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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, (see Note.),  
Inspirational Writer and Amanuensis.

As we have previously stated that we would devote the remaining chapters of our CONTRASTS OF LIFE to the answering of questions pertinent to the Problem of Life, we, therefore, proceed with such questions as have been handed to us; and cordially invite our readers to further question us on these all-important Laws of Life.

QUES. By L. Preston.

Editor of The Watchman:—No. 49 of THE WATCHMAN has fallen into my hands, in which are some Questions and Answers concerning Re-incarnation, in which I am much interested, but from which I do not gather all I want.

Will the Control please state whether the physical body of the child in which another Soul is Re-incarnated, has also a Soul and spirit body or counterpart of its own? In other words:—

Has that physical body two counterparts?

Or, has the Re-incarnated spirit no physical body?

Or, is that body controlled by both counterparts?

And, if so, in what does that differ from obsession?

ANS. In the Re-incarnation of a Soul, the new physical body of the child-form, will have but one spirit body or counterpart.

This is explained by the following law of Soul and spirit reciprocity—In which the Soul already having com-

mand of a spirit body, and again taking upon itself the laws governing physical life, thro' Re-incarnation, that Soul will, thro' the process of Re-incarnation, absorb the properties of Nature, which, in the primitive birth of a child, would go to form the spirit body, and these properties are conveyed to the already formed spirit body, for the perfecting of that spirit body; also towards the building up of the physical fetus, which, in time, becomes the physical child-body, to which the former spirit body is attached, and begins life, on earth anew.

Right here, remember, that the Re-incarnated being or Soul is not confined inside of the physical body, but that it has its spirit body just as much so as it had before it again took upon itself the physical laws of being.

Also remember, that the Soul is in its former spirit body all the while that this process of Re-incarnation is going on.

Remember that there is no new spirit body formed—only the old one made stronger and fresher, by the Soul again taking hold of the protoplasmic forces of physical life, in the natural process of physical birth.

This differs from what is called obsession, in the absolute sense of the term, because, in obsession, the spirit obsessing, which we will, for convenience, call spirit A., infringes upon the individual rights and motives of the mortal and spirit body of B.

Thus A. compels B. to do that which is foreign to the desires of, and greatly to the detriment of B.

In obsession, there must be two spirit bodies and one physical body—two Souls at war with each other. The one without a physical body warring with the one attached to the physical body.

Thus, A. causes B. to war with every thing and every body that would be instrumental in improving the body and happiness of B.

Murders are often caused by obsession, by A. forcing B. to kill C., D., or E.—one or more according to the circumstance.

Now, nothing of this kind is met with in Re-incarnation, because, when a Soul is about to Re-incarnate, there is no second spirit body to contend with.

All the Re-incarnating Soul has to do, is to make use of the protoplasmic forces at its disposal, which are derived from the prospective physical parents.

Again, a Soul who is inclined to abuse another, would not have the knowledge sufficient to enable it to Re-incarnate, from the fact that an obsessing Soul and spirit emits a murky, darksome aura, and thro' this aura, the Soul cannot progress sufficiently to perform the act of Re-incarnation.

For the act of Re-incarnation requires a superior Soul light, which is typical and expressive of Wisdom or Soul knowledge.

The gradation of Souls in spirit life is based upon this Soul knowledge. For example:—

A Soul may dwell in the spirit world for millions of years, and yet, may not have grown sufficiently in Soul Wisdom to enable it to grasp the first laws of Soul and spirit reciprocity.

Such spirits as these would be very likely to gain control of a physical body by obsessing another spirit who was already attached to a physical body, as we have above stated.

This, then, will show you that time, alone, is not sufficient to endow a Soul with Wisdom concerning the Laws of Life—for cultured experiences, and Soul experiments are needed to perfect the Soul to gain its *Ultimum* state of perfective existence.

QUES. By F. A. S.

In case that a Soul Re-incarnates by Amalgamation with a Soul in the primitive stage of Soul-unfoldment, will not the development of that primitive Soul, when it enters spirit life for the first time, be much further advanced than it would have been, had it not lived a life of Amalgamation?

ANS. In our previous Chapters, we have defined the difference between Re-incarnation and Amalgamation of Soul and physical life: and, in answer to the above question, we will refer the questioner to our former Chapters—with this addition. In reply to the question at hand, we will say:—

Yes; the primitive Soul, when it enters spirit life, would most certainly

receive an advantage from having been Amalgamated with the Soul of another who was already dwelling in the spirit world.

And by Amalgamation with mediums and those of earth life, primitive Souls are matured, until they reach that development of Soul knowledge which enables them to command sufficient Soul-force to govern the protoplasmic forces in Nature—sufficient to Re-incarnate or take upon themselves the supervision of a new physical structure.

By primitive Souls, we mean all Souls who are living in the first stages of Soul knowledge—infants and children who pass into spirit life and have never before received the light of spirit existence, belong to the primitive Soul-Sphere.

We also find in the primitive Soul-Sphere, those who, while on earth, possessed but an average intelligence concerning the Laws of Cause and Effect, yet, had lived to a ripe old age in the physical body.

Such, when they enter the spirit land, will become as children, in the Soul sense, and will again enter the school of experience, by Amalgamating with mediums, and those of earth; and, in course of Soul-unfoldment, they are enabled to Re-incarnate and learn the full powers of the Soul.

Right here, we will remind our readers, to be careful and not confound the Amalgamation of Souls with that of the Re-incarnation of a Soul.

In Amalgamation, there are two Souls working as one, and in perfect unison.

While, in Re-incarnation, there is but one Soul working thro' Physical force and substance.

These intricate Laws of the Soul are so seemingly conflicting with the supposed laws of physical Cause and Effect as understood by the average mind, that the student, thereof, must read and think carefully in order to clearly define them.

The object of thus defining them, is to aid the Soul of each individual to more readily bear with, and judge of the Cause underlying many perplexing incidents in the life of an earthly being.

Continued in our Next.



*Editress of The Watchman:—Dear Madam:—Will you please be so kind as to give me a space in the much esteemed, liberal columns of THE WATCHMAN, which is ever on the alert for Justice to all human beings, in truths and in facts.—N. MacLeod.*

ROMANISM, INIMICAL  
TO GOVERNMENTS AND  
REPUBLICANISM.

*Continued from July Issue.*

In justice to the readers of THE WATCHMAN, I deem it my duty to give the following Oaths of the Jesuits, and Curses of the Romish Church upon all Heretics, in addition to the Oaths of Roman Catholic Bishops and Priests, in a former Chapter of this Article.

I think it the duty of all Spiritualists to read, ponder over, and vote against Romanism and Popery, where ever it sets forth its "*Toe of the Pope*," for the dupes to kneel down and kiss.

Great God of all Israel! if there be one—is it not fearful to behold, and to know of men and women who bow down, as dupes, so low as to kiss a man's toe?

Sure, it must be sweet tasting and smelling—so beautiful an ornament!

Dear readers of the alert WATCHMAN, consider well, how you are living under the Curses of the Jesuits, and the Church of Rome: VIZ:—

The Jesuits' Oaths—*Jura, perjura, veritatemque denega*—Swear, forswear, and the truth deny. Jesuits' maxims.

The Society of the Jesuits Was founded in 1540. Just eleven years after the, so-called, Christian Church had come out of the Roman Sect, and assumed the name of Protestants.

The singular originator of the new Order, was Ignatius Loyola, a native of Biscay.

