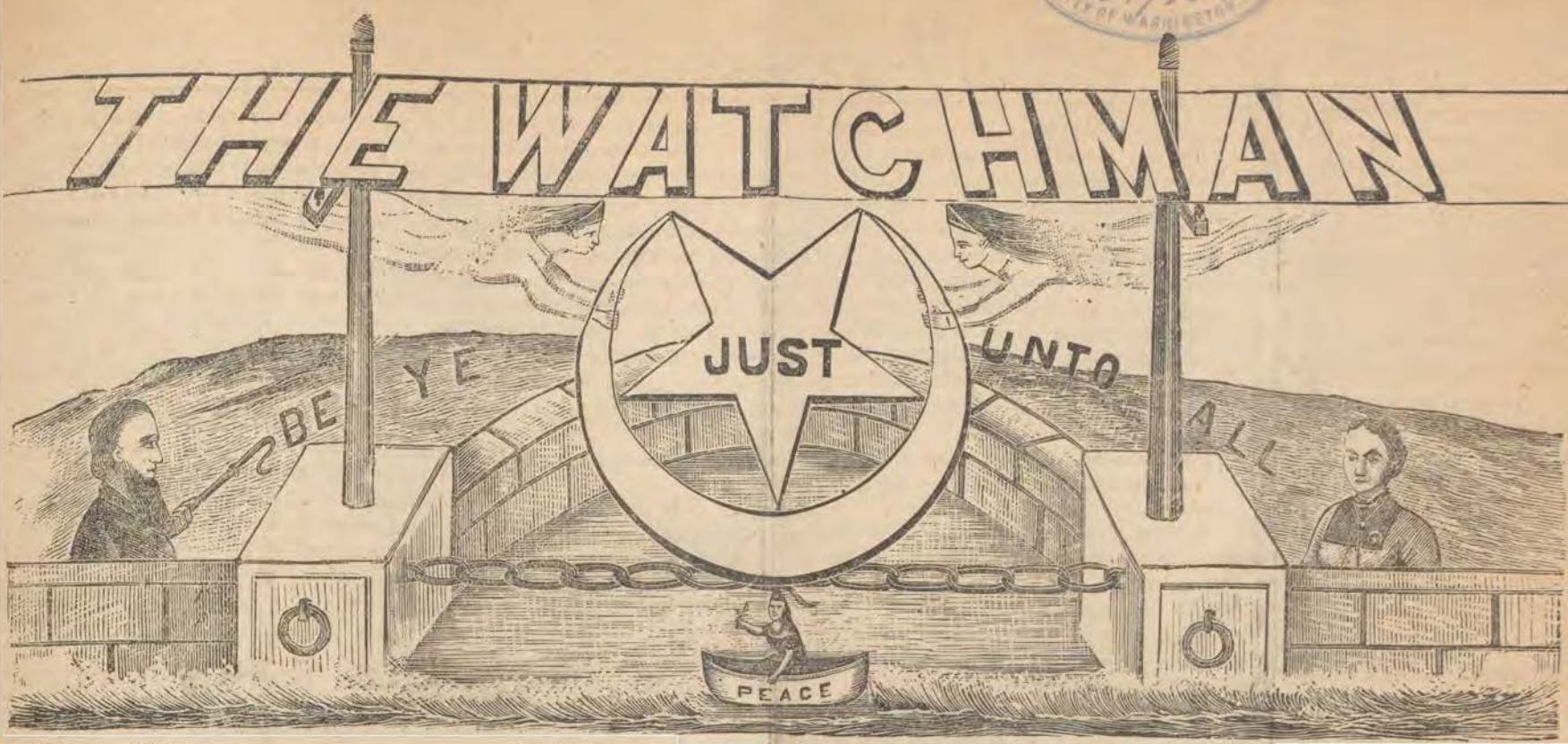


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CONTRASTS OF LIFE.

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.

PRIMITIVE CAUSES and RESULTS OF RELIGION.

Thro' all the vast Ages of the Earth's unfoldment, mortal beings have realized the possibility of a superior spiritual or mental attainment.

The mental powers of Mankind have felt the influx of a duality of life and being; altho', in the lower types of Mankind, there was but the dullest comprehension of what this higher life really was, still there was sufficient Soul-power to create a feeling of intense longing to know and realize it.

On account of this, there has been the giving out of the aspirations of the mind, and the taking on of the influence of the spiritual growth. This growth being governed by the mental unfoldment of the individual, and also by the influence of spirit beings who return to those of Earth, and impart thoughts, as from the wind.

In this wise, the faculties of Spirituality and of Reverence were the more fully developed in the human head, until these faculties gave birth to reverential desires.

These desires served to animate the mentality of spirit beings, and by this a new stage of Psychic or Soul communication was established in the mental development of the human species.

This formed the basis on which the human species progressed in brain formation above the Primal species of human

kind. Thus the two sides of life have grown and unfolded in type and in culture, one out from, yet blending with the other.

This Soul-power which is innate in the physical being, is what causes the being to aspire to something higher than the physical, and thro' aspiration, the mental powers were first excited, and the spiritual side of life became visible to the physical senses, affecting the faculties of sight, of hearing, and of impression of thoughts.

In the earlier stages of earthly unfoldment, those who saw these things were put to a test to comprehend from whence they came—of what nature and existence they were—and as far as their development led them, they recognized a superiority of being and of existence—a something higher in the scale of life than that to which they themselves belonged.

They, therefore, ascribed to these spirit beings whom they saw, felt, and heard, an appellation which would express their highest idea of a great power; of some superior being and beings.

And thus, from the first unfoldment of man's mental powers, this has been the effort: viz.: To explain this something which is as the breath of living waters, and as the potency of life itself.

All thro' vast Ages of time, Mankind has steadily unfolded in individual power; and in proportion to the growth of the few, has the oppression of the many been.

For, true to their natures, the few took upon themselves the privilege of establishing a fixed definition of what this other side of life really was. And as the individual propensities of selfhood were the most prominent developments of their being, they conceived of no possibility of a superior power unless it be individualized, and also be endowed with Omnipotence and Omniscient force.

They conceived that this power must be everywhere, hence, Omnipresent; and from their own degree of selfhood, they conceived this power to be of a personality, hence, they concentrated their own development into an imaginary deity—said deity to do what they thought would be highly pleasing to do themselves. Hence, the few of each Epoch of time have manufactured a God, a Messiah, a Deity, or Omnipotent Ruler to suit and express their own development.

Thus, these few minds, by the authority which they held over the many, have represented to the many the form and nature of their belief; and thro' the

undevelopment of the many, these various beliefs have become an all-overpowering conviction.

It might well be said that in the Ages of the Past, nine-tenths of earth's people did not think for themselves. Thus, the Soul-force of their nature was held in check, and the reign of Superstition and falsehood held its full scepter.

Spirit beings have likewise been affected by this monopoly of selfish thought, and until they shall have become more universal in their conception of the things of life, they will hold as tenaciously to the thoughts of their ignorant belief as they had done while on Earth. Thus, uniting their strength of Psychic Will-power with those already in power on Earth, and together persistently seek to maintain the validity and efficacy of such forms of Religious belief—calling into use their faculty of imagination and assumption, to picture and portray the evils attending the rejection of their creed or form of belief: thus working upon the fears and credulity of the weaker minded until these weaker ones follow in their train, and their creed becomes the ruling sentiment of the times.

This, then, has been, in all Ages Past, the primitive causes of the different forms of Religion; many of which hold the mind of Mankind, to-day, fettered and enslaved; affecting every department of life in the civilized world.

True, a comparative few individually reject the "yoke of the Church" and of Religious bondage. And these are pioneers in the world's great reform, aided and sustained by their allies in spirit life.

The untutored mind and life of the so-called Savage and Heathen is far less deplorable than is the pernicious influence of men and laws such as would fetter and hold the life of man in Religious abeyance to any one form of worship.

Thro'out all grades of being the faculty for command lies uppermost in the scale of intelligence; while the higher we ascend the line of Reason and Spirituality, the more useful and beneficial to a general Cause does this power of command become. While in the unreasonable and unspiritual this faculty becomes a source of brutality and evil both individually and collectively.

