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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. Berry, (nee Cate.),
Inspirational Writer and Amanuensis.

D. L. Wyman, writes:—

I wish to ask you some questions that I have had presented to my mind, in regard to Incarnation.

They came to me in this wise:—

I awoke in the night, the first that I thought of, was the three Laws of Life—Physical, Mental, and Spiritual.

I compared these to the workings of the potter with his clay whereby he fashions vessels for various purposes.

I could see that it depended much or altogether on the motive-power of the potter, as to how the vessels were made—whether they were perfect, or marred in the making.

And as one part is apt to be marred and the other unmarred, the point of inquiry to my mind, is this:—

When death takes place, is there to be a separation of that which is marred from the unmarred?

Or, does the perfected labor and suffer with the unperfected under the Soul life, which is eternal and endureth forever?

ANS. The thought in the question is somewhat indefinitely expressed, yet, we will try and classify the thoughts as presented.

First, we must remind the reader that the Spiritual Law is, in its unfoldment, higher than the Physical Law—hence, the Soul-faculties of being are enabled to be perfected thro' the Spiritual Laws, where they might not be enabled to be perfected thro' the Physical Laws.

In Re-incarnation, the Soul is like unto the potter: and the different Incarnations are well likened unto the different specimens of clay molded to suit the Motive-power of the Soul.

The imperfections of the different physical bodies are not stamped upon the Soul to any lasting extent, but are quite readily overcome by the Soul, when that Soul shall work thro' the Spiritual Laws, and, thence, again, thro' the Physical Laws.

Hence, it will be seen, that the imperfections of the first Incarnation, will be removed, or, at least, greatly modified, when the Soul-power of that being shall have learned, thro' the Spiritual side of Life, how to again Incarnate, and perfect, for itself, a second physical body.

The perfected faculties are not separated from the imperfect faculties of the Soul when death to the physical body takes place: but the perfected faculties become the ruling or governing power over the imperfect faculties—and, in this wise, the being is unfolded unto a higher and still higher status of Thought Life.

The "still small voice" that some mortals are familiar with, is an influencing command from the perfective growth of Soul-power, calling upon the imperfect faculties to resist evil—to do right and, thus, permit the higher Soul-powers to predominate thro' the physical relations of Life.

This is the work of the Conscience, this is the work of the perfected Soul, and its kindred Soul companions, drawing every attribute of its being, unto the highest conception of good—hence, unto perfectability.

As the potter would seek to perfect the second and even the third and fourth specimens of his work: even so does the Soul seek to perfect each Incarnation of its Soul-existence.

QUES. Charles H. Hauser.

Is the Soul of our physical body responsible for the acts which our physical body may commit while on earth?

ANS. The Soul is not responsible for acts committed when the Brain and the body are unnaturally stimulated: neither is it responsible for acts committed while under the Psychological influence of another, be that

other a mortal or a spirit being.

True, every act that the physical body may commit thro' life, will be typographed upon the spirit aura of that being.

This aura forms a reflective base around the physical body, upon which all acts committed by that person, are stamped: the same as passing objects are stamped upon the sensitive plate in the camera-obscura.

This same Law is noticeable in the physical eye, wherein the retina of the eye receives the impression of objects set before it.

Now, the Soul while it may not be responsible for such acts, yet it is made to feel the consequence thereof—and deeply humiliating does it often prove to the sensitive Soul, when, on entering spirit life, a retrospective view is taken, of the acts of the body while in the earth life.

There are many responsibilities of the Soul: and the progressive unfoldment of the Soul will decide the strength of that Soul in its ability to sustain those responsibilities thro' the physical existence.

One who has a powerful Soul-force, would be quite difficult to be overcome by a psychological influence, hence, would be more responsible for the acts of its life while in physical existence.

The Soul cannot rightfully be held responsible for the acts of the body, until it (the Soul) has, thro' the earthly existence, been awakened to or strengthened in a knowledge of such responsibilities.

With some persons, the Soul is like unto a blind man who, because he cannot see, must needs stumble along thro' life until a change comes to him, whereby he is either led by others, or his latent faculties become awakened in him.

QUES. No. 2. *Is the Soul of our physical body conscious of its surroundings when it leaves its tenement (the body) for the spirit land?*

ANS. In some instances, the Soul is conscious of all that surrounds the spirit body when that body enters the spirit land.