Now, readers, here is the horrible Oath—beware, hereafter, whom you deal with.

I, A——— B———, in the presence of the Almighty God, the blessed Virgin Mary, the blessed Michael, the Archangel, the blessed St. John, the Baptist, the holy Apostle of St. Peter, and St. Paul, and all the Saints, and sacred Hosts of Heaven, and to you my Ghostly Father, do declare from my heart, without mental reservation, that his Holiness, the Pope, ———— is Christ's vicar-general, and is the true and only head of the Catholic or Universal Church thro'out the whole earth, and that by the giving of the keys of binding and loosing—given to his Holiness by my Savior, Jesus Christ, and the Virgin Mary, mother of God, he had power to depose heretical Kings, Princes, States, Commonwealths, and Governments, and all being illegal without his sacred confirmation, and that they may safely be destroyed, therefore, to the utmost of my power, I shall and I will defend this doctrine, and his Holiness' rights and customs, and against all usurpers of the heretical or Protestant authority, whatsoever, especially against the now pretended authority and Church of England, Scotland, and Canada, and the United States, or any other Country or Government, and all adherents, in regard that she and they be usurpal and heretical, opposing the sacred Mother

Church of Rome. I do renounce and disown any allegiance as due to any heretical King, Queen, Prince, or State, or named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrines of the Church of England, and the Calvinists, the Huguenots, and others of the name of Protestants to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, Ireland, Canada, United States, or in any other Country, Territory, or Kingdom, I shall come to, and to do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise, I do further promise and declare that notwithstanding I am dispensed with to resume any religion heretical for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me by you my Ghostly Father, or any of this sacred Convent, all which I, A——— B———, do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, on my part to keep inviolably, and do call all the heavenly and the glorious hosts of heaven, to witness these my real intentions, to keep this my oath, in testimony whereof I take this most holy and blessed Sacrament of the Eucharist, and witnessing the same further with my hand and seal, in the name of Jesus Christ, and all the Apostles, the Virgin Mary, and Mary the mother of God. So help me God. Amen.

A. D., .....

Brothers and sisters, mediums and Spiritualists, as progressionists, how fearful the above oaths are! Who would seem to form the least idea that such oaths were in existence over our heads, as the so-called heretics—Spiritualists, and all who are not within the pale of the Roman Catholic Church!

Then, is it any wonder that some, who visit our circles and lecture rooms, in the spirit garb of Popery, [obsessed by Jesuit spirits], are always ready to dictate how we shall run our circles and meetings?

And mark them! just as soon as these low, vile beings of the Christian and Jesuitical order, cannot control the circles and meetings of Universal, Radical Spiritualists and Mediums, then and there it is rule or ruin, and lies and slander of the vilest kinds.

The evil doers stop at nothing short of murder, to accomplish their ends.

Look at the evil doings and acts of the different elements among some Spiritualists!

Why! neither the Kilkenny cats nor the Tennessee mules could reach that disagreeable plain in fiendish jealousy toward each other.

These elements are prevalent among all religious Societies even the Universal, Radical Spiritualists, and Chris-

tian Spiritualist, and Free-lusters, erroneously called Free Lovers.

Well! whoever heard of love being locked up and caged, or put under lock and key?

Yes, love is as free as the air we breathe. Who could live without love for the beautiful, good, and true!

Oh, man! are you not fully aware, that a being without love is the most miserable of all creatures upon this earth—and life becomes a blank.

Then let us Spiritualists love each other more and more.

As for myself, I was here in this City of Chicago, when there was scarcely a Spiritualist known here—it was in March 1854 when I came here: and you can bet a cup of coffee, that I do well know the rise of all the Spiritualistic Societies here in Chicago.

Let us return to our Jesuits—

Just look at many of our mediums all over the land, who are being controlled and deceived by the infernal Roman Catholic spirits, and obsessed by them—the Jesuit spirits.

I am able to show up many such upon the rostrum, as plain as the brightest Sun at noonday.

Mediums, arouse yourselves to action!

Reader, please just note how the great, brave, good man, the Editor of *Mind and Matter*, who battled for the truth and the right, was so infernally and meanly used by the influence of the Roman Catholic powers and the Jesuits, both by spirits and mortals.

These are facts—believe who will!

Yet, the evils to truth are coming under, and truth will come uppermost in the end—it is only a question of time.

If any man on this earth has ever suffered for truth's sake, it is myself, both as an Anti-slavery man, and as a Spiritualist since 1848.

I have read the *Banner of Light* from its first number, yet I only know a drop of Spiritualism: and my experience in 36 years is, that those who pretend to know the most, actually know the least. As for myself, I pity all such.

But, readers, in my next I will give to you the horrid curse of all curses upon all heretics, and pronounced against all who leave the Romish Church, and all other Protestant Sects of whatever name under heaven.

NORMAN MAC LEOD.

Chicago, Ill.

*To be Continued.*

*Written for The Watchman.*

WHAT WILL YOU PUT  
IN ITS PLACE?

The champions of ancient beliefs are continually asking:—

"If you tear down the old, what will you put in its place?"

It is perfectly natural for men engaged in any lucrative profession or business, when they see their occupation assailed, to become agitated, and make an effort to protect their interests by declaring that they are a necessity in the world. In other words, the people are informed that they have, by a long system of training, acquired a habit. For instance:—

A religious nature, which must be satisfied, and, like the person who resolves to stop chewing tobacco, they

will feel lost without something in its place.

We admit that a pebble in the place of the cherished quid, might help to satisfy, temporarily, the cravings for the tobacco, but, for all that, it is not necessary to put anything in the place of the tobacco. Selfish interest prompts the question.

Monarchy, pretending anxiety for the interest of a people, asks the same question.

A titled aristocracy works their card in the same way.

The trader in slaves, opium, whisky, or other vices, asks what you will put in its place—claiming that the trading, drinking, gambling, and lustful nature of the people must be satisfied.

And as long as the masses can be kept in ignorance, and humbugged into believing their leaders, they will tolerate and protect every imposition upon their rights as men and women.

The cess-pool of error into which Priests have been emptying their slops for centuries, is not to be dug up and forcibly removed by Free-thinkers, but they are going to stir the accumulated dregs of corruption to the bottom, so that the sleepy and let alone people, living near and protecting their supposed sacred pool, will know just what there is in it, and not be deceived by the outside architectural beauty of Temples and Churches, covering and concealing the true condition beneath the edifice.

Here is where lies the contest between the Freethinker and the Priests of Religion.

The Theologian objects to having his ancient, sacred cess-pool disturbed—stirred up with the probe of Reason. He assures you that its uses are holy: that its slumbers are sweet.

For he well knows, that when the olfactory nerves of his followers are once excited by one genuine sniff, they will not ask, "what will you put in its place?" but will call a convention to take into consideration the best way to remove this 1800 year nuisance at once.

W. W. JUDSON.

Kansas City, Mo.

Temperance.

If liquor must be had (and it is useful for preserving specimens of curious animals, and, perhaps, many other arts), I should say, have it made by such persons as Government should appoint. Have it made perfectly pure and unadulterated. Sell it at a stipulated price, so there would not be much profit accruing from it to the manufacturers, or any who should buy or sell it. Let those who make the liquor have regular wages, and let what little profit there might be go to the Government, just as it does from the making of postage stamps or greenbacks. If no one could sell it for more than the Government did, there would be no motive for any one to traffic in it. Who will try to make money by buying and selling postage stamps?