In summing up the scale of human faculties, it will be found that Reason and Comparison are the lever powers of all the other faculties of being. And where Reason and Comparison are unreservedly ex-

ercised, a truth of the matter MUST eventually follow.

Now, where the individual Judgment of a few shall monopolize the right of Judgment of the masses, there is SURE to follow a deteriorating effect upon those masses: and generations follow on, and the evil is intensified.

Just so, it is, to-day, and just so it has been in all Ages, where Mankind has exercised force minus of Reason and consideration in dealing with their fellow creatures.

Every known form of Religious power has held its subjects in fear of argument and controversy on the subject: and from this fact, there has never yet developed the correct understanding of the laws of life from any Sect or creed.

Strictly in keeping with the prevalency, of Religious thought has been the effect upon the Social and Governmental power thro'out each Epoch of man's progression. And why is this?

Because the impetus of all new developments is first received in the upper sections of the human brain. The base of the brain, like the trunk of the body, carries force to the parts dependant upon it. Hence, the abdominal and genital regions of the body are the motor-power of vitality to the entire body.

This finds its duality in the base of the brain while the upper sections are as the corner-stones upon which the Soul bestows its highest and keenest rays of intelligence.

Consequently, the more fully developed the upper portion of the brain becomes, the more in keeping therewith will be the conceptions of thought to that individual: and correspondingly will they influence in establishing a more spiritual and more reasonable form of Religion.

To the spiritually developed are the things of spirit existence made manifest.

In considering these differences of human unfoldment, we have to bear in mind that the same law and effects are correspondingly influential upon those beings who have shuffled off the mortal body and are inhabitants of spirit life.

We have to remember that the mind of the individual does not change at death—which is but a change from the physical to the spiritual side of life—until there has been scenes and incidents in the life of that being which causes the mind to unfold into a new and progressive train of thought.

(Continued in Our Next.)

THE WATCHMAN.

Written for The Watchman.

A SPIRIT'S LAMENT & CALL.

The land! The so-called freeman's land,
Where Priestcraft rules with outstretched
hand;

Where men oft dare not speak the truth,
Where Science searches—yet is mute.

Where Priests to you will oft deny
Communion with your homes on high—
They ever seek your thoughts to bind—
Enslave the Soul, and rule the mind.

Didst hear aright—you said, "I'll go
Help overcome this Priestly foe?"
Overthrow their creeds, form working
bands—
God's angels will uphold your hands.

Think not your friends will ever wait
"Till death doth ope the pearly gate;
Nor talk with those they loved while here,
No comfort give, no word of cheer?"

Oh, no! for when your Souls aspire,
We'll meet and fill your mind's desire—
Above the cares—the joys of earth—
We'll lead to things of greater worth.

Your friends have only gone before,
And soon you'll meet them on that shore
Where time doth end—true life begin,
Where man, progressed, will cease to sin.

If here you meet in spirit name,
We'll come, and Priestcraft put to shame;
With truth, their creeds and dogmas meet,
And every step in progress greet.

Then let us join in one strong band—
Sweep creeds and dogmas from the land—
Let men on earth and men from heaven,
Work 'till Priestcraft's chains are riven.

Seek not to lead, but ever aspire
To hear the call, "Come up higher."
Your brother serve, nor work in vain,
And thus o'er error, victory gain.

Your earth work o'er, the victory won,
You'll join our band beyond the Sun;
And o'er the earth in peace we'll roam,
And view with joy the freeman's home.

Invited guests we there will stay—
Help bear the burdens of the day;
Will heal, will teach, our aid we'll lend—
To each earth home true blessings send.

Then Souls will progress here on earth,
Nor fear to pass the second birth;
Then darkened Spheres we'll find no more,
For light will shine from shore to shore.

J. H. Y., Medium.

Matfield, Plymouth Co., Mass.

For The Watchman.

POPISH WILES. NO. 2.

The following was copied from a Philadelphia daily paper of March 22, 1884, and shows to what base ends the parties mentioned will resort to in order to gain their ends. Nothing seems too vile for them to engage in, if there is only money in it. Of course, ignorance is the most potent factor in the affair.

"The Redemptionist Fathers of St. Bonifacius Roman Catholic Church, Diamond and Hancock Sts., have made an appeal for aid in erecting a building suitable to their wants and purposes as a religious community.

Under present conditions, the residence is so small as to only afford limited room for four persons, compelling the rest of the Fathers (with somebody's mother—E. M. J.) to occupy badly ventilated and in-commodious apartments in the adjoining School-house.

The Fathers pledge themselves to record in a special book, the names of all who materially assist in the erection of the proposed building.

The Litany of the Blessed Virgin will be recited for them every day in the year. All the prayers, holy communions, mortifications, labors and occupations of the members of the community will be applied for their spiritual welfare.

One 'Pater' and 'Ave' will be said every evening for the contributors, living or dead.

For the dead, a solemn mass of requiem with Libera will be offered up once every year.

Finally, the Fathers pledge themselves to offer up a solemn high mass for all their benefactors, living or dead, on Christmas day, during three consecutive years; and another solemn high mass on one of the three days of the Forty Hours Exposition, for the same number of years."

It is by giving these facts to the reading public, that an estimate can be formed of the rascally methods taken to obtain the ready cash to supply any whim, that those in power may happen to take.

It will apply as well to the Protestant branch of Christendom, as to the original "Only True Church."

But the Priest (Father) possesses a thousand-fold more power over his ignorant lambs, than any minister, or government officer in the civilized world.

An appeal of this kind not being responded to, will speedily insure being read out of the holy Church, and a future state of endless misery.

Every week the papers contain accounts of trials, in which some Papist is suing a Bishop or Priest, for the return to their rightful owners of the funds entrusted to their care, by their confiding dupes—and, in most cases, the custodians are unable to give any account for its disappearance.

If the truth was known, it would be found that wine, beer, whisky, fine clothes, and nature—indulgences for the sleek-looking Priests, would form an appalling item in their cash accounts.

As the utmost secrecy and mystery is observed inside the holy walls of Popish Churches, Nunneries, and "Select Boarding-school for Young Ladies," it is only when these holy men, these sanctemoneous rascals, are dragged before a Court of Law to give an account of their stewardship, that we, detested heretics, can get a glimpse of the inward workings of the holy machine. Enough is then shown for us to average the balance.

I might cite a volume of instances, to prove the greed and dishonesty of these followers of the Lamb, were it necessary.

But the facts given to the world a few years ago regarding the doings of Archbishop Purcell and his compeers, in Cincinnati, Ohio; and of the St. Augustine Society of Lawrence, Mass., now before the Courts of that City, are proofs too strong to contest.

Gold, the corner-stone and support of Christianity, will gladden the eyes of the Priest and bring joy to his Soul; where the fact of having performed a good deed does not affect him.

As long as ignorance, with its offspring of bigotry and superstition, holds the supreme power in the human mind, we must expect these things.

Our duty is plain: viz.:—

It is to educate the rising generation in the spirit and knowledge of "Liberty, Truth, and Reason"; and to expose to the public gaze thro' the power of the mighty Press, the hideousness, the crimes, the mysteries, and nonsensical mummeries now cloaked under the garb of religion.

For exposure leads to investigation, investigation to true knowledge and subsequent condemnation of all wrong doing.

I would that all might view this subject of religion in its true light. Their patronage would be withheld, and this great enemy of freedom and human liberty, would be left to speedily die the death it deserves; and its surpliced Priests and Clergy—now supported by the toil and sweat of their ignorant dupes—would be forced to gain a livelihood by honest, noble labor.

The world of mankind would be better and happier.

Let us work to hasten the day. Let our Watchword be,

"MILLIONS FOR DEFENCE,
BUT NOT ONE CENT
FOR TRIBUTE."

And on our Banners let it be inscribed,

"VICTORY OR DEATH."

EMANUEL M. JONES.

Philadelphia, Pa.

For The Watchman.

INCONSISTENT.

It is inconsistent and unreasonable for Christians to counsel the Government to make war on the Mormon Religion, to break up Polygamy by bloodshed, when the same thing is sanctioned by the Bible, and their God's most exalted and chosen leaders were Polygamists, by the side of which a modern Mormon sinks into insignificance.

The Christian God, by his holy word, holds up, as samples of wisdom and holiness, persons, who not only had a host of wives, but boasted of thousands of concubines.