While, in some instances, it is not conscious of the surroundings, yet it is conscious that a change has taken place.

The Soul of an infant, when it enters spirit life, will require the guidance of older ones, that the spirit body may be directed aright, and cared for until its little Soul shall have become self-reliant and strong.

In case where a Soul has Re-incarnated several times, and happens to pass into spirit life in infancy, say, in its third Incarnation, then, that Soul, on entering spirit life, would be strong even beyond the infant Soul-power: and, in consequence thereof, it would be a more mature Soul in spirit existence: it would be very apt to be conscious of much that lies around it, and of its future course in spirit life.

A mature Soul is keen in perception, and very readily comprehends the duties devolving upon itself as a spirit being.

Yet, while it is confined to the physical body, it is, oftentimes, so clouded by physical conditions that it cannot (even in its advanced Soul-growth) be, at all times, sure of coming events, and the contingent results.

Yet, when the physical Brain and body are healthy, and the surroundings favorable, then, the mature Soul is enabled to foretell events, even to a marvelous accuracy.

QUES. By J. H. B.

Is it possible for a spirit to take control of a medium, and, finally, disconnect the spirit of that medium, so that the controlling spirit might live thro' that physical body, without being subject to the Will-power of the medium's Soul?

ANS. It is possible—but it is very rarely accomplished.

We have, during our stay in spirit life, met with but a few instances of that kind.

We have met in Council with spirits who have made these possibilities of life, a study for thousands of years, and who have failed to find more than a few instances where the Soul of one in spirit life has been successful in disconnecting the Psychic link of the mortal, and, finally, Incarnating itself with that mortal without causing death to that mortal body, and without being subject to the contesting Will-force of the rightful owner of

Continued on Fifth Page.

Contributed to *The Watchman*.

ROMISH HISTORY.

Continued from *March Issue*.

Near the close of the 15th Century, the Town of Merindol, confessing themselves Vandois, were ordered to be burnt; their families outlawed; their Town laid waste; and the woods cut down for 200 paces, so as to render the region desolate.

Various kinds of untold cruelties were practiced on these unoffending people wherever they could be found. Neither infancy, age, or sex were spared.

In Cabrieres were 60 poor peasants with families; it was cannonaded; the people offered to surrender if they were permitted to retire unmolested to Geneva or Germany—this was promised, but as soon as the gates were opened, the men were cut to pieces. Women and children were driven into a large barn, which was set on fire, and all perished in the flames.

These Waldenses or Vandois were pronounced, by Commissioners that Louis XII sent among them to examine the state of things, "to be a people in whom they could not discover the least shadow of the crimes imputed to them—they are pious, observe the Sabbath * * * * baptize their children after the manner of the Primitive Church, and are thoro'ly instructed in the Doctrine of the Apostles and in the Law of God."

To the Pope's Legate, who had urged Louis to destroy the Vandois, without even hearing any Deputies they might send him, Louis indignantly said:—

"By the holy Mother of God, these heretics whom you and the Pope urge me to destroy are better men than you or myself."

He died soon after this (and there were suspicions of foul play entertained at Court).

History is replete with the sufferings and tortures of the Vandois from the day of Louis' death down to the day of Cromwell, who, fired with indignation at the barbarities committed by the Romish Church, interfered in their behalf and called on all Protestant Rulers to aid him in protecting them.

He told the Pope thro' his Ambassador at Rome:—

"If Popish cannon do not cease thundering in the Valleys of the Ays, English cannon would silence them at the gates of Rome."

I will cite a few more instances of the love borne to these helpless people by the Popists.

Pope Alexander III, presiding over a Synod held at Gours (1167), pronounced the Religion of the Vandois, "a damnable heresy of long standing."

At another Synod held at Levoux (same year), the Popish Senate sent a memorial to the Pope to exterminate the Vandois, "an heretical pest generated in olden times of enormous growth and great antiquity."

In 1536 the Vandois sent a number of petitions to Francis I, praying that he would "tolerate them and allow them to worship God."

He consulted the Pope's Legate, who was at his Court, and gave them for an answer:—

"I am not burning heretics in France, to foster them among the Alps."

Philip II, of Spain, dispatched an Army with instructions to put to the sword every heretic man, woman, or child he might find in the Vandois Valley—and faithfully did he discharge his instructions.