If people only got it in that way, and no one made money by it, there would be an end to all the rum-shops and other places of temptation. Then education would do away with the rest in a very little while. Once get people generally to see that liquor is not food, strength, or nourishment, and entirely valueless as a remedial agent, and that it is, moreover, really injurious to the system, both mentally and physically, and few would touch it.—From *Elmina's "Darwins."*



Contributed to The Watchman.

## INFLUENCE.

Nothing in human affairs is more curious than the influences which attract popular attention and create public opinion.

Ultimately, a new and true thought will make its way, but thought of itself makes little impression, and the thinker may be unknown or forgotten. A few, however, take the thought in; but the masses do not.

Bye-and-bye, some one who has the knack of saying things, or, more likely, position in the world, takes it (the thought) up, and says what has been said over and over again before, and, behold! the ears of the whole world are open.

It is as if the noise of the cannon were more effective than the shot; the speaker of more influence than the thing spoken.

Perhaps the metaphor will bear pressing further by saying that, in fact—and here may be the explanation of the phenomenon—it takes both cannon and shot together to do execution, a cannon-ball being an inert thing without some force behind it.

But, on the other hand, a blank cartridge will make just as much noise as a shotted one, so only the cannon is big enough.

The nod of Jupiter may be more potent than the thunderbolt in the hand of a lesser God.

EMANUEL M. JONES.

Philadelphia, Pa.

Written for The Watchman.

## ASTROLOGY.

"This above all to thine own self be true  
And it must follow as the night the day,  
Thou canst not then be false to any man."  
Shakespeare.

In writing upon the Science of Astrology, I have the earnest desire to create an interest in this much-abused Science, that people may inform themselves to their own benefit and prove to their own satisfaction, the truth of this most ancient of all Sciences, and the fact that such a thing as chance or luck never did exist, and that the law of Cause and Effect is always the same.

Going back in History as far as we can, we find all of the great minds learned in tracing connection between the Stars and Mankind.

In all Humankind there seems to be a faith in Omnipotent power, a hope of a future life, and the belief in destiny—luck, some would call it.

How often we hear, "a lucky dog," or "seems born to misfortune." The old saying, "born to be hanged, will never be drowned," &c., all show an inborn belief that, somehow, the Path of Life is, in some manner, laid out for us beforehand.

Now, of course everybody will allow that there is a cause for all happenings, that whatever occurs, it is in keeping with Natural Law—and Astrologers look for the cause, (that cannot be found elsewhere), in the Solar System, and the tracing of events from the positions and aspects of the Sun, Moon, and Planets.

That this study of the Stars dates back into earliest History, can be

found by consulting the works of the Ancients, and the fact that it has lived thro' all time will convince any one that it is founded on Truth.

Josephus tells us, that the first to study the Stars (Astronomy and Astrology were one then) were instructed supernaturally, that they engraved the rudiments on pillars of stone—which he had himself seen.

Eusebius tells us that Abraham was well-versed in Astrology.

Zoroaster, one of the wise men or Magi of Chaldaea, was an Astrologer.

Aristotle says the Chaldaean Magi were contemporaneous with Moses.

Phornutus tells us:—

"For the Ancients took those for Gods, whom they found to move in a certain and regular manner, thinking them to be the causes of changes of the air, and the conservation of the Universe, these, then, are Gods, which are the disposers and formers of all things."

Godfrey Higgins adds:—

"And this is the meaning of Genesis."

"And God said let there be lights in the firmament of the heavens, to divide the day from the night, and let them be for signs and for seasons and for days and for years."

M. Beausobre observes:—

It is thus that Origen explained what Jacob says in the prayer of Joseph—*He has read in the tables of Heaven all that will happen to you and to your children.*

Godfrey Higgins tells us:—

"Thro' the adoption of the Astronomical and Astrological emblems of the Magi and the Egyptians, may be no proof of the wisdom and sagacity of Moses—they are sufficiently clear proofs of the identity of his religion with the religion of the Magi."

Diodorus avers that Joseph was the author of a great work on Astrology, *"The Aphorisms of Hermes the Egyptian."*

David says: "In them hath he set a tabernacle for the Sun"—meaning among the Planets.

Solomon tells us:—

"To every time there is a season, and a time to every purpose under heaven."

And in many places of both Old and New Testament, can be found evidences of Astrology.

Look at Christ's prophecy:—

"Great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from Heaven, and there shall be signs in the Sun, and in the Moon, and in the Stars."

The passage from Isaiah: "Let now the Astrologers, the Stargazers, the monthly prognosticators stand up and save thee," has often been quoted against Astrology, but let me say, altho' the Astrologers could foresee impending calamities by the signs in the heavens, yet they were powerless to prevent their occurrence, and these very injunctions prove that there are signs in the heavens.

Pythagoras accepted the prevailing belief in his day that "the Stars do rule Mankind."

Pliny relates of Anaximander that "he foretold the earthquakes that overthrew Lacedaemon."

That Anaxagoras foretold the fall of a meteoric stone, about the second year of the 78th Olympiad.

"It happened," says Pliny, "in the

sight of many in the day-time, a Comet blazing at the time, and this stone was as big as a wain could carry, and was kept for a monument."

It is impossible that Pythagoras, Anaximander, Anaxagoras, and the many other great men of old time, who believed in and practiced Astrology, could have been blind to its falsity, if it were a false Science, as many assert; and it would be equally impossible for those ancient Philosophers to have foretold events by means of the "signs in the heavens," had Astrology no foundation.

Hippocrates, who devoted much study to Astrology and prognostics, declared that the Physician who was ignorant of Astrology, was more worthy to be called a fool than a Physician.

Galen admonishes his contemporaries "not to trust themselves to that Physician who is not skilled in Astrology."

In Persia, during the reign of King Gushtasp, a celebrated Astrologer flourished whose name was Gjamasp—surnamed Al-Hakim or the wise.

In China, also, we find that Emperors were chosen for their Astronomical skill—this was the case with Chueni, who was made Emperor 2513, B. C.

Mr. W. H. Prescott, in the History of the Conquest of Mexico, says:—

"In no Country, not even in ancient Egypt, were the dreams of the Astrologer more implicitly deferred to. On the birth of a child, he was instantly summoned. The time of the event was accurately ascertained, and the family hung in trembling suspense as the minister of Heaven cast the horoscope of the infant, and unrolled the dark volume of destiny."

Thus, we find, thro'out the different Nations, from time unknown, a belief in the influence of the Sun, Moon, and Stars. Nations, too, with no possible means of communication between them.

Did we find only one Tribe or Nation looking for destiny among the Stars, we might laugh, call it ignorance, superstition, or simplicity, but finding, as we do, an almost universal belief among the Ancients, together with proof enough for those who will examine at the Present day, we must acknowledge, Ay! affirm the truth of this influence over Mankind by the Solar System.

D. S. CUSHING,

P. O. Box 137, Astrologer.  
Leominster, Mass.

Written for The Watchman.

## UNPUNISHED CRIMINALS.

Humanity shudders at the glimpses we sometimes catch of crimes unrecognized by law.

The Vivisectionists coolly go on cutting up living animals. No law recognizes their atrocity, and public sentiment but gives a passing notice, and the Scientific (?) criminal smiles in derision, and tortures to death the unoffending creatures, regardless of public sentiment.

They admit that the practice, continued for years, has thrown no new light for Science, but they continue

the practice.