When these Bible worshipers go to their heaven, no doubt, they will think themselves greatly honored should they have an opportunity to shake hands with that arch-ancient Mormon, King Solomon, who, when on earth, could boast of being sandwiched between seven hundred in holy wedlock, and three hundred kept mistresses—of riches, honor, and an ivory throne overlaid with gold.

God found no fault with this Monarch until he went after women who wanted offerings to their Gods.

The question naturally arises whether the later day Christians have changed Gods, or, if Solomon's God has changed his opinion with reference to a plurality of wives.

The Mormons, no doubt, contend that they stand by the Polygamous God of the Bible, and, like Solomon, are the personification of wisdom, and are imitating that chosen instrument of divine favor, by building temples, singing lascivious songs, and offering sacrifices to this Deity; and in return are having riches and honor showered down upon them in a manner to excite the jealousy of those who are praying for favors from a Monogamous God.

It behooves the would be annihilators of the Mormons to arise and explain to the people of this freethinking Republic, what position they hold in relation to the Solomon harem God, the celibacy, Nunnery God, and the Monogamy, Christian God.

This attempt to curry favor with all the Gods, and, thereby, scoop in all the benefits, here and hereafter, by a non-committal silence on the point in question, may be a sharp, Yankee trick, but won't do for an intelligent public, while they are being advised to cut each other's throats to settle the question.

If Polygamy is to be rooted out, we must commence at the root of the evil, by destroying all Gods who encourage it, and burning all Bibles which uphold it.

Intelligent men and women are getting tired and sick of the foolish practice of setting up Bibles and Gods, and then tearing each other to pieces, like wild beasts, to see which God will come out ahead.

In the degrading exhibitions of dog-fights, cock-pits, and horse-racing, only money is forfeited; but in Bible and God-fights, not only money, but possessions, business, Reason, manhood, happiness, and life are recklessly destroyed; and if chaos and desolation are not inaugurated, some tyrant is.

W. W. JUDSON.

Kansas City, Mo.

Contributed to The Watchman.

YE HOSTS THAT LOVE BEYOND OUR LOVE!

Ye hosts that love beyond our mortal love,
And live felicity of life above;
Our aspirations flame our Soul's emotion,
To seek a solemn bower for devotion—
Upon humility's low bended knees,
To breathe inspiration from love's leas,
And revelations from celestial Spheres,
Where intuition from its Fount appears.

Ye hosts that love beyond our mortal love,
And in affinities of Nature move;
We would ye could our human forms entrance,
That man with sacrifice might truth advance:

For love like thine doth thrill with reverence,
The inner fountains where our loves commence—

Ah! oft within we feel a fond desire,
Thro' life of sacrifice, to climb up higher.

Ye hosts that love beyond our mortal love,
And thro' infinitudes of glory rove;
We would invoke the higher Source of Being,

For intuition's temperate agreeing:
"Till harmony sublime pervades the earth,
In all the glory of the spiritual birth—
Ah! then, upon Perfection's Sunny Hill,
We'd play the tunes of Nature with our will.

Ye hosts that love beyond our mortal love,
And live as Gods and Goddesses of Jove;
Upon the Oratorios of Nature,
Like ye, we'd play to reach Perfection's stature—

Behind, leave imperfections of the man,
As fast and far and deep as e'er we can;
And thro' the honest efforts of our wills,
O'ercome our hates with love's diviner thrills.

Ye hosts that love beyond our mortal love,
And weave the web of Fate in Nature's grove—

Diviner lessons would we take from angels,
And be creation's scholars and evangelists—
With acuteness be each day alert,
Thro' lore of angels errors here avert—
Imparting wisdom to our needy ones,
As rays of light from love's celestial suns.

Ye hosts that love beyond our mortal love,
And live in love in Nature's spirit cove;
My inspiration would I draw like ye,
From the ceaseless fountains of infinity:
My revelation would I seek where thine,
Outpours from love's eternal founts divine:
My intuition and my instinct too,
I'd breathe alone from angel fountains true.

THE WATCHMAN.

Ye hosts that love beyond our mortal love,
And roam in halls of chastity's pure dove;
In chastest love's sublimer exaltations—
And eloquence's potent perorations:
Ah! move the Universe to feeling tears—
And sacrificial rapture of the Seers;
'Till man o'er earth's endowments to good-
ness guides
Upon celestial aspiration's tides.

Ye hosts that love beyond our mortal love,
And follow in Perfection's happy groove;
We would that we could leave error far
behind us,

And all the states of passion that bind us;
And stand with purest angels side by side,
Upon the halcyon waves of Nature's tide,
And there the erring ones of earth em-
brace,

In all the beauty of celestial grace.

Ye hosts that love beyond our mortal love,
And with analysis of Reason prove
The why and wherefore of sublime Crea-
tion,

And all its cyclic rounds of life mutation:
'Twere better man in imitation's ways,
Should models make from Reason than
blind praise;

'Cause Reason leads to praise and worship
free—

But blind devotion ends in bigotry.

Ye hosts with love beyond our mortal love,
The excellence divinity has wove,
The sacrifices of chaste love's devotion,
The freedom of affinities' commotion,
The martyr spirit that sublimer nerves
To dare and do—for other's good that
serves;

We would we could with feelings of the
heart,

So nobly think and act our humble part.

JOHN BROWN SMITH.

Okanogan, Douglas Co., Wash. Ter.

Written for The Watchman.

GRANDMOTHER "EVE."

For some time past very interesting
"Obituaries" have been pronounced in the
Spiritual Offering upon our most ancient
Bible Worthies: and for fear that the Fe-
male department of "Ye olden time" may
be overlooked, I propose to say a few
words in commemoration and praise to be
extended to our God-rejected and Chris-
tian-hated old Grandmother, "Eve."

And it is to be hoped that the doctrine
of Evolution and "regeneration" will find
its way into the Church; and that yet a
monument may be erected in Washington
in memory of our Grand parents—not for-
getting, in its structure, to twine around
its base, a carved picture of the truth-tel-
ling *Serpent* who strongly desired to im-
part *Wisdom and Knowledge* to the then
young Bride and Groom whom God had
so mysteriously created.

I do not marvel that the *Serpent* should
be remembered as the prototype of Wis-
dom. And it is but a poor compliment
that God should be suspected of fraudu-
lent designs in so early a time, and that,
too, by the very "beasts of the field."

Our Grandmother's Composition was of
finer texture or material than that of our
Grandfather; yet the latter was kind, in-
dulgent and ready, at all times, to be ad-
vised by his wife—even when she was but
two or three days old.

Mrs. Eve, at her tender age and as
soon as she inhaled the atmosphere of the
fruits and flowers which were abundant in
the famous Garden of Eden, evinced the
spirit and natural Philanthropy belonging
to her sex; and innocently and thought-
fully extended her mind forward to a pos-

sible future when their offspring should
be blessed with parental care by having
truth, knowledge, and honesty set before
them.

Almost instantaneously after her crea-
tion, Adam was aroused, and he awoke
from his "deep sleep" and his eyes met
hers with admiration, for she was entirely
new, "nude"—lovely in appearance and
womanly address.

It is no wonder that the good *Serpent*
should be attracted to her presence, with
instructions that "knowledge" should be
one of her acquirements: and that *manu-
al* labor in the garden should not be her
chief avocation.

God, by another of his early mistakes,
had evidently created a lady of more intel-
ligence and worth than he had bargained
for—for she was immediately enabled to
choose between the "evil and the good";
and we have yet to learn that she ever, in
word or deed, committed the least act of
indiscretion or impropriety.

It seems that God had, from all Eterni-
ty and up to the time of his creation, been
working design.

In his Eden Garden he had planted
every thing lovely, vines, flowers, and
fruits—especially of covetous appearance—
forbidding Mrs. Eve, under the penal-
ty of death, not to steal or molest any
fruit growing upon a certain Apple tree,
whose fruit would promote a thirst for
Science and Progress.

But the heroic young woman, created,
as she chanced to be, with reasoning fac-
ulties and a love for the beautiful, soon
came to the conclusion to ignore the law
and sentence pronounced upon her, for
the blessings of intellectual attainments
and knowledge, which were her aspira-
tions.