Twenty-two Towns, says, Anguetil, and Villages were burned or pillaged with an inhumanity of which the History of the most barbarous Nations scarcely afford an example.

The wretched inhabitants, surprised in the night, and hunted from rock to rock by the light of the flames which were consuming their homes, frequently escaped one snare only to fall into another.

The pitiful cries of the aged, the women and children, instead of softening the hearts of the brutal soldiers, maddened with rage like their leaders, only served to guide them in pursuit of the fugitives, and to indicate points against which to direct their fury.

Voluntary surrender did not exempt men from slaughter, nor women from brutal outrages.

It was forbidden under pain of death to afford them harbor or succor.

The war-cry of the Papists was kill! kill!

My heart sickens even at the recital of these outrages.

Remember, these things happened less than 100 years ago, for all the edicts in force against the Vandois were repealed by the King of Sardinia in 1794, thro' the express orders of Napoleon Bonaparte—and only to think that we are fostering these bloodthirsty banditi amongst us.

"Friends, we must set our faces dead against them."

Cowards and cravens may cry "peace, peace," "but there is no peace."

We must destroy this power, or it will destroy us.

Why will we sleep on in fatal security! for, surely, we are slumbering on a seething volcano.

The aims of the Church were well portrayed in a declaration lately made by one of her Priests:—

"There will, ere long, be a State Religion in this Country, and that Religion will be Roman Catholic."

If we do not understand this, we are bordering on senility or stupidity.

Yours Wide Awake.

EMANUEL M. JONES.

Philadelphia, Pa.

OPEN LETTER

From

J. W. DENNIS,

To His Aged Friend,

DR. E. S. BARROWS.

Day by day, we are taking the step forward, onward, and upward, toward the new life—we are old on earth. The snows of many Winters have fallen on our heads; and no snow falls lighter than the snow of age; and yet, none is heavier, for it never melts—no, never on earth.

The old man may wish that he was a boy again, yet, while he wishes, he grows older; he may hunt for the elixir of youth, but he never finds it; he may sigh for the secrets of Alchemy, which will make him young again, but he finds it not. On earth we are old, but we must soon be born again. The old belongs to earth, and to dust let it be consigned.

To Nature's Laws, let us be resigned—earth, to earth; ashes, to ashes; and the living, loving spirit, to the source from whence it came—so it has been always: so it must be forever—old and crippled, bent and worn, grizzled and grey, we stagger on towards the end of earth.

But, over there, [in spirit], we will be clothed with the new body, erect, manly, happy, young, in the new life, with the experience of earth life upon us, we will be men again.

That change that men call death, will be, to us, a happy release: that change will be merely the unloading of a heavy load from off these old, tired, and worn out bodies.

Let us, then, with pleasure, lay them aside, and lay them down for an eternal rest.

To my friends, I would say, wear no mournful black for me—but bring flowers, sweet, beautiful flowers; and let song and rejoicing resound thro' my home and usher my spirit into its future home: join in the rejoicing with our spirit friends on the other side, who, with song and sweet music, welcome us there.

*"At end of Love, at end of Life,
At end of Hope, at end of Strife,
At end of all we cling to so,
The Sun is setting—must we go?"*

We will wake up on the other side

*"At dawn of Love, at dawn of Life,
At dawn of Peace that follows strife,
At dawn of all we long for so,
The Sun is rising—let us go!"*

Yours.

J. W. DENNIS.

Buffalo, N. Y.

EDUCATION

And the Bearing of Astrology on the Subject.

Editress of *The Watchman*:—

I have felt a desire to ask of you a little space, that I might open the question of Education, and the bearing of Astrology on the subject.

We find numerous complaints of the growth of nervous diseases—hasty prostration and passing away of some particularly bright and apt scholar: and the statement of one writer—"education is not sense"; or, as another puts it, "Information is not intellect," has brought to our mind, the fact, that it is seldom the bright, smart, memorizing scholar that succeeds in after life—but the child who, by hard work, obtains a thoro' understanding of some particular line of study in which he is most interested, and pursues to the very end.

The scholar who has studied the one object above all others—in all its bearings, from all points—knows one thing, and knows it well—that one succeeds in life: but the mere reflection of Cyclopædias without the practical knowledge, often becomes a tool in the hands of the former.

Now, in this day of energy and push, when our boys learn only one-twentyeth part of a trade, or, rather, no trade at all.