An English paper lately coolly recommended that criminals condemned to death, be given over to the Vivisectionists' tender mercies, "in the interests of Science."

Mrs. Stow, of California, who aims to be elected as Governor of California, recommends, in a published book, that tramps, factory girls, and convicted criminals be castrated.

The feathers and stuffed bodies of beautiful birds adorn the head-dress of fashionable ladies, and the pretty feathered beauties are destroyed by thousands to humor bad taste.

In the shop windows of the Cities are displayed expensive, fashionable shoes, made from the dressed skins of women and men, furnished from the Tewkesbury Almshouse, and from other benevolent Institutions.

But we are a religious and moral people. We send out missionaries to convert the Heathen.

These Heathens are learning such facts as above, and are getting into the habit of comparing our practices at home with our theories abroad.

An ignorant Christian missionary had earnestly set himself to the hopeless task of converting an intelligent Brahmin.

"Is it true," said the Brahmin, "that in religion you are divided among yourselves in opinion—Catholic from Protestant, Presbyterian from Methodist, Baptist from Cambellite, &c.?"

"It is true," said the missionary.

"Is it true," said the Brahmin, "you eat the hog which we consider the scavenger of earth?"

"True," said the missionary.

"Is it true," said the peaceful Hindoo, "that you Christians practice the most cruel wars, and kill one another by thousands?"

"Alas! it is too true," said the missionary.

"Then," said the Brahmin, "return to your Country, agree among yourselves in religion, reform your diet, learn peace instead of war, and after that we will reconsider the matter."

There are some flaws in our civilization, amounting to crimes—and it leaves a serious doubt as to whether the greatest rogues are inside or outside of the penitentiaries.

F. J. EMARY.

Osceola, Iowa.

Victor Hugo says:—

"In the twentieth Century, War, Capital Punishment, Monarchy, dogmas, and frontiers will all disappear."

"There will be for all one great Country—the earth; and one great hope—Heaven."

"What a happy time Chastine Cox and Nicolo Infantino would have if they could only have lived in that Century rather than in this!"

"Evidently, Society will have changed greatly, if this prophecy comes true."—*Ex.*

"Yes," said the butcher as he watched a dog making off with a big piece of liver, "I believe this is the only business in which a man can lose flesh without growing thin."—*Drake's Traveler's Magazine.*

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# THE WATCHMAN.

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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.

REMEMBER TO ADDRESS US at 1073 Clifton Park Ave., Chicago, Ill. This will ensure a more speedy delivery, and prevent mail-matter intended for us, from being mixed with that of the "Y. M. C. A. Watchman."

Persons sending money to our address, 1073 Clifton Park Ave., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the receipt of funds, by return mail. Per Order.

Boston Star & Crescent Co.

Diagram showing the Location of "The Watchman" Office.



### Trains for Millard Ave.

Leave Central Depot at 10.00 a. m. and 9.30 p. m. Sunday at 9.30 p. m.  
Leave Union Depot at 7.30 : 11.05 a. m. 1.30 : 3.20 : 4.30 : 5.30 : 6.20 & 11.30 p. m.  
Extra on Saturday at 8.45 p. m.  
Sundays at 8.30 a. m. and 1.05 p. m.  
Leave Millard Ave. at 6.23 : 7.18 : 8.11 : 8.27 and 9.23 a. m. 1.15 : 2.15 : 4.34 and 7.08 p. m. Extra Saturday at 10.25 p. m.  
Sundays at 9.43 a. m. and 6.05 p. m.  
\* Does not run Saturday.

## EDITORIAL.

We copy, for comment, the following from an editorial in the *Religio-Philosophical Journal* of Oct. 4, 1884.

### "WHY SHE SHOULD NOT BE ELECTED.

"An enthusiastic California subscriber asks: 'Why don't the *Journal* come out boldly and advocate the claims of Belva Lockwood for President?' We have been importuned, first and last, by some of their respective adherents, to commit the *Journal* to each of the numerous willing martyrs who are candidates; but have heretofore refrained from publishing reasons for declining.

"Great esteem for our correspondent, however, impels us to break silence in this instance.

"We believe there are insuperable objections to Belva Lockwood, LL. B., for President, and that serious defects of life and character exclude her from the office. We don't like to speak ill of one who has broken bread in our house, but we propose to satisfy this Californian, even if it blasts Mrs. Lockwood's reputation as a candidate, and places her without the pale of political preferment. So here goes. By nature she is too forward, independent, and self-reliant; this is proven by the fact that at the early age of fourteen she taught school. Again, she is too aspiring; in proof of this it is only necessary to say that when forty years old she began the study of law, and boldly obtruded herself and trampled upon the prerogatives of the opposite sex, until she has coerced the Supreme Court of the Nation into permission for her to practice at its bar. Again she is opposed to Western farmers, in this, that she advocates the abolition of that great and profitable industry, whisky making, whereby millions of bushels of corn are yearly disposed of. She is down on the breweries, those beneficent consumers of the honest farmer's barley. Furthermore, she lacks the culture necessary to grace the White House, for she can't serve wine with conventional propriety, not having been bred to the art. Then, too, she is in favor of universal peace, opposes war and wants differences arbitrated. This would never do! If we don't have war what will we do for a pension list? What use can we make of the large stock of ordnance now in store? What will all the army and navy officers do for a living? How can we dispose of surplus population? "Arbitration"! think of a lawyer proposing arbitration. How unprofessional and womanish! Where would all the lawyers land if arbitration should prevail? Where would Everts and Storrs and Ingersoll find themselves? Where would Beecher be to-day if he had arbitrated the little family differences with Theodore? No! give us any sort of a traitor for President except an arbitrator. The people are accustomed to traitors, indeed in some sections it is an honor to have been one. Let us be content with them! let us know when we've got enough and not yearn for arbitrators. Leastwise, don't put one in the White House.

"These are some of the innumerable reasons on which the *Journal* grounds its implacable, unalterable hostility to Belva A. Lockwood, A. M., LL. B., in her candidacy for President. And we hope our California correspondent is silenced, if not satisfied."

As Editress of THE WATCHMAN, we feel, that in due respect to a refined social standing and the maintenance of the moral principles of Society, but, more especially, of Womankind, that this tirade against *Progressive Principles*, by the Editor of the *R-P Journal*, should not be allowed to pass without a protest from us, as a sister Woman, struggling as one against the abuses and nefarious judgment of unprincipled people, who would sit in condemnation against the entire class of *Progressive Women*.

The *R-P Journal* says that Mrs. Lockwood:—

"By nature is too forward, independent,

and self-reliant; this is proven by the fact that at the early age of fourteen she taught school."

This, in our judgment, is a most commendable feature in the life of Mrs. L.—one reason which goes to show why she might be fitted to teach a greater school—the Legislative and Governmental Body.

Further on, the *R-P Journal* says:

"Again, she is too aspiring; in proof of this it is only necessary to say that when forty years old she began the study of law, and boldly obtruded herself and trampled upon the prerogatives of the opposite sex, until she has coerced the Supreme Court of the Nation into permission for her to practice at its bar."

If this be true, that she has, by her indomitable Will and perseverance, gained the step of Attorneyship, then, that is reason number two, why she should be President of these United States. For, by thus combining, in power, her superior Will and experience, she may the better lead and adjudge the weaker minded (man).

We feel a spirit of disgust for the man who would seek to deny her her natural rights.