The good *Serpent* very kindly came to
Mrs. Eve's assistance, and gathered ap-
ples which were out of the little woman's
reach; and she, like other good wives,
gave freely to her husband.

For this act, God was terrible in his
wrath; yet he "backed down," and
changed his decree of immediate death, to
one of hard toil and sorrow, and to take
place, too, at a time when she should
have had extended to her all the sympa-
thy and care that human hearts are capa-
ble of administering to a prospective and
real mother.

The Christian Church has ever inhaled
the atmosphere of distrust and abuse
against this good old Grandmother; and,
from the record they produce, her sex, to-
day, are made to believe that much pain
and sorrow are yet upon them by an in-
heritance from her.

Eve, from her womanly modesty and
intelligence, soon considered it not be-
coming to appear before Adam in a state
of *nudity*, and prevailed upon God to fur-
nish her wardrobe.

Repentance was one of God's character-
istics, so he caught up a handful of *leaves*
for their present purposes, while he (God),
with needle and thread, made, with his
own hand, some very acceptable *frocks*
and *trousers*, out of skins, to answer until
Adam had grown his field of flax.

In Eve's earlier years, she bore, to her
husband, two sons, whom they cared for
with parental hearts—one was a shepherd
and the other a tiller of the soil.

According to arrangement, each pro-
duced their offerings to the Lord, and as
the Lord's appetite was for meat rather
than vegetable, he gave his premium in
favor of the shepherd.

This caused inharmonious between the
boys, whereby, the farmer, in a moment
of passion, slew his brother.

This was another pang of sorrow to the

mother, in addition to that of her early
treatment: but, like all good mothers,
she bore up under her sorrow with forti-
tude.

When Eve was only 130 years of age,
she had another son.

Her husband (Adam) lived to be some-
what advanced in life, and yet he was on-
ly 800 years old when he died.

The age of our Grandmother when she
passed from the natural body, the inspira-
tion of Genesis does not inform us.

It is stated that Adam begat sons and
daughters so anologically we must sup-
pose Eve to have been many hundred
years old.

The daughters' names were never men-
tioned—the Bible Gods evidently were
suspicious of the Female element after the
early achievements of our worthy Grand-
mother.

Could Eve, together with the whole
line of Womanhood down to the present
time, have kept the Gods on the back-
ground, the Principles of Justice and the
acquirements of Knowledge would have
been the leading accomplishments of her
sex. Consequently, with her natural
right in the enactment of Statute Laws,
she would have forever pronounced
against Slavery in any form; and Intem-
perance, from old Noah down to the pres-
ent time, would not have poisoned the
breath of Humanity. Even such egotists
as old Saint Paul would have been advised
by their mothers, a better commandment
than to have held that "Wives must ask
of their Husbands at home."

The very natural inquiry is suggested,
and we ask:—

Where is our Grandmother, Eve, to-
day?

If the Bible be true, she has for the
past 5,000 years been resting in the grave,
waiting for the day of Judgment to roll
along and awake her from her dormant
position, as she was a natural sinner.
God can, at that eventful time, find com-
plete satisfaction in pronouncing upon
her everlasting misery—and this sentence
will cause all the Saints around the
Throne to snap the strings of their "gold-
en harps" with renewed energy.

In the finale of our obituary we are led
to give thanks to the *Serpent* for his time-
ly warning; and repeat our praises in
honor of our venerable Grandmother for
taking heed to a truthful report. For,
from that day to the present time, prog-
ress has, notwithstanding a world of diffi-
culties, been on its onward and triumph-
ant march, and in advance of the Gods—
for which, we will sing everlasting praises
to our beloved old Grandmother, EVE.

URI N. MERWIN.

Vineland, N. J.

EDITORS OF THE WATCHMAN—As a de-
cided friend of J. M. ROBERTS, I must ex-
press to you many thanks for your remarks
on his worth and integrity; and unite with
you and a thousand of others, in our sorrow
for the suspension of *Mind and Matter*. May
the good angels speed the day when he shall
resume his Editorial chair.

URI N. MERWIN.

Vineland, N. J.

WEBSTER'S UNABRIDGED ILLUSTRATED.
—Viewed as a whole, we are confident that
no other living language has a Dictionary
which so fully and faithfully sets forth its
present condition as this last edition of Web-
ster does that of our written and spoken En-
glish tongue.—*Harper's Magazine*.

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\$1.00 pays for THE WATCHMAN for 1 year.

For the Watchman.

VISIONS OF CHILDHOOD.

Thoughts of by-gone days steal o'er me,
Bringing childhood's happy hours;
Painting scenes of sweet home pictures,
In that dear old home of ours.
For awhile the vision tarries,
And I'm wafted back once more;
Once again a little maiden,
Training roses at the door.

Now I sit beside the firelight,
In a little low arm-chair;
Or I climb the round of father's,
Braiding up his silky hair.
Oft he played some sweet old ballad
That my heart so loved to hear,
And I sang like a happy birdling,
Sitting by his side so near.

Oft he told me some wild story,
For a hunter brave was he;
Or in Scotch he coos a poem,
While I listen earnestly.
And mother, by the hearth-stone, sitting
In her low, old-fashioned chair,
On my little stocking knitting,
And her face is young and fair.

And a brother practiced music,
With his fiddle and his bow,
As he sat there by the firelight,
Many, many years ago.
Neighbors often called to visit,
In a good, old-fashioned way—
Cracking jokes and telling stories,
Whiling many hours away.

Now I'm gathering sweet blue Violets,
On the banks beside a brook;
Or I catch the shy, wee fishes,
With a tiny line and hook.
Now again I'm picking berries,
And I rest on some old log;
While beside me waits my kitten,
And a large and faithful dog.

Now I tread a little pathway,
Thro' a forest dark and lone,
Gathering wild flowers close beside it—
Listening to a wild bird's tone.
Oft some timid deer affrighted,
Sudden, leaps before my view;
Squirrels jump and dance and twitter—
Flowers sparkle in the dew.

But, alas! the vision changes—
Many years have passed away;
And the golden locks of childhood,
Now are silvered o'er with gray,
But another little maiden,
With a face so mild and fair,
Listens to my tale of childhood—
Leaning gently on my chair.

Many, many years have vanished,
Since those scenes to me were new—
Never more a father greets me,
With his honest smile so true,
And a sad and lonely feeling,
O'er my spirit seems to come,
As I ponder o'er my childhood,
And the scenes of that old home.

MRS. W. S. MOORE.

Stony Fork, Pa.

A friend says, "The true Christian is
always capable of living in obedience
and happiness." Can we find an indi-
vidual bearing this ear-mark? I've
never met one. I know of no one capa-
ble of being always happy. And few, if
any, are always at peace with other peo-
ple. ALWAYS is impossible in these rela-
tions. No one is always happy, peace-
ful, or obedient. The spirit will fly up
in rebellion to all that it warmly opposes.
A real Christian is more and more an
anomaly to me. Where, oh, where, is
one? Echo answers, Where?

Elmina Drake Stenker.

THE WATCHMAN.

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WATCHMAN, Spirit Editor.

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Peace Bird's
Mission Fund.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending THE WATCHMAN free to those who are unable to pay for it.

Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

Small amounts will be gratefully received, to help on the work.—EDITRESS.

Send for photograph of Spirit WHITE FEATHER, PEACE BIRD, as a magnet of Spirit power. Price 50 cents. Address H. A. CATE, Editress, 1073 Clifton Park Ave., Chicago, Ill.

EDITORIAL.

"Hanging is a most barbarous and inhuman punishment, any way it can be carried out. But when, as in the execution of LEIGHTON, in New York, * *

* * * the prisoner is tortured to death by strangulation, thro' the blunder of a bungling official, it becomes cruelty in its most horrible form. If the death penalty is to be enforced, some more civilized method of its execution should be resorted to. The man who would slaughter an ox in such a manner as LEIGHTON was killed, would have the indignation of the community showering upon his head in a deluge."

We copy the above from the Chicago Daily News, desiring to call the attention of our readers to the inhuman severity practiced by many of the officers in charge of our National Reformatory Institutions.

As citizens of this Republic, every man and woman has a right to protest against all legal forms of barbarous punishment when administered even to the guilty one who has transgressed the Law of Life.