For, in learning a trade, the carpenter of 30 or 40 years ago, could build a house entire—doors, sash, and all—but now, the carpenter is little more than a driver of nails.

It is the same with the manufacturer of clocks, shoes—every thing, in fact, has become divided, that a man may be of the most value to his employer.

Well, why not attempt this in our Schools?

Do not be in a hurry to make him a Doctor, when he should be a Navigator.

Go slow. Let them grow bodily—give them little brain work until the 10th or 12th year.

Make bone and muscle—no use looking for a sound mind in an enfeebled body.

Let them take in the sunshine, and watch them.

Perhaps you will find that the boy you intended for a Lawyer, would become successful as an Engineer—you might find him busy constructing mill-dams or something of the sort.

You will find him asking questions on some subject, more than all others.

Now, you have got a base of operations—something to work from—think the matter over, and conclude to drop the hopes of a Lawyer—put interesting works on the subject of his own choice into his hands, and he will, in time, do you great honor.

But you are beginning to ask what Astrology has to do with all this.

Astrology shows what employment is best fitted for the native, often in a marked manner; also, time and place for the greatest success.

How many men have started in the wrong way, and only after years of struggle, have turned in another, only to meet immediate success.

Sir Wm. Herschel [the Astronomer] was educated especially for a Musician—energy and time wasted on Music—which, had it been turned in the right direction, would have brought better results, and earlier in that life of labor and research among the stars.

So I say, give the young more time to grow: and look out that the time spent in school, is going in the right way—not pinch and cramp their bodies, that their heads may be filled with a lot of stuff that will be of no use to them in after years.

Let them decide—for they surely will later on, and to your surprise, and, perhaps, sorrow.

D. S. CUSHING, *Astrologer*.
Box 137, *Leominster, Mass.*

Nature, like a beautiful Goddess beholding herself in a mirror, delights in her own reflections. Her transformations, her productions, reproductions, and her Re-incarnations, are all successive reflections of herself.

Let no one suppose that by acting a good part thro' life he will escape slander. There will be those even who hate them for the very qualities that ought to procure esteem. There are some folks in the world who are not willing that others should be better than themselves.

Why is paper money more valuable than gold?

When you put it in your pocket you double it, and when you take it out you find it still in creases.

The gallantry of every true gentleman will concede the ballot to woman as it does everything else she wants.

Contributed to The Watchman.

**PROPHECY,
MYSTERY,
and MIRACLE**

These three small words, in and of themselves, are perfectly harmless—but, in the manner in which they are used, and have been used by the writers of the, so-called, sacred Scriptures, they are, and have been, made to assume mammoth proportions, behind which, the Bible expounder hides in fancied security, chuckling o'er the awe produced upon his hearers when he tells them:—

"Great is the *mystery* of Godliness."
And when asked by the doubter, why things are so and so, (if he cannot answer any other way), he will, invariably, exclaim:—

"O! that is one of God's mysteries, and we ought not to inquire into it."
Prophecy (Bible) has been made to carry terror to the hearts of millions; and, in almost every case, Bible prophets prophesied terrible calamities to befall the people.

Here is a specimen found in Jeremiah XLIV 1—12:—

"The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt. * *

"Thus saith the Lord of hosts, the God of Israel; ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah."

(Ye Christians, how about God bringing evil upon you—do you believe it? You do not preach it, if you do.)

"And, behold, this day they are a desolation, and no man dwelleth therein.

"Because of their wickedness which they have committed to provoke me to anger. * *

"Wherefore my fury and mine anger was poured forth. * *

"And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed. * *

"They shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest. * *

"And they shall be an execration, *and* an astonishment, and a curse, and a reproach."

Reader, (Christian), what can you think of a God who would commit such deeds, (and, at the same time, claim to be forgiving and merciful), upon the beings he had created and pronounced good and *very* good, and made in his own image with the express intention of placing them above every thing else that he had made, and giving them rule over all things?

Is it possible that after reading such passages, you can believe in a God of anger, of fearful wrath, forever contemplating the downfall of his creatures?

At times destroying with the sword, at others, with great hailstones, fire and brimstone, famine, pestilence, and a thousand and one other ways to annihilate them.

Can it be possible, that, after reading the Old Testament thoro'ly, you can still call it the "Divine Will," the "infallible Guide to happiness and an Immortal Life?"