Still further, the *R-P Journal* says:—

"Again she is opposed to Western farmers, in this, that she advocates the abolition of that great and profitable industry, whisky making, whereby millions of bushels of corn are yearly disposed of. She is down on the breweries, those beneficent consumers of the honest farmer's barley. Furthermore, she lacks the culture necessary to grace the White House, for she can't serve wine with conventional propriety, not having been bred to the art."

We are seized with a feeling of contempt for the man who would so belittle his own Soul as to flaunt before an intelligent public, such principles as an excuse for waving the gauntlet before any woman.

This one principle, if it be hers, would entitle her to a place in the highest ranks of Reform and cultured Society.

If she be given the power of controlling the manufacture of liquors, and the regulating of the trade and traffic then, the Human Family would be better fed; and fewer wives and little ones would be subject to the demonic influence of the drunkard; and men and women, in general, would live more in keeping with the teachings of Nature.

Would the Editor of the *R-P Journal* infer that he favors drunkenness, prostitution, debauchery, and murders? For all of these, and more, too, are the inevitable fruit of liquor drinking.

Does it gladden his Soul to see the drunkard's family—the sorrowing down-crushed, starving wife and her children?

Does he think that whisky and all its associate liquors to be more nourishing than bread made from the same amount of corn, wheat, &c.?

Does he not see, that were the distilleries converted into bake-shops, that the farmer would receive the

same demand for his produce; and that the sale of bread-stuffs would be so low, that the now starving wages of the poor, would be equivalent to the demand for bread and the general cost of living?

Would the Editor of the *R-P Journal* but stop to consider, he would see that this is another reason why Mrs. L., or any other woman or man who would establish these Reforms, is just the right party to elect as President.

But last of all, the *R-P Journal* says:—

"Then, too, she is in favor of universal peace, opposes war and wants differences arbitrated."

In response to this, we would put these questions to the Editor of the *R-P Journal*:—

Do you believe in the teachings of the spirit hosts, who cry: "Peace, peace, unto the homes of earth"?

Again, is your Soul vision so dark that you call for bloodshed and war, where millions are to be slain because the arbitrator, the peacemaker, is not employed?

Blessed are the peacemakers, for they are the children of goodness.

Does the Editor of the *R-P Journal* lay any claim to that of a Spiritualist and then ask:—

"How can we dispose of surplus population?"

Does he wish to be a murderer at heart?

Does he not see that all those who favor, by whatever process, the killing of man, are, at heart, murderers?

Does he call such denunciations as he has set forth in his Editorial against Mrs. L., to be the honest dictates of his Soul?

Do they lay any claim to the title of his Journal?

Is this Religious Philosophy?

Would he crowd Woman back where ignorance and superstition has placed and kept her in the Past?

Would he wish that Woman shall continue to be the fashionable doll—the weak minded—dare not do—creature of the school of false education and Priestcraft?

But, again, he says:—

"Give us any sort of a traitor for President except an arbitrator."

From this, we are forced to conclude that the views set forth in his Editorial in the *R-P Journal* are a reflection of his own Soul; and that he would prefer to have a traitor rather than an arbitrator, for President of the United States.

Can he not see that with the dawn of every new year, the franchise to Woman is given more and more?

Does he not see, that as Woman steps into power, each evil and unclean habit and custom will be superseded by a Reform of both a physical and moral nature?

If he has not already seen these



## THE WATCHMAN.

coming events, then, let him seek to climb the steps of Progression, which are to be found in the Lighthouse of Truth, which is based on the Rock of Knowledge.

We, in conclusion, will invoke the aid of the spirits of light, to show unto him the door-way of Truth.

### A WORD CONCERNING WHO I AM.

I take this method of publicly announcing to all whom it may concern, that I, OSSIPPEE, the guide of FRENOCLIA, H. A. BERRY,

#### EMPHATICALLY DENY

that I ever was, as has been reported by certain persons in Brooklyn, N. Y., Re-incarnated as Alexandre, the Great.

I also wish to declare, that of my own personal experience, that I am prepared to say, that the Soul of a being may Re-incarnate itself thro' physical form.

I also wish to say, that since my primitive birth as a human Soul, I have Re-incarnated ten times: and, also, that since my first existence, I have been guided thro' each Re-incarnated life, by my Soul-companion, an ancient Greek spirit.

Also do I wish to state, that this same Soul-companion or guide, has a recordation, in spirit, of each of my Re-incarnated periods: I also state, that this Soul-companion has shown this recordation to me, and I know who I am, and who I have been.

And, that if we desire to give to the world, this record, it will be done as a Historical work, thro' the mediumship of the brain which I now control absolutely.

My object in making this statement, is, to abuse erroneous opinions on the subject—that there may be no misunderstanding as to who I am.

If I should allow this matter to rest, without a public declaration of denial, I would the same as give a lie to the statements, when they shall be given in the Historical work, in the Future.

Because, it is the intention of my Soul-companion or spirit guardian, with the co-association and assistance of our Band in spirit life, to give a Historical work or Biography of different members of that Band—and I am included as one of them.

I mention no names of the persons concerned in this erroneous statement, that I was "Alex, the Great"; but simply make this general, public announcement, as above, and set my seal and signature.

OSSIPEE LEE VON HERMITT.

Spoken at Chicago, Ill., Oct. 31, 1884, thro' the entranced brain of H. A. BERRY, medium. With the Spirit Band as witnesses. Scribe—Arthur B. Shedd.

### Unsolicited Testimonials from Persons Using H. A. Berry's Magnetized Paper.

ELLINGTON, N. Y., Sept. 22, 1884.

My Dear Friend, Mrs. Berry:—

I received your MAGNETIZED PAPER about one hour ago; as soon as I took it in my hands, a thro' thrill passed from head to foot, and I knew that the spirit Chief had come, too—and how many more, I knew not.

I immediately tore it in two, and followed your directions.

I have just arisen from a sitting, and feel, already, like a new being. Your letter, with this MAGNETIZED PAPER, brought me as good a test of spirit knowledge, as I could ask for.

The statement, by your guides, that the cause of my trouble was Erysipelas, is correct, and a fine test—because we know that you did not know it. Many thanks. I have laid all other remedies aside, to see what effect the spirits will have, alone.

Sept. 27th—My dear Friend, Mrs. Berry:—Just a week ago to-day, I received your last MAGNETIZED PAPER. I was suffering that morning with dizziness, and was very discouraged indeed. The first sitting with the Paper, as directed, entirely relieved me of that. In the third sitting, I was impressed to allow your Band of Healers to co-operate with Mrs. E. J. Stoughton's spirit Band, who prescribed the syrup for my blood that I had been taking for about a week previous, and so I continued to take the syrup, and attended regularly to the sittings with the Magnetized Paper, and the result has been magical. Both Bands agreed as to Erysipelas being the cause of affliction.

My eyes and strength gained so fast that my neighbors ejaculated at sight: "What have you done to make such a sudden change for the better—how wonderful! why, how fast you have gained!" &c.

I told them all I was doing.

I have had a remarkable test of spirit love and watch-care in this deep affliction. What a great test it was to me, to receive three Papers before you knew that I was sick!

Only two weeks ago, I despaired of ever seeing again—but I think, as soon as my full strength returns, I shall see as well as common.

Surely, I think that the spirits should have all due credit as well as the medium. I have never received a single Paper but what emitted a heavy thrill as soon as taken into my hands; and even this last one brought tangible finger-tips that made passes over my eyes, as sensible to my feeling, as tho' some living person was lightly doing the same.