Reformers should feel it a duty to use their every effort to repeal the law of "Execution of Criminals."

We are well aware that the passionate mind, when under excitement, will cry: "Hanging is too good for a murderer—we must have blood for blood, for the law demands it."

But, we would ask, from whence came that law? Was it not the product of man's inhuman spirit of revenge one toward another?

We think it was. We also feel sure that so long as this law and custom is practiced; so long will the human family be subjected to the actions of blood-thirsty, revengeful beings. For the spirit of revenge, and blood for blood—life for injury—is hereditarily stamped upon the new-born child from the customs of the times.

Take up most any daily record and we read of appalling crimes of Judicial murder of the criminals: and these things but stamp upon the unborn, the spirit of blood.

The return of these spirits to mediumistic beings of Earth, should also be looked into—and, thereby, will be found the triple reason why the spirit of a criminal should never be thrust from the mortal body by hanging, or any other method of revengeful punishment.

Spiritualism is doing much to awaken the minds of the people in this respect. And by the agitation of these thoughts, a higher method of the treatment of all criminals will be established in this Republic of America.

Is the principle of revenge to blind the eyes of Justice to that extent that our Republic shall feel the need of retaining this relic—hanging—of the old barbaric Age, when the mind of man delighted to torture his fellow man; when, for opinion's sake, one's life was in jeopardy; when the rack, gibbet, and guillotine were the right hand servants of the law?

And why are these features of the law not now employed?

Because human nature has been stirred to a higher impetus thro' agitation of these things by Reformers of the Past, and now, as Reformers of the Present, let us gain a higher method of Justice than that of Judicial murder or hanging.

Now is the noonday of Reform; and spiritualists should lead in this as well as other Reforms.

Our object is not to crush the Republic, but to sustain it above reproach; and to spiritualize its officers for the mutual good of her subjects.

PACIFIC LEADER.

We take pleasure in announcing the advent of this new literary work, the Pacific Leader, desiring for it a useful term of Journalistic labors.

It is published weekly, at \$3.00 per annum, by The Pacific Leader Publishing Co., at 467 12th St., Oakland, Cal. O. S. Ingham, Editor.

It is much needed on the Pacific Coast. We are glad to herald each new attempt to spread the light of Spiritualism and Reform.

May success attend its labors.—Ed.

QUESTIONS.

All Questions of a general character, forwarded to this Office, whether of a Social, Political, or Religious nature, will be submitted to the Band of Spirit guides; and the interpretation thereof will be published in THE WATCHMAN.

ANSWERS BY WATCHMAN, SPIRIT EDITOR, A Member of, and Spokesman for the AMERICAN AND EASTERN CONGRESS IN SPIRIT LIFE.

H. A. CATE, Amanuensis.

QUES. By F.—Is it not the attractive power of the Sun acting upon certain CHEMICALS contained within certain Birds, Animals, and Fishes, the cause of said Birds, Animals, and Fishes migrating Northward in the Summer, and Southward in the Winter Season?

ANS. Directly speaking, the attractive powers of the Sun's Solar force will attract all life atoms to its Solar attraction—drawing, as it does, the Vegetable fiber to the light and unfolding each CHEMICAL property therein contained.

Also upon the human body, it draws all impurities of the blood to the surface, and imparts new life and vigor to the blood.

In this wise, the Sun draws, as a Magnet, all things in its course.

When strictly considered in the form of your question, as regards the cause of the migratory action of said Birds, Animals, and Fishes, we give it as our Scientific research, that the cause of said migration is due to the attractive and repellant power of heat and cold.

Therefore, Fishes will follow the warmer currents in order to maintain the required temperature of their bodies, when the colder currents have become too Electric to sustain them—following the temperate current wherever found.

So with Birds and Animals, when unrestrained by man they migrate according to the fitness of their natures with the Electric currents of their surroundings.

It is not alone due to the attractive power of the Sun upon the CHEMICALS within their system but is due to the instinctive law of self-preservation.

True, the CHEMICALS within these creatures, as in all other species of life, are influenced, in the main, by the action of the Sun upon the earth, air, and water, for the Sun is the great Magnetic incubator of the Universe.

Yet, in order that the law of CHEMICAL equipoise be sustained, all species of life hold sufficient instinctive power to migrate from Section to Section, and from Region to Region in order to maintain vital force.

All hibernating species hold a reserve force sufficient to sustain the vital fluid even in the state of lengthy inactivity.

This is not in sympathetic action with the Sun's movements, but is in keeping

with the law of their especial constriction.

The purely hibernaceous species will draw away from the light and air, and enter a state of catalepsy or sleep. In some instances, total suspension of the vital action will be reached; while in other species pulsation of the inner organs is continued, yet externally all is motionless; yet, when brought in contact with the incubative force of the Sun's rays upon the Earth, the life currents will again quicken, and the creature comes forward into renewed life.

Such, then, are directly affected and controlled by the attractive powers of the Sun's rays upon the CHEMICALS contained within their systems.

REMOVAL.

THE OFFICE OF THE WATCHMAN HAS BEEN REMOVED TO 1073 CLIFTON PARK AVENUE, CHICAGO, ILL.

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The publishers of Mind and Matter wish to announce that they have several files of Vols. 3, 4, & 5 of Mind and Matter, for binding, all complete and in perfect order. Persons desiring the same should apply to L. I. Abbott, Manager, 713 Sansom St., Philadelphia, Pa.—Ed.

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SWEET MAY.

Of all the lowly Spring-time,
I think *sweet May* the best;
When Nature, in her blooming,
Dons her bright green dress.

May, sweet May of the valley,
Of the rural nook and plain;
With your many, lovely blossoms,
I welcome you back again.

You bring bright days of sunshine,
With sky so bright and clear;
And even little birdies sing,
May, sweet May is here.

Upon your bright green carpet,
Sweet May, I often tread;
And gather from your flowers,
A garland for my head.

I've gathered modest Violets
That on the prairies grew;
Some with faces pearly white,
Others of royal blue.

The Lily and the Crocus,
Their blossoms soon will bring;
And the golden throated Oriole,
Your praises gladly sing.

Many other modest offerings
You bring, *sweet May*, each year;
All are treasured for their beauty—
The *May-flower* to some most dear.

I love you for your freshness,
For the freedom that you bring;
Causing new life to spring upward,
And the heart to gladly sing.

WHITE FEATHER, PEACE BIRD,
Thro' her Medium, *Frenocia*.

MESSAGES.

We invite all who receive spirit messages, and are desirous of publishing the same, to forward them to this Office, and they will receive due attention. We require that the name of the medium, thro' whom the communication is given, be published therewith.

We also invite all who recognize any of the messages published herein, to forward statements of verification also to be published, to establish the truth of the messages and vindicate Spiritualism.

At Katie B. Robinson's, 2123 Brandywine St., Philadelphia, Pa. Thomas R. Hazard present.

MAT. CLARY.

To my dear wife and friends who I often hear call for Mat., let me say, I still live, and am working for the good of our Cause, on the other side, as I did in this. What I mean by that, is, that there are spiritual forces working now to present greater spiritual truths than the world has ever yet received.

But I find that there are evil spirits in the other life that are determined the truth shall not come; and these evil influences are operating upon the minds of evil people here, to bring discord and strife amongst Spiritualists, mediums, and homes.

Why! I look back with the greatest of pleasure to the union and harmony I had in my own home: and, to-day, I ask my dear wife to still have faith that my spirit will guide her and the children: and whenever the Doctor and his wife will sit with her I will try to give them greater proof of my presence.

To our Society, I would say, keep together, and I firmly believe you will grow in spirit knowledge and power.

To my dear Jenny, let me say once more, be strong and true as you have been, and God and the good angels will help you to guide our children. Don't mourn, dear, for I shall often be with you in spirit.

And say to all, that I am still heart and Soul engaged in the glorious Cause of Spiritualism.

MAT. CLARY.

SEANCE

WITH

HENRY C. GORDON.

To the Editors of The Watchman:

This afternoon I attended a seance at Henry C. Gordon's in company with one other person only (Mrs. Hunter, a well-known Spiritualist). It was the only seance that I have attended since the medium's last "exposure."

Mr. Gordon has discarded his old cabinet (which was much injured by the late grabbers), and now uses only a black curtain.