Open your eyes, ye Christians, and read, for does not one of its writers say:—

"All Scripture is profitable for reproof, correction," &c.?

You are not to blame for advocating a revengeful furious God, for you have been taught that the Bible was infallible; and have read it without reasoning—without questioning its fallacy.

Now, just take the Bible and read it as you would read any other book, and not be blinded by Prophecy, Mystery, or Miracle, and you will see as you never saw before.

If "all Scripture is profitable for reproof, correction," &c., why, you have a legitimate right to use that reproof, and to reason upon it, as becomes a sensible man or woman.

When you do so, you will, at once, perceive that the Bible is a man-made book, and a gross misrepresentation of the Divine Intelligence, calculated, by its Prophecy, Mystery, and Miracle pillars, to befog the minds of all Mankind, and to keep them in the quagmires of Superstition.

Let us reason together, Christians, for you are our brothers and sisters, and we wish you no ill.

It is not you that we quarrel with, but the Systems that you promulgate.

And why is it that we fight these Systems?

Is it to hear ourselves talk, and nothing more?

Do we do it for pelf?

Do we do it because we have been excommunicated from the Church, and hate it for that reason?

I will answer for myself alone, (and, doubtless, I voice the sentiments of millions), that I do not do it because I want to hear myself talk; nor, for pelf; nor, because I have been excommunicated from *any* Church.

I have never received one cent for all that I ever wrote, or did—but, rather, have paid out money for the Cause of Spiritualism and Liberalism—and have done it cheerfully.

I battle the Romish System and the Christian System of Religion, because I deem them the greatest curses burdening Humanity.

I denounce these Systems solely for the benefit of my fellowmen, to show them, if possible, that Prophecy, Mystery, and Miracle have befogged their minds for nearly 1900 years; and that in order to enter the spirit land in a condition fit for immediate work, they must be free from the tainting influences of the old legends, and dressed in the garments of modern Progression; and bearing upon their brows, the grand inscription:—

"FREEDOM OF THOUGHT: FREEDOM OF SPEECH: AND LOVE TO ALL MANKIND."

This should be the inscription borne by every child of earth—but, alas! it is not so.

We find among earth's sons and daughters, a great, great many bigots with Souls so narrow that it seems as tho' their earthly casket was large enough to hold eight or ten just such Souls as they carry with it.

These bigots have a very small conception of right and wrong: and, O! their God is so small, in the line of goodness, charity, purity, mer-

cy, and love, that, to describe him, I would have to picture out to you, a "demon" so revolting in his nature, that 'twould make you shudder.

Reader, does it seem possible to you that such people exist?

As sure as Nature's Laws are immutable, they do exist.

And, in fact, just such people always have formed the Bible God in their imagination, covering what they made him do, with the wet blankets of "Prophecy, Mystery, and Miracle."

Reader, let not these foggy clouds dim your vision: but remember, that thro' and beyond them, is the bright Sun of Spiritualism, which hath, by its increasing brightness began to disperse them, so that we can see thro' their flimsy covering.

Onward, ONWARD, to the downfall of the "demon God": and the rearing of the standard of Truth; and love towards all Humanity.

CHARLES M. BROWN.
Glenburn, Maine.

Written for The Watchman.

**VIVISECTION.
HORROR OF HORRORS.**

I have read in THE WATCHMAN of August 1884, about the skinning and cutting up of living animals by Anatomists.

And, that 40,000 dogs, cats, horses, and other animals are thus tortured, annually, in Europe, and a great many in America.

The question arises—is this wholesale cruelty necessary for Science?

I do not hesitate to say, NO.

For none ought to be Physicians or Surgeons, but natural experts in Psychometry, and Clairvoyance who can see, at a glance, what needs to be done, and how to do it, with sympathies so acute, that they will not occasion suffering, nor even witness it—only to give relief.

No human being can deliberately torture a brute, without blunting his moral senses, and utterly unfitting him for the right treatment of the human sick.

Even butchers, who kill animals for food, without needless torture, are, by common consent, regarded as having lost the finer feelings of manhood, hence, in England, no butcher is allowed to sit on a Jury trial.

And in Japan, all of that vocation are obliged to live in a separate street in their respective cities.

It is a well-known fact, that after young students have become accustomed to dissect the quivering, living flesh of brutes, they acquire a relish to show their skill on humans, and, thus, make many victims for premature graves, or, to hop about on wooden legs—who, but for Professional vanity, might be, to-day, alive and well.