Your Friend and Sister in Truth.  
TRYPHENA C. PARDEE.

BARRE CENTER, N. Y., Sept. 30, 1884.

My Kind Friend, Mrs. H. A. Berry:

Your Magnetized Paper came in the right time to help me when I was exhausted and prostrated from an attack of Cholera Morbus, which was unusually severe, owing to my being so tired and worn with care and anxiety: but I felt better as soon as I put the Paper in my bosom—I have worn it out entirely; and now I have your last letter in its place.

Tell spirit "Peace Bird" to come as often as possible; also her Father.

Nowhere do I get so kind and peaceful an influence as from your

### Magnetized Paper and communications.

Some of my friends think that I am mistaken in the idea of help from spirit source, but they acknowledge that it seems very strange that I can endure as I do.

And I know that my spiritual experiences are worth more to me than money.

I know your prescription and Magnetized Paper are doing my husband a great deal of good, for he is better than he has been in a long time: he does not have any dizzy spells now, and seems in better health than he has since the Sun-stroke last Summer.

I remain your true Friend.

ELIZA C. GATES.

### NOTICE TO SPIRITUALISTS.

An Association has just been organized in Chicago, Ill., composed largely of leading Spiritualists, ladies and gentlemen, for the purpose of publishing and extensively circulating a new Magazine, *The Mind Cure and Science of Life*.

It will have a strictly Scientific department, which will give you direct contributions from one very eminent in scholarly and literary attainments, whose *Scientific works are extensively used in the best Universities and schools of our Country*. No writer can give the purely Scientific laws of mental cure or defend our system of healing with the skill of this man.

The thinker and reformer will get many of the wonderful discoveries of the able Scientist, not only in the healing art, but in the basic laws and system of the general re-organization of Society on the high plane of spiritual unfoldment to which Humanity has come.

No. 1, of *The Mind Cure and Science of Life*, will contain two dissertations by this man of Science. One, on "The present attitude of high Medical authorities on the true method of cure." Every Healer and M. D. would see this if they could anticipate its character.

Our first number will more fully declare our purposes and show Spiritualists their consistent and proper defense against claims and pretensions of those who ignore us and our right to use the mental cure unless we go thro' a College at a very heavy expense.

We now invite all who read this to take our beautiful Magazine for a brief time at least, as it is not expensive.

All who will send their address to "The Mind Cure Publishing Association," 18 Tribune Building, Chicago, Ill., will get No. 1 free of charge as postage will only cost us one cent.

A. J. SWARTS,  
Sec. M. C. P. A.

H. A. BERRY, (nee Cate).

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The *Freethinkers' Magazine and Free-thought Directory, for the United States and Canada*, is a bi-monthly publication, Devoted to the interests of Freethinkers everywhere. H. L. Green, Editor and Proprietor, Salamanca, N. Y. Terms: \$1.50 per annum, in advance, 25 cents a copy. Fee for entering your name in the *Directory* for one year, 25 cents.

The above mentioned work is a truly useful publication. Freethinkers will do well to enter their names in the *Directory* Department.—Ed.

Address H. L. Green, Salamanca, N. Y.

*The Spiritual Offering*, (weekly \$1.50), and *THE WATCHMAN*, (monthly \$1.00), will be sent to any address for one year for \$2.00.

Address, H. A. BERRY,

Edtress of THE WATCHMAN.

1073 Clifton Park Ave., Chicago, Ill.

Or, D. M. Fox, Editor of *Spiritual Offering*, Ottumwa, Iowa.



### 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 Edtress, by letter, to the party sending it.

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

### A GIFT.

Every President of Liberal Meetings is requested to send their address to "The Mind Cure Publishing Association," 18 Tribune Building, Chicago, Ill., and state that they are thus in charge, and a supply of the beautiful Magazine, *The Mind Cure and Science of Life* will be sent for free distribution.

Any one reading this, may send a 1-ct. stamp, and one of the above will be sent.

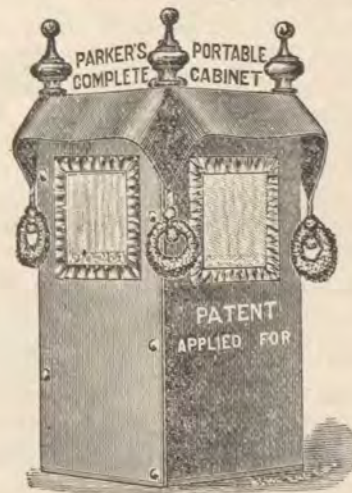
### SPIRITUAL MEETINGS.

The Chicago Association of Progressive, Universal, Radical Spiritualists and Mediums hold a meeting each Sunday at 2½ p. m., at Liberty Hall, 213 W. Madison Street. Seats free. Public cordially invited. Dr. N. MacLeod, Chairman.

Mediums meeting each Sunday at 10½ a. m., at Apollo Hall, 2730 State St. Public cordially invited. Seats free. S. A. Danforth, Chairman.

### THE

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## THE WATCHMAN.

### 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.

#### THE PROBLEM OF HUMAN LIFE.

John Milton has a contribution in the *Olive Branch*, on this subject.

He says: "There is no subject of so much interest to Mankind as this; and there is no subject which presents so many perplexing queries."

If this is true, we will add our mite which has been revealed to us by spirit power thro' our brain, by our willingness to have it used to express advanced ideas that will benefit and interest Humanity on this great subject.

Whatever there is passing under the name of Spiritualism, must be brought to the test of Scientific scrutiny.

We submit our spiritual impressions without doubt of their truth.

If false, then our labor will have been in vain, but if true, it may be useful.

In 1880, we commenced publishing *A Fountain of Light*, and writing articles for its columns—never having written a line before for publication, or made any preparation for any such work.

We have, for the last six years, been impressed with many ideas foreign to our ability to produce without assistance from other and more advanced intellects.

We will give texts of what has been revealed to us:—

This, like all other Planets, was born or thrown out from the Sun, as a Magnet called a Comet—we can see the Electric ball, Star, or head, and the Positive and Negative poles draw material from Space, which produces the fire, and the rays of light shining upon the matter, makes it visible.

Man is a Magnet, a Star, or Soul from the spiritual Sun-fire, and his organism is Positive and Negative, corresponding with the material Planet.

The spirit world which fills the limitless Space is the Soul or life of all things that exist.

Man was in the bosom of the Father, as the drop of water is in the Ocean; and when the proper conditions were produced by the operation of Nature's laws, man was introduced into this material Sphere—as "those elements invisible to the mortal eye are the great propagations of all Animal, Vegetable, and Mineral Life."

We may demonstrate the fact, as the History of Life in the Bible says, "Every plant and herb of the field was before it grew" or materialized its kind.

We have noticed that earth, thrown up from a depth of 20 feet below the surface, in a few weeks, produced blades of grass differing from any surrounding it. The earth being a Magnet, and the soil in the right condition, by the law of Magnetism, drew the germs from the invisible atoms, into the soil, and these germs materialized blades of grass.

We cannot see the operation, nor the germ, neither can we see the wind—but by the results we know of them.

Orondo says: "Matter is the great important element in the material realm, dominated by another, a superior element, known as mind," and by the laws of Nature operating on spirit and matter, man was incarnated in a material body.

Man is a spirit, an individual entity, Re-incarnated again and again, the same as the law of integration and disintegration—producing those invisible elements operating thro' the evolution of matter.