A few minutes before Mr. Gordon entered the cabinet, I saw him vomiting, he not yet having recovered from the violent choking and poundings of his head and other maltreatment that were inflicted on his person by the ruffians employed by the conductors of the *Philadelphia Press*, to enter his home thro' treachery and deceit in hopes of effecting his ruin, and that of Spiritualism.

It was evidently with great difficulty that Mr. Gordon's spirit guides controlled his organism so as to manifest. They did, however, succeed tolerably well.

Seven forms, in all, appeared, most of which came outside of the cabinet. One of these was a little girl, and another a full-formed, full-dressed male spirit whose garments were entirely diverse from those of the medium.

My daughter, Esther, came out, and after looking furtively towards the door and in other directions, as if apprehensive of seizure, she succeeded in materializing one of her characteristic dresses.

Another female spirit (recognized by Mrs. Hunter) opened wide the curtain with both hands and showed us the medium sitting in his chair close beside her.

I went up to the cabinet twice whilst the two were on exhibition, and can testify to the truth of the double manifestation.

CONK, the medium's Indian guide, told me that on the night of the seizure of my daughter, Esther, she first came out in materialized form, but, in consequence of the ill conditions prevailing, she had to return to the cabinet and manifest herself by transfiguring the medium in full, which accords with the facts.

CONK further explained that what is called *Materialization* and *Personification* are really one and the same thing—varying only in degree.

I suggested the following theory which I have long believed in, and which CONK told us was a correct definition of the two phases of the Phenomena.

In a thoroly harmonious circle of sitters, nearly all the elements required to Materialize a spirit form may be obtained, by the spirit Chemists, from the organisms of the sitters present in the circle.

Under such favorable conditions, the medium is subjected to but little exhaustion or draught on his vitality.

From that point up to a full Personification, the amount of elements required to be drawn from the medium's own person is greater or less, in proportion to the harmony or inharmony of the pervading conditions. It may be, for instance, one-

quarter part of the avoirdupois weight, one-half, three-quarters, or, in cases of extreme unfavorable conditions, the entire whole of the body of the medium may have to be disintegrated and transferred, by spirit power, to re-clothe, with flesh and blood, the spirit form that is present, when the manifestation becomes a Transfiguration or Personification, on which occasion the very persons present whose evil thoughts and hateful suspicious have so poisoned the spiritual atmosphere as to render it impracticable that the spirit Chemists, who control the innocent, unconscious medium, should exhibit the spirit form in any other phase of the phenomena than that of the personification of the medium—such persons are the very first to raise the cry of treachery and fraud, and to accuse the medium of being a humbug and swindler, altho' the cards of admission to the circle may expressly state, as they do in the case of Mr. Gordon, that *Personification* is one of the three phases of his mediumship.

THOMAS R. HAZARD.

Philadelphia, Pa., April 25, 1884.

Written for The Watchman.

ON THE DEATH OF A FRIEND.

His work on earth is done, and well—
Like the ripened fruit he fell—
His spirit by God's wise decree—
A passing zephyr set it free.

The spirit slowly loosed its hold,
And left the body dead and cold;
But the spirit living on,
With garments new, is clothed upon.

The angel, death, was sent in love,
And bore him to his home above;
And o'er his loved ones watch he'll keep—
To them is speaking, "Do not weep."

He's passed within the golden gate—
At the portal he will wait;
With longing heart and listening ear,
The coming of their feet to hear.

He holds, uplifted in his hand,
A light, by angel fingers fauned;
Beaming thro' the gates ajar,
To his own a guiding star.

It falls upon their path below,
Like the over-arching bow—
No more are floods of falling tears—
Dispelling all their doubts and fears.

Oh! weeping eyes, look up and see
That bow of promise over thee,
Reflected thro' the tears you shed
O'er the body of your dead.

A promise that you'll meet above,
The one on earth you learned to love;
And with him share new joys untold,
Within the loving Father's fold.

The spirit knows no chain or bond—
Freedom on the shore beyond;
And while Eternity shall roll,
Unfolding still the human Soul.

H. D. VAN OSTRAND.

Troy, N. Y.

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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 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

Electricity & Magnetism,
THE
MOTOR-POWER
OF THE
SOLAR SYSTEM.

B. T. KAVANAUGH, M. D., D. D., of Mount Sterling, Ky., has written a series of Articles on "ELECTRICITY AND MAGNETISM, THE MOTOR-POWER OF THE SOLAR SYSTEM."

We appreciate the ideas: and are thankful for an opportunity to prove to the readers of THE WATCHMAN, that the same truth was revealed to our mind: and was published in 1881 on page 273 of *A Fountain of Light*. Viz:—

Materialization is not a new idea—but is one of the great Natural Laws of life, and has been in operation since the beginning of Creation.

This is a Materialized World—and the Law is always in operation.

All Vegetation is brought forth by this Law—the leaves, blossoms, fruits, and seeds are Materialized in due season, and de-materialized in due season; and, as Matter cannot be annihilated, it is in existence. And Nature makes use of the same invisible material to clothe the earth every year.

This Earth is one great Magnet—the North Pole being the head, and the South Pole, the feet.

All human beings are Magnets—little worlds in themselves.

All visible objects are held in their proper Sphere, by the Law of Magnetism—as the Magnet holds the bar.

It has also been revealed to us that a Planet is born or thrown off from the Solar orb, and being a Magnet, it draws, from the fields of Space, material to clothe itself, and in due time it comes into a proper condition, that Vegetable life may be introduced by the same law.

Man was in the bosom of the Father—the spirit world—before this earth was Materialized.

We read in the Bible, that every plant and herb of the field was before it grew.

Thoughts were always in existence: and are introduced by the same law; drawing from the spirit world—God—that is equally as full of Spheres of thought: as the material atmosphere is of atoms.

Throw up soil, from a depth of twenty feet below the surface, into the Sphere of atoms, and, in a few weeks, by the same law, that soil will, according to its quality and strength of Magnetism, produce grass or plants by drawing the germs from the atmosphere and Materializing the blades or leaves.

All knowledge is revealed from the spirit world—God.

The Bible teaches that there is but one that fills all Space and is present everywhere, as water is present in the Ocean, and is composed of individual drops.

The spirit world is composed of individual spirits, and when united, as drops in the Ocean, they produce a power that can

move all things on earth that are movable.

We were exceedingly gratified to read Dr. Kavanaugh's several Articles, in the *Microcosm*.

He says: "I have found, in the *American Encyclopedia*, the full acknowledgment of the Magnetic character of the Sun and of the earth; showing most clearly that the latter is controlled in its action by the Electric force of the former."

Said Article was prepared by Prof. Joseph Henry, LL. D., of the Smithsonian Institute.

The Smithsonian Institute, in the United States, is regarded as of the highest Scientific authority.

We clipped the following Article from a Quincy, Ill., daily paper, in the Spring of 1882.

"Why the Magnetic Needle points to the North is thus explained by Prof. C. T. Patterson, of the United States Coast Survey:—

"The earth is itself a Magnet, and attracts the Needle just as ordinary Magnets do, and it is found to be affected by the action of the Sun, in a manner not yet fully understood.

"The Magnetic Poles of the earth are not in line with the Geographical Poles, but make an angle with them of nearly 23 degrees.

"At the present time, the Northern Magnetic Pole is near the Arctic Circle, on the Meridian of Omaha, and, from the nature of the case, the Pole may better be described as a region rather than a fixed point.

"The Needle does not everywhere point to the true Astronomical North, but varies within certain limits. At San Francisco it points 17 degrees East of North; and at Calais, Me., as much to the West.

"At the Northern Magnetic Pole, a balanced Needle points, with its north end, downward in a plumb line; at San Francisco, it dips about 63 degrees; and at the Southern Magnetic Pole, the south end points directly down.

"The action of the earth upon a Magnetic Needle at its surface, is of about the same force as of a hard steel Magnet forty inches long, strongly magnetized, at a distance of one foot.

"It is very probable that a study of dynamo-electric machines, now so much used in Electric illumination, will soon reveal some far-reaching truths regarding Magnetism in general."

This intelligence, coming from receptive, cultured minds—mediums for the introduction of these important ideas, proves, without a doubt, in our mind, the continued influx of inspiration from the spiritual world of thought. Man cannot think nor feel without the meeting of the forces Positive and Negative.

