I might adduce. I knew of an instance wherein a personal friend of mine who had never seen Foster before, on entering his presence, was instantly greeted with the full names of his father, mother, and ten brothers and sisters (some living and others deceased), Christian surname and middle letters, all complete, and in due order of birth. This was a display of "mind-reading" par excellence, without any assistance whatever from the "muscles," *a la* Cumberland. Some Winters ago I attended quite a number of Foster's seances held high up in Broadway, New York. They were generally attended by some twenty to thirty persons collected from all parts of the Union, North, South, East and West, with a good sprinkling of Foreigners, not one in five of whom were probably known to the medium. The whole company were, at the beginning, always furnished with little slips of paper of equal dimensions, on which each person present wrote the name of some deceased friend he wished to communicate with, perhaps accompanied with one or more questions. These slips of paper were then each and all folded up tightly by the holders and thrown promiscuously on a table that stood before the medium, and then shuffled about and to-

gether by divers individuals, until no persons present could select the pellet he or she had contributed to the pile. With pencil in hand Foster would next shove aside one of these pellets, and indicate the person to whom it belonged. With very rare exception indeed, the lady or gentleman called to the table, found that the pellet contained the name of the friend they had written upon it; on acknowledging which the spirit indicated, entered into correspondence with their mortal relative or friend in a way that could leave not a doubt in the mind of the inquirer of the real presence of their spirit friend in the circle. Oftimes spirits would not only palpably manifest their presence to their friends, but make interesting communications to them of considerable length, expressed on some occasions in eloquent language, and such manifestations as these were made on several regular nights weekly, for weeks and months together.

When about to leave the city I called on Mr. Foster for the last time during the season, being desirous of obtaining some answers from my spirit friends on subjects of varied import. I found Foster busily engaged at the time with other parties and much hurried. On account of my being about to leave the city he, however, consented to appropriate a few minutes to me, and asked me to prepare any questions I wished to ask my spirit friends whilst he was attending to his patrons in another apartment. I had scarcely finished writing seven different questions on as many paper slips and folding them tightly up, when Foster opened the door and asked me if I had prepared my question? I told him I had, when stepping up, he seized upon the end of one of the pellets as I held it towards him in my hand and hastily answered it. On my opening the pellet I found that the answer came from the spirit to whom the question was directed and was appropriate to it. In like manner I took each of the six remaining pellets from the shuffled heap on the table beside me and handed them toward the wonder worker, who, as he had previously done, hurriedly seized upon the end of each pellet in succession and answered them one and all in accordance with the import and in an intelligent, appropriate manner that left no doubt in my mind that the answers given were inspired by the several spirit friends to whom my queries were addressed, as was proved on my opening each pellet in succession immediately after the answers were received, the name I had within corresponding in every instance with that claimed by the corresponding spirit.

Of the scores of mind and pellet reading mediums I have known I think Charles H. Foster stands first on the list, next to him I should place the late John B. Conklin, of New York, one of the very earliest mediums that was developed after the advent of Catharine and Margaret Fox. Like Charles H. Foster, J. B. Conklin was endowed with a great variety of spiritual gifts, among the most extraordinary of which was his gift of spirit-writing which he always executed in the most rapid manner, backwards as it were, that is, instead of proceeding in the ordinary manner from the left side of the paper to the right, Conklin always commenced on the right side and finished his lines on the left side, thus making it necessary to turn the paper over and hold it up to the light, in order to read what was written thro' the thickness of the sheet on which the communication was made or from its reflection in a looking-glass. I have had from Conklin's hand, written in this way, enough spirit communications to make quite a volume in print. Conklin's spirit-guide and other spirit influences claim that the reason why certain mediums can write after the backward more readily than otherwise, is owing to the fact that the Magnetic power that controls the hand of the medium to write is communicated from the table battery on which the paper rests, so that the spirit communicant is, in fact, writing from left to right when viewed from their stand-point. I have known writing

mediums of Conklin's phase, after making repeated fruitless efforts to write from left to right—as mortals are accustomed to do—immediately on their abandonment of that method and resorting to that of writing from the right to the left side of the paper, proceed with almost lightening speed in committing their thoughts to paper. Conklin also had the gift of clairvoyance or second-sight, in a most eminent degree, as I have had proved to me personally in a great many instances. Conklin once told me that the following incident occurred in his early mediumistic experiences. He was on his way to Philadelphia in company with his sister, by the way of South Amboy, which place he reached by steamboat, and went the remainder of the way in cars. Conklin and his sister sat together, while a large German gentleman occupied the next seat in front or just back of them. The cars had run but a few miles, more or less, when Conklin heard a clear, strong voice directly in his ear say "move your seat." On his disregarding the monition, the words were repeated with still greater emphasis. Conklin then touched his sister's shoulder to indicate his wish, and leaving his seat proceeded with her to the extreme rear of the car where he took the back seat of all, motioning her to sit beside him. His sister, however, dropped into the next seat forward of where he sat. Scarcely had they got well settled when a vision greeted Conklin's interior sight, wherein he saw the car in which they were sitting shivered into pieces by a tremendous shock of some kind—when directly, on looking out of the window, he saw a train of cars coming at full speed just where a curve in the road hid them from view until their near approach. Just as he had seen it in the vision, the car in which they were seated was shivered to pieces by the opposing train, resulting in the death and wounding of several passengers. Conklin himself assisted in carrying the corpse of the large German gentleman into a neighboring house, and a heavy iron shaft struck within a few inches from the back of the seat on which his sister sat.

None but experienced Spiritualists have an idea how common these spirit voices are becoming, and how often they are directed to beneficent purposes. I recently received a letter, under date of March 8, 1883, from a highly esteemed and thoroughly truthful lady invalid friend, from which I make the following extracts:—

"That night (about the 5th inst.) I awoke with one of the most severe sore throats I ever had. It seemed to be filling every moment, and for the first time since my sickness I was really alarmed. I was on the point of asking my husband to get some cloths and wet them in cold water, when I heard a voice say distinctly, 'No not cold water, but hot water, quick! quick!' He immediately applied hot water, and by the same direction I took some medicine which I got from a healing medium, and by morning my sore throat all left me and I now have only a cough."

Fifth Chapter at an early date.

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