That which the Fountain sends forth returns again to the Fountain.

Re-incarnation is a natural law, the same as all the Laws of the Universe.

God and Nature are one and inevitable.

We know, by the visions we have seen and instructions received, that the Re-incarnation of man is a fact, a natural Law of Life, and there is no mystery about it.

Our medium saw a symbol in a totally dark room, it was like a picture she had seen of Jesus; it appeared like a shadow with an aura of light surrounding it, and the "Rock of Ages", with the same light surrounding it, moved along after the picture, but there was no cross visible.

The next vision was three crowns, which we understood to mean the House of David, the House of Solomon, wherein that spirit (Jesus) experienced life in this Sphere, and was Re-incarnated in the Son of Mary and Joseph—nothing strange when the idea is fully established.

When the revolution of the earth was revealed to Copernicus, the truth was not received for many years, not until the same spirit in Galileo brought it to light, and now, it is not a mystery, but a demonstrated fact, as Re-incarnation will be, in the near Future.

Jesus was an original character, a model for Humanity to work out their characters, as the sculptor chisels the little chips of marble that it (the marble) may correspond with his model.

The biographers of Jesus say that his intellect was not cultivated—he had not been taught the opinions of others in schools—the knowledge that he possessed was inherent.

Some one has said that he went to Egypt to learn Magic or the tricks that he did.

We say that he did not, for the same tricks (as Theologians call them, to-day,) are done here in America, by people who have not been to Egypt, and they have not learned them either—it is an inborn gift or power that some men and women possess.

Man is called a microcosm; and our instructors teach that the Science of the Soul is the foundation of all Sciences—all must correspond therewith.

We understand that man has seven faculties.

And when the three Kingdoms of earth—Mineral, Vegetable, and Animal, which belong to Man, have been integrated and disintegrated during the vast Cycles of time, and the grand circles of discreet degrees, when completed, developed what is called God [or the perfected Soul]. This incarnated itself in a material body, and was the last Creation—completing the

seven Cycles of time, and forming a perfect circle.

Man's faculties are Love, Conscience, Will, Industry, Hope, Purity, and Fidelity—an octave, forming a circle. There is no limit to the variations of thought played upon the instrument.

Man's material organism has seven senses—five whole and two semi-senses—one spiritual and one material or one sense of invisible and one of visible things—a circle.

The physical body corresponds with those seven senses—head, eyes, ears, nose, mouth, hands, and feet.

Intelligence is the microcosm that Jesus said was the light of the world—a spark from the Infinite Soul incarnated in a material body.

A scale of music is a circle of seven tones—five whole and two semi-tones.

Colors, the same—blue and yellow, and red and blue change the key-tone to all other colors—black and white form the circle, and there is no limit to the variations of color.

Seven days in a week form a circle of time.

We may, with propriety, say, there is no limit to circles within circles.

Eternity is a circle in which we move and live.

There is no end to a circle. And not anything new under the Sun.

Mrs. MINERVA MERRICK.

#### Electing Presidents.

We, with many others, are disgusted with the course taken with the nominees for President of these United States, as the opposing Parties treat each other in a most disgraceful manner.

After the Delegates, from every State in the Union, who have been selected by the people of both Parties, and considered by them competent to select suitable men to occupy the Executive Office, have met in Convention and nominated the candidates, we think that there should be a more elevated stand taken to decide the contest, as the present foundation that supports their Platforms, is a disgrace to the Nation.

When Woman is allowed to enter the arena, and is prepared to stand on a level with her sons, equally protected by the laws of the land, she will, by her counsel and influence, produce an effect in all the relations of life.

Woman should have an equal interest with man in the struggle; yet her position now, is in the minor key, as with children—a cipher in the Political economy of the Nation; and she cannot, with propriety, hear the discussions of husbands or sons on the important subjects of the day, on account of vile, scurrilous sentiments expressed by the opposing Parties.

Man has failed to govern the world judiciously without the assistance of woman, his better half; and she is now advancing rapidly toward the front of the battle, and she will throw her influence of love, justice, and mercy into the balance.

Woman must learn to govern herself, her husband, and her children, then, man and woman will govern the world in truth and righteousness in harmony with the laws of the Universe.

When woman comes into her true position, she will restrain man from doing wrong, by her loving friend-

ship, and, if necessary, by laws which may be enacted for his benefit, and the establishing of asylums and retreats where he shall be confined when necessary to prevent him from injuring himself or others.

No man or woman can be proved sane who commits acts of injustice and cruelty towards each other.

It will, no doubt, take Ages to accomplish the change. But Eternity is a circle, and progress, inspiration, and aspiration are the true life.

Mrs. M. MERRICK.

#### Practical Education.

Practical education, when based upon the nature and importance of elementary training, will lead to a higher standard of all the people, in the practical duties of life.

Cultivating the intellect is but a small portion of the education of a perfect character.

A man's intellect may be highly cultivated—which may be compared to a vessel filled to the brim—and yet he may be a consummate villain, and that culture assists him in being a more successful one.

Therefore, we are impressed to say, that the faculties of man are of far more importance than the intellect, in forming a really true, elevated character: and that these faculties—Love, Conscience, Will, Industry, Hope, Purity, and Fidelity—should be cultivated with the same diligence as the intellect.

These faculties constitute the inner self of man; and there is no limit to the law of their variations.

Love is the Soul or key-tone to the organism of man.

Conscience decides what is good and what is evil.

Will decides which music shall be played upon the instrument.

Industry does the playing or work. And Hope keeps the object in view.

Purity and Fidelity are semi-tones or faculties.

These are the fundamental Principles of Life by which all the virtues are expressed.

By teaching children all the virtues and illustrating them in a practical way, until they are familiar therewith, they will have laid a foundation to build a structure eternal in the heavens, in the spirit realm—the mind of man, and, by his intellect, he will lay up these virtues, these bright gems on the walls of that house not made with hands.

These virtues will be visible in the spirit realm, and will be loved and admired, and the builder-Soul will be filled with the love of his or her admirers.

On this grand, solid foundation Public Schools should be established, as it is the Science of Life, and all the human family can learn those lessons.

And when the intellect has a well-defined, practical, thoro', elementary education, we shall see what is called "the Glory of God," manifested thro' the medium of the brain of man.

Any system of education that does not consider the social and spiritual organization of the people, their business life, their resources, and their Political wants, is necessarily defective.

MINERVA MERRICK.



Written for The Watchman.

# HUMANITY TO "LOVE'S MORNING CALL."

We have heard the sweet song  
Of true "Love's Morning Call,"  
As its notes swept the meadows  
At dawning of day,  
And the cords round our hearts  
Broke their festering throb,  
And our feet fleetly trip  
O'er the dew-spangled way.  
On the Ocean of Life  
Where the dark billows swell,  
And storm after storm  
In wildness raged high,  
And the furious gales  
On our marked spirits fell,  
Till no hope-star was left  
On the promising sky.

Dearest Love, then thine ear  
Was alive to each wail,  
When the doomed Soul  
Was comfortless, struggling alone;  
On the Wings of the Morning  
Thou chooseth to sail,  
To the golden-lit mountains  
To answer the moan:  
And thy Soul-touching words  
Wake the slumbering fires,  
Breaking now the dead ashes  
Of cold discontent;  
New Life-light  
Eulivening divinest desires,  
Springing up to the smile  
Thou so gracefully lent.