These ideas have been revealed to us.

That a ray from the Sun of Intelligence touches the Negative aura that surrounds the brain of an individual, and the thought produced, corresponds with the drawing of the germ into the soil; or, to the rays from the Solar orb, meeting with the Negative aura which surrounds the earth, producing light. One law and one executive—Electricity, heat, and light—a unit—the Motor-power of the Universe.

That the Sun is a Planet, a battery, composed of metals and minerals which produce the Photosphere that surrounds it, yet it may be millions of miles from the center of the Planet.

Also, that Electricity is fire.

The expression of those ideas by Dr. Kavanaugh, proves that the spirit entities, who reveal the same ideas here, are not

devils, but students of advanced Scientific knowledge: and the same band of spirits have been with Dr. Kavanaugh, and know him well, as he is one of their subjects.

MRS. MINERVA MERRICK.

THE RESULTS OF HONEST
INVESTIGATION.

Several ladies and gentlemen of our acquaintance have recently become convinced of the truth of a Future state of existence or an individual life beyond this Mundane Sphere.

The husband of one of these ladies passed from her mortal sight when but 30 years of age. She determined to investigate the subject of Spiritualism—the most important of all isms—and she received the strongest demonstrations and proof, that her husband still lives.

She visited Memphis, Mo., to hold a seance with the celebrated medium, H. J. Mott, and the result was perfectly satisfactory. The spirit of her husband gave her all the points of test necessary to prove, to her understanding, his individual identity.

Her husband's father, who had been a Materialist all his life—one who thought that when the breath left the body it was the end of that individual, but upon hearing of the appearance of his son, he and his family went to Memphis, Mo., and held a seance with Mr. H. J. Mott. And that gentleman told us that, while there, he saw his son as plainly as he ever saw him while in life.

That view has brought him out of the circle of Materialism which he will never re-enter or draw inspiration from.

Himself and family are thoroly satisfied that the spirits of departed friends do return and greet them with loving sentiments and thankfulness for the opportunity of being recognized.

This gentleman received another test or proof of his son's appearance at Memphis, Mo.,

A man who lived in the family, in the capacity of a servant, many years before, wrote to him, saying:—

"I was in Memphis, Mo., last Friday (Feb. 15th), for a seance, and, to my surprise, your son appeared to me. I did not know he was dead.

"He told me that he was happy; and that he was with me the day before when I tried to collect the money for a note given to me for a span of horses four years ago.

"He wanted me to identify him, and said: 'Why did you never come to see us?'

"I hardly knew what to say, except that I had not been in Quincy for four years.

"He was the strongest man that I ever had an interview with."

There were more tests or proofs of identification—but these will suffice.

How can the people be so hard-hearted and indifferent as to refuse to see their friends when they rap at their doors; or refuse to receive a message from them thro' the columns of a newspaper?

The opposition and skepticism that is manifested in regard to the meeting of the Spiritual and Material world of Souls is preposterous.

People go with a mind highly charged with prejudice to investigate a medium, instead of searching for the truth, for the link that binds the spirit with the material; or the duration of the life of man, and the extent of his possibilities.

What is man, and who can decide the limit of his power?

It is a mistaken idea that detectives and Spiritualists have, of advancing the truth of the Phenomena or law of control by pretending to discover and expose mediums, when they (the pretenders) were not present at the seance, consequently they rely on the opinions of other persons, which is not a proof of fraud that would convict a medium—it is only circumstantial evidence.

We cannot offer a paper that contains bogus exposures of mediums, to a Materialist, Atheist, or skeptic, as their condition will cause them to condemn the whole Phenomena.

We have been looking into the interior realm for six years, and have seldom met with a fraudulent medium.

We do not attend promiscuous circles nor public places to find the truth or detect fraud; but a fraudulent person came to us with a medium, and desired to have the medium controlled in our presence—we consented.

The person whom we concluded was a psychologist, magnetized the medium, and the medium called us by name—pretending to personate our husband—advising us to compromise with the prosecutor in a lawsuit then pending.

The medium also said that it was a mistake to have a lawsuit, as there was danger of financial ruin.

We soon perceived that the psychologist intended to obtain a portion of the compromise money.

When the influence left the medium, we told him that if we could not depend upon the spiritual influences that had guided us for several years, we would have nothing to do with Spiritualism. And they left.

This is the way mediums are treated, and then they are called frauds.

There is nothing hid that will not be revealed by mediums, when the proper conditions are prepared.

MRS. MINERVA MERRICK.

The time is drawing near when all deeds will be revealed—no darkness can hide them. This great power of Spiritualism is flooding the world with light and knowledge that will destroy all cruelty and oppression—cast them into outer darkness—and the law of love will fill the world, as the Sun fills the Solar System with its glowing light.

The harvest is ready for the sickle—where are the laborers?

The Lord of the harvest is sending his servants to gather the fruits from the fields of Progression, but those who have had charge of the vineyard are casting them out, and are determined to hold the fort against all opposition. And when the son arises, they may treat him as they did in former times—crucify him—and think, by so doing, they will secure the inheritance, and cultivate the fruits of Humanity for their own benefit.

MRS. MINERVA MERRICK.

MESSAGE.

Thro' the hand of a mechanical writing medium.

John the Baptist.

Mistake me not. I am he who was spoken of as John the Baptist, and am but one of the beings who inhabit the eternal Universe. I can come to the Sphere called earth, as easily as he who passed from it years since I left it.

Not as the mind fancies, is the eternal world.

I witnessed the first coming, also foretold it, also foretold the second.

It is presaged by signs and wonders, as was the first coming.

Ye cannot see me, neither can ye see the air which ye breathe—but by their works ye shall know them.

Written for The Watchman.

THE BROKEN HEART-HARP.

Oh, Minstrel, tender falls that tone
Upon the listen ear;
And still there seems a stifled moan
We can distinctly hear—
It breathes of hopes and pleasures gone,
Of beauty's lustrous eye
That faded while it smiled upon
A world of heart-felt joy.

Oh, Minstrel, lightly touch that wire,
The telling chord so dear—
It kindles many a smothered fire
Quenched out by love's true tear;
It mocks cold death in every strain,
Reviving memory's voice;
The vision seems sweet life again,
Awaking to rejoice.

The sunny morn with dew-pearls dres'd,
Uncurtains past-time's vale;
And we so rich in love-wealth blest,
Would never have it fail—
All sorrow-mists float far away,
On music's melting charms:
And rising with the song-moved spray,
We soar above alarms.

Thou knowest 'tis so dreadful hard
To yield this blissful dream;
And feel the bosom newly scarred
With farewell pain extreme—
Yet 'twould be harder to forget—
Oh, sing! dear Minstrel! sing!
To often meet as this time met,
Would spoil the parting sting.

The Minstrel sang—"This heart's keen
pang
A thousand times and more
Hath strained its strings till rhythm rang
From its deep feeling core—
Then let the grief-wrung heart-harp
ring
O'er Hope's lost death-crushed flowers,
Till Souls with Souls harmonious spring
Around this world of ours."

"Yes, let the lingering love-tones swell,
Earth's blight-marred bowers among,
Till none shall feel a sad farewell
To weigh upon the tongue:
Nor languish in lone gloom-bound hours
To pass the fleeting days;
While life's delightful, tuneful powers,
Will constantly solace."

TRYPHENA C. PARDEE.

Ellington, N. Y.

Written for The Watchman.

SPIRITUALISM.

Thro' request, I write not for one alone,
but for the good of Humanity.

In looking around and observing the
Signs of the Times, I see many who are
groping their way in darkness. And I
might ask the question, Why is this? for,
in this Age of Progress, there need not be
one in darkness.

But, then, again, I say, yes, there must
needs be, for the simple reason of bigotry
and superstition.

Those things have been taught them from
childhood, yea, I might go back still far-
ther—even before they were born; where
we find that early prejudices are stamped
upon them. For, like mother, like child,
and, as the mother is brought up to be-
lieve in a certain Church or creed, so, in
like manner, she will stamp it upon her
child, more or less, let it be for good or
bad.