Physiology, and the laws of life and health, together with the every day social duties, should be a part of common school education, so simplified that all could understand them.

Sickness would, then, be rare; crimes would cease; Surgeons and Armies would not be needed: police and prisons might be given up.

The first step for this result, is, a more practical observance of the rule—to do unto others (even brutes), as we would have them do unto us—

every act of our lives should be squared by this rule.

Then, the question would not be, how can I make the most money—but, how can I do the most good?

Mothers, as well as fathers, would, then, wield their gentle, loving influence in the Nation's government, as well as in the family: and every one would fill the right place for which Nature had prepared them.

Thus, the horror of horrors—*Vivisection*—with the proclivities for cruelty and murder, which its practice begets, would be known only as appendages of the Dark Ages of the Past.

Oh! that woman, with more tender and purer instincts, would protest against cruelty to brutes, as a sure means to lessen the pains which many of them are made to feel—the world would be better for it.

JOHN BEESON.
Talent, Oregon.

Man is the only animal who degrades himself.

There are no drunkards, no gluttons on the earth except among men.

Animals seldom overstep or break the laws, while men break the laws by wholesale.

Man is at war with himself every where and always.—*Henry Ward Beecher.*

The desire to be loved, is human nature in its purity.

It is the first impulse of the opening heart, and it lives and breathes in the bosom of all until the hour of death.

..... He who cannot forgive others, breaks the bridge over which he must pass himself, for every man has need to be forgiven.

Reason is the antidote for Religion. The larger the dose, the more decided the cure.

Religion is, oftentimes, only a desire to rule, and there is a species of Infidelity that is but obstinacy.

What we must do to be saved and to save our friends, is to pay our debts promptly.

..... It is said that the "wicked borrow and never return."

How long can a person keep righteous, and retain borrowed articles, books, papers, tools, and umbrellas?—*J. Woods.*

"There, John, that's twice you've come home and forgotten the lard."

"La, mother, it was so greasy it slipped my mind."

When writing to friends, or Newspapers, all persons should be careful to name the State, as there is *more than one* State in the United States. For instance:—

WASHINGTON is in thirty-three (33) different States.

LINCOLN is in twenty-six (26) States.

LEXINGTON is in twenty-two (22) States. *etc., etc.*

Is it any wonder that LETTERS, PAPERS, &c., go astray?

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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.

Diagram showing the Location of "The Watchman" Office.



Trains for Millard Ave.

Leave Central Depot at 10.00 a. m.

Leave Union Depot at 7.30 : 11.05 a. m.
1.30 : 3.20 : 4.30 : 5.15 : 5.45 : 6.20 : 9.20,
and 11.30 p. m. Sunday at 8.30 a. m.
1.05 : 6.20, and 10.15 p. m.

Leave Millard Ave. at 6.23 : 7.18 : 7.51
8.19 and 9.23 a. m. 1.20 : 2.15 : 4.24 and
7.08 p. m. Sunday at 9.35 a. m. 2.35,
and 6.05 p. m.

EDITORIAL.

THE CARE OF OUR DEAD—WHAT TREATMENT THEY SHOULD RECEIVE, &C.

This subject that we have chosen, is one of vast importance to every human Soul: yet, it is very seldom placed before the Public for consideration.

We have, in times past, succeeded in arousing an agitation of thought upon this subject. And we are again urged by the Souls of Progression (our spirit Guides), to open the subject, and, thus, elicit thoughts from others on the subject. Pro or Con.

We wish to show to our readers, that the body of our dead, requires the most natural treatment.

It requires to be carefully removed from such surroundings as would tend to annoy the spirit in its flight from the physical body.

We have been assured by our spirit Guides, that, very frequently, the spirit body and the departing Soul suffer severely from the unnatural methods which custom has called forth.

In this, we refer to the custom of placing the body of our dead on ice, ere the body is consigned to the grave.

Spirit beings have returned to us, as a medium, and have implored our aid in freeing them from the icy bonds of the conditions imposed upon them thro' this custom.

Friends, unknowingly, blindly permit their dead loved ones to be tortured by this custom of placing the body on ice, even while they are trying, in every other way, to show their grief; and to gratify the Soul-felt love and reverence that they feel for their loved, yet lost.