Thou hast startled in lowland  
And deep, dreary glen,  
Every heart-broken being  
In lingering despair—  
A world-full  
Who listened again and again  
For the ring  
Of thy soft tender voice in the air—  
Waken not, sleeping Moon,  
From thy dream-folded rest  
Starry curtains dissolve  
On thy silvery face—  
The light of pure Love  
The far islands have blest,  
Queen Humanity thrills  
In thy kindling embrace.

And the vast stella spaces  
Re-echo the song  
Seraphs chiming with earth-strains  
A grand roundelay,  
"Love conquers the death-king,  
And rights every wrong,  
Not a shadow of sorrow  
With mortals can stay."  
And the beautiful Spring-flowers  
In forest and dell,  
The lithe skimming breezes  
O'er landscape and sea,  
And Summer-trained music  
Will evermore tell,  
Of the morning when "Love"  
Sung the human heart free,

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Written for The Watchman.

# THE LAWS OF MATERNITY.

Editress of The Watchman:—

Will you allow me to say a few words about the Laws governing Maternity—which are so fine and spiritual that few comprehend them; in fact, no man can fully understand the conditions, because it requires an experience which it is not possible for a person of the male gender to receive; yet there are true gentlemen whose innate refinement and sensitiveness will cause them to truly sympathize with women in the most critical period of their lives: and to such I would say: Your sympathy is fully appreciated—because so very rare.

It seems to me that our Govern- mental Powers are very slow about recognizing the fact, that it is the mother who brings people into exist- ence, and until the mothers are sur- rounded by free and harmonious con- ditions, we, the people of a so-called free Country, cannot have a truly free Government.

It is utterly impossible to abolish intemperance and crime from our land until the holy Trinity of mother, father, and child are put in the place of the Trinity of old bachelors that we have been taught to worship.

And the idea, that a woman with an average intellect, is not equal, if not superior, to any person of the other sex who indulges in the use of tobacco in any form, or anything else which acts in opposition to natural laws, or the laws governing the human system, is perfectly absurd.

It, certainly, is high time that the laws abolishing human slavery should be brought into full force, that young and innocent maidens, who are the psychological victims of the passions of the other sex, may, on awakening from the trance-condition of bondage, assume their natural rights, and say, to the would-be lords and masters:—

"Thus far, and no farther shalt thou go." "I have a right to my own person and my own opinions."

Mother Nature never intended her daughters should be subjected to the tyranny of the opposite sex, and it is owing to a false system of education that they are so, to-day. And we should bend all our energies to the eradication of all such false systems, then, there will be no need of asylums for the insane, or prisons for the criminal—and in their place we will have homes, in the truest sense of the word.

There can be no home where a father or a brother is allowed to tyr- annize over mother and sister.

And if our homes, in the Future, are to be filled with refined and intel- lectual people, the young mothers, of to-day, must have harmonious sur- roundings in which to train the young—which can only be done by putting people into Office who will enforce the law of

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ELIZA C. GATES.

Barre Center, N. Y.

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Written for The Watchman.

# LITERATURE FOR CHILDREN.

Dear Editress:—From the grow- ing needs of the day, I feel impelled to make a request of some of your readers, who have Reform at heart, to begin with the children—to write little "Rhymes" for them—for, to their little ears, rhymes sound much more musical than common prose—to take the place of the simple and unreal ones of *Mother Goose*, and, at the same time, put them within the reach of all—at equally as low prices as those already in the market.

How much better it would be to teach the children that the use of liquor is a sin; and, if you will, that in order to kill that sin, you must give to woman the right to vote; and that to vote, is to elect a head to our governing power—than to teach them

*Whither, O, whither old woman so high,  
To sweep the cobwebs from the sky?*

To teach them, in a pleasing man- ner, that the human system is, in a sense, a machine, and that food, ex- ercise, &c., are necessary to keep it in motion—than to sing to them by the hour

*Hi diddle, the cat is in the fiddle,  
The cow jumped over the Moon,  
The little dog laughed to see such sport,  
And the dish ran after the spoon.*

And to teach them that when one or more of Nature's Laws are violat- ed, that the penalty of such violation is what we call death, and that it is the natural consequence of a violated law, and not the wrath of a very angry God being wreaked out on some of his disobedient subjects.

And teach them that death is only the laying aside of this earthly house of the Soul—that the mind lives and grows purer and better as time rolls on; and, not only do the departed ones grow better, but the ones who are left behind grow better, too, if they listen to the voices of the angels who are ever around and near us—ready to speak to those who listen.

I speak from an overflowing heart, for I so well remember the impres- sions made on my childish mind by seeing the picture of the dish running after the spoon. And then, I, too, remember how I felt when my moth- er told my brother and myself (we were then about 4 and 7 years old) the story of *Jonah and the Whale*.

Of course we must know where she heard it, "My children, it is in the Bible."

We had then been taught that the Bible was God's book; and that God was a great, big, good, angry God (man) sitting on a great, white throne—that he was everywhere present, and would punish us by sending us to hell if we were naughty—until I feared seeing hell every time I was cross with my brother; and I could even imagine that I could smell brimstone when I had been rebellious.

In fact, I heard such stories in the Sunday-school and Church, that I made up my mind that I would not love such a God, and he dare not put me in hell, because papa would not let him, for I knew papa was a good man.

I dislike very much to see, every day of my life, such feelings instilled

into the minds of the children, for it is perfectly terrible to undergo, until they are old enough to reason, and even then, the old and hard dogmas still leave their impression.

The Sabbath School books of to- day, are not what we want: the nick- el and dime libraries are not what we want—in fact, you cannot find in bookstores and news-stands of to-day, what you, if you are conscientious and wish to do what is right by the children, wish to teach them.

To be sure, there are some most excellent works, in print, for the adult mind, books too numerous to mention, but they are far beyond the reach of the child's mind.

Let us have the truth in baby lan- guage, and in cheap books and pamphlets, with pictures, for the lis- pings of baby lips, up to the child of six, seven, eight, and twelve years, then, they will be able to grasp the meaning of many books now in print.

If some one of our grand workers will make an effort, and have some- thing on sale by next Christmas, I think that the result will be pleasing in every way. By advertising well, and circulating them in every Town and every news-stand in our Cities, the result will be wonderful.

And when the men and women come into power, who are now the household babies, they will bear fruit worthy of the harvesting.

Yours Truly.

EMILY ROGERS.

Meriden, Ill.

[We are glad that our correspond- ent has so expressed her thoughts, for they are just what is needed for the little ones, who are sadly in need of just that kind of literature.—Ed.]

Written for The Watchman.

# AN INVOCATION.

Almighty Father! Ruler Supreme,  
Send us thy light in glittering streams,  
Make us to see with visions clear  
That we may know thy ways,  
And render thanks thro' endless days.  
O, Power Supreme—Who rulest earth  
And givest to each morning birth:  
We ask that Thou wilt knowledge send,  
Knowledge and wisdom, unto men:  
Keep our hearts pure—lead us aright  
Oh Thou, who rulest day and night  
Make us to love all human kind—  
In doing good our pleasure find:  
Our crosses—patience give to bear,  
And keep us in Thy loving care:  
Help us to conquer all life's ills  
With cheerful face and earnest will:  
Send angel guides, lest we should stray  
From out the "straight & narrow way,"  
And we will follow in our need  
Wherever they in love shall lead:  
And unto Thee we render thanks  
Oh, loving Father—Friend,  
For all the blessings Thou dost send.

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