Now, they talk about freedom in the
Church—that is something that I have
never seen; for just as soon as a member

of a Church begins to investigate Spirit-
ualism, or begins to do his or her own
thinking, and not agree with his Priest,
Pope, or Preacher, he is at once chastized
and told that he is going to hell.

Now, this is Christian or Church free-
dom, as you please to call it. I am not
speaking at random, for I have been there
and know whereof I speak. Never have I
been freer than since I have embraced
Spiritualism. And while I thus speak of
myself, I know of many in like manner.

What are the Churches doing to lift up
Humanity?

Oh! they say, "Repent and believe, or
you will be damned."

I say, believe what? That God, the
Creator, made man to damn him, because
he has given him a mind to think and rea-
son, and because he does think and rea-
son, he will be damned.

There is just as much reason to say,
because God has given a bird wings and
that bird flies, he (God) will put a curse
on that bird.

Now, I say, in all candor, to every one,
do your own thinking, and do not be led
by Preacher, Priest, or Pope.

It is high time for Humanity to look
this question fair and square in the face,
for, like many that I have had spirit com-
munications from, they will find it out
when it is too late.

In what way does Spiritualism benefit
man?

I say, every way.

In the first place, if he has some child,
or relative, or friend who has gone into
the spirit world, he does not need to sur-
mise that he can communicate with them,
but he knows it for a fact. For myself, I
have more than fifty written communica-
tions, with the signatures of each spirit.
One, especially, from my dear wife, who
passed to spirit life over six months ago.
She gave me independent slate-writing
thro' Mrs. Lizzie S. Green, of Cincinnati,
Ohio.

Now, for the benefit of "those who run,
may read." I have in my possession a
slip of paper taken from a paper, headed:

STARTLING RESULTS OF RELIGIOUS REVIVALS.

Rev. Shirm, in "Gospel Banner."

He says: "I preached yesterday af-
ternoon to the inmates of an insane Asy-
lum located in Weston, West Virginia.
to about 300 poor creatures bereft, or
partially so of their Reason. It was a
strange experience. A large number
pressed up to shake hands with me, and
said very strange things; among them
an old acquaintance whose family is
represented in this institution by himself
and two sons. The oldest son became
insane thro' the excitement of a revival
meeting in which he took an active part
last Winter.

When I asked the leading causes of
insanity as ascertained by the Physi-
cians, the Superintendent, Dr. Wm. J.
Bland, answered: 'Whisky and Religi-
ous excitement.'

What a shame, that Religion and In-
temperance should be thus associated as
causes of insanity!

Said Dr. Bland, 'One revival held in
Upshur Co. sent nine to one Asylum.'

Is it not passing strange, that people
will not stop to think and be led by the
true spirit, and not be carried away by a
set of fanatical Preachers that lead the
blind, and they all fall into the ditch.

If a case like the one above would have
happened in a Spiritual meeting, they
(the Spiritualists) would have been de-
nounced in the most bitter terms.

But thanks to the All-wise Power, we
have none of it in our Spiritual belief,
which teaches to come up higher, yea, it
gives peace to the weary Soul—he knows
he is not alone, he feels the presence of
his departed—yes, it keeps him from do-
ing many wrongs that he might otherwise
do. That voice that was once with him,
still whispers in his ear, and tells him "I
am with you, and am your guiding spirit
who watches over you by day and by
night."

Then I say to one and all, Why not in-
vestigate that grand and noble Phenome-
na, Spiritualism?

Do not say, as many do, "I do not
know anything about Spiritualism, and I
do not want to know."

J. H. W. MUMMA.

Dayton City, Ohio.

For The Watchman.

RUMINATIONS.

Awake, awake is the Universe,
And strongly its pulse is beating:
Far upward, upward old mother earth
From the darkness is retreating.
She's bursting forth from the rayless
night

To the morn in all its splendor,
Yes, up and out into glad sunlight,
She leaps from the chains which bind
her.

Are we in earnest? Are we in earnest?
Are words which I often think or hear—
how long would it take to make this world
almost a paradise if the workers in the
Cause of Love and Truth were in earnest?

Years ago when lying on a sick bed,
and nearly given up by the Physicians as
incurable, I well recollect my feelings at
that time—no fears for the Future, but a
wish to live for some purpose, so that
when my last hours came, I could hear
the approval from my inmost being, of
"well done": and that could only be
brought about by doing what our interior
light made known to us—and I still see it so
now. We must first have the love in our
hearts, and then act with the light given.

But, of course, knowing and living our
highest light are two things—it is seem-
ingly an impossibility, except we are
placed in positions when circumstances
compel us. But wiser intelligences are at
the helm, and thankful am I it is so; for
the sweetest peace that earth affords is only
ours when we are put to the test and not
found wanting; when day after day finds
us treading the path which is lovingly
opened before us.

For there comes a time as Age upon
Age rolls away, when there seems to be a
voice calling from the depths of Infini-
tude, to advance! to upward take another
step—regardless of everything but the eter-
nal principles of right and the blessings
to Humanity which must accrue there-
from; when a voice seems to say, thus
far and no farther shalt thou trace the
beaten track; and altho' so dark seems
the way, still the depths must be pene-
trated; and the unbroken wilds, tho' hard
to pierce, must yield before the giant
strides of him who is guided by a loving
hand; and richly is he repaid who falter-
eth not nor stumbleth off his way.

But hark! some one is saying, "the
world is all right, it is moving fast
enough."

Perhaps it is—I do not doubt it if all
are content, no power existing can make
us better or happier if we are satisfied in
our condition—it is contrary to the uni-
versal law of Nature, that the physical,
moral, or spiritual world shall blossom as

the rose without work; and to accomplish
good results with either, earnest and Sci-
entific work must be done.

I recollect a few years since, on reading
some lines from Dr. Peebles, on living
our highest light. He says:—

"If I should live my highest light, I
should dress in Oriental costume and
wear sandals on my feet; but the whole
world call me crazy."

Oh! but if he could have realized the
good he was capable of performing in his
position, it seems to me, he would not
have faltered.

What a blow he could have given to the
despotic chains which bind the world in
the name of Fashion; by opening the way
for every one to dress in the style best
adapted to them.

Among the foremost in the vanguard
will be numbered the heroes who, in the
present struggle, fought to unbind the
shackles which Fashion (in every form)
throws around its victims but to debilitate
and destroy.

And now, another query:—

Why is it that the opinion of the world
is such a power (for there is no other so
gigantic), when in our inmost hearts we
know the darkness which centers there?

Oh! how we boast of our liberties, when
superhuman strength is required to speak
the God-given thoughts which burn
within us. Well may we droop our heads
in humiliation, while we boast with our
lips, with our hearts and lives so far from
Nature, and the God of Nature.

How many, many in their own good
way, by turning their thoughts inward
and upward, could materially or spiritual-
ly aid and help to hasten the glad day, when
to live would be life itself; and the many
instead of the few would shout "glory to
God in the highest, on earth peace, good-will
toward men," and women too.

I dislike to close without saying one word
concerning the writings of Thomas R. Haz-
ard; of the earnestness which speaks in
every line and is visible almost to the out-
ward eye; so heavily surcharged with the
purest Electricity.

Noble man! would that his writings could
be printed in every paper in every land.

What more beautiful sight does earth af-
ford, than to see one, of his years, in his con-
dition! We think the Church would fail to
produce one like him.

MRS. L. S. GOODNOW.

Millington, Mass.

The wave is mighty, but the spray is weak.
And often thus our great and high resolves—
Grand in their foaming as an ocean wave—
Break, and scatter, in the spray of nothing;
Yet spray is motion and the sands rejoice—
At the restless spray of this mighty voice—
Which says—"Eternally I shower and sing
And blessings yet to you I'll bring."

HELEN HUNT.

Brooklyn, N. Y.

A gentle ray of light is more beneficial,
sometimes, than the Sun's glare: so a gentle
tone may wield a power which a torrent of
argument may not.—Cora Coral.

"A golden rule for a lady is to converse
always with your female friends as if a gen-
tleman were of the party; and with young
men as if your female companions were
present."

"Most of us," says Matthew Arnold, "are
what we must be, not what we ought to be
—not even what we know we ought to be."

"Never hold any one by the button, or by
the hand, in order to be heard out; for if
people are unwilling to hear you, you had
better hold your tongue than them."

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