There are many instances, where the body, supposed to have been dead, was only in a trance state.

Yet, because of this pernicious custom of placing the body on ice, many, many Souls are tortured, and their bodies are actually frozen to death.

It is not a pleasant subject to contemplate—yet it is an important one.

And because of the experience that we, as a medium, have had; and because of the poor Souls who have, from time to time, besought our aid in their behalf—so now we write and seek to impress the minds of our readers upon this important feature in human welfare.

It is time that intelligent people gave heed to the demands of Nature, even in the case of the dead.

Spiritualists, we think, should be the first to take the advance step in this Reform, for they have a knowledge that the spirit liveth, even after physical death.

And by careful investigation of the subject, they will soon learn that, as we have above stated, many spirit beings are caused great annoyance, and, in many instances, suffering, by our FALSE customs of caring for their (the spirit's) physical remains.

Many spirits, it is true, have been fortunate enough to escape the effects of the freezing process—and their testimony, if given, would be to the effect, that there was no ill-effect from the custom—while other spirits who have felt and suffered, can tell the truth of the matter.

We would advise that each reader of this article should, henceforth, resist all attempts towards the act of freezing the dead, any where, and under any circumstances.

When the opportunity occurs, give your support towards the abolishing of this unnatural custom.

Some Doctors have even presumed to assert that the process of freezing the body, will arrest and destroy the disease germs of the body.

But this is all supposition—for it is a conceded fact, that, altho' disease germs may lie all Winter in a frozen state, yet, as the action of the Sun, and warmer weather advances, these same germs become animated and infectious.

This custom of freezing the body after physical death, is both unkind to the spirit, as well as unnatural and unscientific.

The Science of the Spiritual Philosophy will yet prove this custom of freezing the body, to be the cause of great suffering to the Soul of the departed.

As we mortals recall, with dread and horror, some trying ordeal of bodily suffering, that we have, in times past, endured: just so, many spirits recall, with dread and horror, the sensation that their Soul felt while their physical body was compelled to lie in the freezing state. Especially, is this brought near to them, in their attempt to visit the earth and earthly friends.

This recollection frequently retards the advancement of the spirit, because its mind is troubled with this last pain and horror which they realized while yet attached to the earthly Magnetism.

From what we, as a medium, have learned thro' spirit experience, we are prepared to say, that some spirits are not released from the earthly Magnetism, for days after all signs of life have ceased.

In such instances, the spirit will feel every touch and jar that is given to the physical body.

How important it is, then, that the physical body should receive the most loving, tender touch and consideration!

We will give you an idea of how we would care for the body of the dead.

We would have the body tenderly removed to a darkened apartment where all was pure and clean.

There should be no chance for flies or other insects to reach the flesh.

There should be no unnecessary handling of the body—no jarring of the body, or, of the house.

An atomizer should be used, thus, freely scenting the room and its contents.

We should freely bathe the flesh, without disturbing the body, with sweet, aromatic extracts—Cologne or Florida Water, also, extract of Bay Rum will serve the purpose very well—any thing of the kind, desired, might be used.

The object in view, would be, to arrest any unpleasant and unwholesome odors that would naturally escape from the body: and, besides, it is found to be very pleasing to the senses of the spirit being, to inhale such fragrant odors.

We would try and bear in mind to use the especial extract (scent) that had been the favorite of our friend while in earth life, if we could do so.

For we contend, that, in so doing, we would give greater satisfaction to the Soul of the departing spirit.

If flowers could be obtained, we should obtain them for the sake of the departing spirit, and not alone that others might view them.

We should endeavor to keep the body in this condition as long as practicable; and make sure that the spirit had truly departed from the physical body, ere we allowed it to be consigned to the grave.

At the last ceremony and interment, no disinterested stranger should touch the body of our dead, when friends can be obtained.

For many sensitive spirits will shrink from the touch of a stranger, were they still connected to the physical body by the Soul or Psychic link.

We should allow no freezing—no embalming—but simply consign the body to the ground, when death had truly taken place.

We shall have more to say on this subject—embracing the subject of Cremation.

H. A. BERRY, Editress.

Any person subscribing for THE WATCHMAN for one year, and remitting \$1.25, will receive, as a premium, A Fountain of Light, a book containing 832 pages.

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DR A. W. S, ROTHERMEL wishes to announce that he will hold Seances at Onset Bay Camp-meeting. All letters should be addressed to him at Onset Bay Camp-meeting, Mass.

Contributed to The Watchman.

WATCHMAN!

WHAT OF THE NIGHT?

What of the night, kind Watchman?
 What of the weary night?
 Will there come no ray, to light the way—
 And bring joy to my weary sight?
 The way may seem long, my sister,
 And the darkness drear and dense,
 With never a gleam, of the silver stream—
 But there cometh a recompense;
 That will bring thee joy and gladness,
 For out of the troubled night,
 Shall spring forth a gem, for thy diadem—
 A ruby, sparkling and bright.
 So rich in its rare sweet beauty,
 'Twill dazzle the eyes to behold;
 It will give thee light, thro' the weary night,
 And many a blessing, untold—
 Will compass thee round, my sister,
 With a radiance pure and bright;
 So be of good cheer, the loved ones are near—
 Even now, they are bringing you light,
 That will lead you into green pastures,
 With many a beautiful stream,
 And flowers so sweet, shall spring 'neath your feet,
 And many a radiant gleam—
 Will be caught from out of the darkness
 That seems to envelop you now;
 Then, be patient and true, we are ever with you,
 And the crown shall be placed on your brow.

MRS. MARY E. VAN HORN.

Milwaukee, Wis.

Written for The Watchman.

VOICE OF THE NIGHT--WIND.

Oh, list to the voice of the night-wind,
 For strange are the tales it doth tell;
 From the Contrasts of Life of the millions,
 From poverty's peasants, to lordly Kings.
 It tells us sad tales of the lone one,
 It breathes for the outcast a prayer;
 For the sorrowing heart of the mourner,
 Oh, sad is the dirge that we hear.
 It sighs and it moans in its sadness,
 It shrieks and it raves in despair;
 It whispers of love and of gladness,
 It tells us of sorrow and care.
 The shriek of some maniac, and clanking of chains,
 Alone in his dark prison cell;
 Is brought by the voice of the night-wind,
 Of anguish and horrors of hell.
 It tells us wild tales of the Ocean,
 Of ships that went down in the deep;
 Of the cries and the moans of the dying,
 And the wild winds their sorrows repeat.
 The sweet little maid in her nightdress,
 As she kneels at the close of the day;
 Her voice on the night-breeze is whispered,
 "Forgive us, our Father, I pray."
 And often some low strain of music,
 Is wafted so soft and so clear;

'Till lost in its sweetness and cadence,
 We fancy the angels are near.

And oft when my heart has grown lonely,
 I've sat in the stillness of night;
 And listened to the voice of the night-wind,
 'Till it pictured these all to my sight.

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"Particularly did she endeavor to whisper a wish not to put her on ice, having an intuition that she might after all be frozen to death in an ice-box.

"Then, she tried to tell her family not to bury her in the valley of the cemetery, but on the hilltop.

"Both limbs and senses refused to obey her Will, however, and she lay perfectly helpless, until restoratives were forced down her throat, when, with one great effort, she turned over on her side and slowly returned to life."

The condition of the world is changed, by each individual changing a little.

If each person living would place a single stone on a pyramid or monument, a vast pile would be raised.

So, if every person will add but a little to the monument of good deeds, a great accession will be made—a pyramid of immense size.—D. M. Bennett.

The terms "Jehovah," Lord, God, Seraphim, Angel, and Demon, used in the Hebrew and Greek sacred writings, and kindred terms in the Scriptures of other Nations, signify human spirits; once, perhaps more than once, having tabernacled in mortal flesh and trod this earth as human beings.—Ex.

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CONTRASTS OF LIFE.

Continued from First Page.

the rightful owner of that body.

Such cases as we have heard of, and have made a study of, have shown to us, in spirit life, that, prior to the accomplishing of this event, there must be a great struggle between the spirit and the mortal Souls. There must needs be, so to say, a battle between the two Souls, whereby the Soul attached to the physical body is vanquished, and the body sickens and almost passes the confines of the grave—but the second spirit controls the body, and life is again commenced. But the Motor-power, the Soul is no longer the same.

Some cases of insanity are of this kind, where the second spirit, in taking control of the Brain, has failed to get a full and clear command of the organs of the Brain—hence, there is an unbalanced mental action.

It is well for mortals to understand these things, for they will explain much that would otherwise seem mystical.

Continued in Our Next.

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