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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.

Mrs. A. L. Wood, writes:—

Editor of The Watchman:—
Respected Madam:—I have been
much interested in reading your CONTRASTS OF LIFE.

There are many questions that I
would like to ask of your Spirit Guides,
but one in particular, which was sug-
gested to my mind from reading in the
January WATCHMAN, to the effect,
that, unto the WOMEN of earth, spirit
children are brought by their guar-
dians for the development of strength,
life, and education.

Now, my question is this:—

Are these spirit children ever brought
to MEN for this same development?

ANS. In some instances, spirit
children are brought by their guar-
dians and left for a time in the Mag-
netic aura of some men—men in
whom the moral and spiritual faculties
are predominant.

From such men, these spirit chil-
dren will receive the qualities of a
Masculine or Positive Force, which
enables these spirit children to force
their way on thro' each new experi-
ence which awaits them in life.

Such men who have great affection
for children will, likewise, draw to
them these spirit children, and will
impart to these children, a sympathy
and love akin to that which an earth-
ly father may give to his child.

Again, in some instances, where
the child more closely resembles, in

its characteristic qualities, the father
parent, that child, on passing into
spirit life, will, if passed beyond the
infantile age, be attracted to that fa-
ther.

But, on the other hand, if the child
is not grown beyond its infantile ba-
byhood, then it must be nurtured in
the Magnetic love and aura of the
woman-nature.

BECAUSE, IN WOMAN, ALONE, IS
FOUND THE BORNING PRINCIPLE
OF THE RACE.

It will not necessitate that the
woman shall be the mother to that
child, for some mothers have not the
necessary love for children, hence,
would give no Magnetic love and
warmth, which is so necessary for the
development of the little ones.

Many women, who having never
become physical mothers, yet who
long for the love and care of these
darlings, are just the ones who attract
to themselves, these spirit children,
and, could these women but have
their spiritual vision opened, they
would rejoice at the sight of the many
spirit children who are daily and
nightly in their presence; going with
them wherever they go, and drawing
life, love, and strength from their
motherly nature and generous love
for such as they.

This blessed work of regenerating
the spirit of innocent children, is
vouchsafed to spiritual-minded men
and women of earth. To those who
live in moral purity and spiritual ad-
vancement.

It is frequently the case, that guar-
dian spirits will use spirit children as
the means of arousing the conscien-
tiousness of such women as are in the
downward course in moral life; wo-
men who have become mothers, yet
are crushing the mother-love and ho-
liness out of their existence; women
who are the victims of immoral men,
and the force of circumstances; wo-
men who have not the courage to
claim their own rights, but sink be-
neath the tide of social sin and decep-
tion.

To such, the spirits of love and
mercy come, and while the unfortu-
nate woman slumbers, they present to
her Soul vision, these little innocent
ones, her own among them, and while

thus in her Soul environment, they
show to her the need there is of her
preparing her body as a fit Temple to
which these little ones may come and
receive the love of her maternal Soul.
They show to her the need of a pure
mind, unsullied with physical lust,
and in similar manner, these spirit
guardians of love and mercy, impress
her brain while yet she is in slumber.
Finally, she awakes—the vision is
clear to her mind; she thinks she has
been dreaming—circumstances are too
strange for her, and she takes up her
daily life where she laid it down
when she sunk to slumber but a few
hours before.

But, no, it was no dream—it was
the actual visitation of spirit presence;
it was the living spirit child of her
maternal Soul, brought to her as a
Redeemer, as a Savior, and thro' and
by her love for her child, she will be
turned aside from her path of Soul
and body pollution.

It will be the work of time and
patience for the guardian spirits—but
they, having once succeeded in im-
pressing her brain, can the more easi-
ly visit her again.

Having once begun, they can follow
up the work and so act upon her brain,
that her waking thoughts will become
too refined to longer endure the asso-
ciations of her past life.

She struggles hard between the
powers of light and darkness, but she
is won, at last, by the angels of light,
love, and mercy, who help her to re-
claim her lost womanhood, and she
becomes a noble woman, purified and
blessed—blessed in the love of those
who come to her bringing hope and
joy of spirit; blessed in her own
thoughts of mercy toward others—for
such as she, are sure to feel for those
who are still on the downward track,
and yet who only need a saving love
and guiding influence to bring them
up to the standard of womanly purity.

And this is but one small part of
the beneficent work that is constantly
being done by spirits of advance-
ment and truth.

QUES. By A. B. S.:—

Is there a limit to the number of
spirits that can occupy a given space?
Do spirits feel crowded the same as
mortals do at times?

If so, is it from the bulk of their
bodies, or, from the inter and co-min-
gling of their auras, or, of their
thoughts that they thus feel crowded?

ANS. Spirit beings do not feel
crowded in the sense that mortals do.
There is not sufficient weight nor
bulk to a spirit body to render said
body difficult of transportation from
place to place.

We are not now alluding to Mate-
rialized spirit forms; for, in that de-
gree of spirit manifestation, the body
can become firm and bulky, even as
adipose material—this is only
temporary, for the spirit will again
change as soon as there is no further
need nor use for that grade or texture.

We might take, for example, a
room, wherein could be crowded but
20 persons of adipose weight or flesh,
yet, into that same space or room, a
greater number of spirit bodies could
be gathered.

The head is the portion of the spirit
body that requires the protection that
is afforded by a given amount of space.

The only sense of encroachment
from other spirit beings that we,
as spirits, have ever felt, has
come from the depressive aura
which some bodies emit; and also
from the opposing thoughts of others,
both of spirit existence, and from
those of physical existence.

From long experience and study of
the laws which govern the spirit body,
we are prepared to say that this same
effect is felt by spirits in general.

It is one of the subtle laws which
control the spirit body.

QUES. By F. S. V.:—

What is the difference between the
Spirit body and the Astral body?

ANS. The term "astral," as applied
in this sense, signifies a body that
shines with astral or starry light; one
that is clear and brilliant in its aura.

All spirits are not thus as soon as
they leave the mortal body, and yet,
all will, in time, progress into the as-
tral unfoldment. As they become pure
and unselfish in thought, they unfold
in Soul-power, and the aura around the
body will correspond thereto, then the
body becomes more ethereal, and the
aura becomes of an astral brilliancy.

Continued in Our Next.

AN OPEN LETTER.

Dear Friends of The Watchman:

I am once more at home. I took my expected trip, and visited all the principal mediums I could hear of, in Brooklyn, N. Y. City, Boston, and Syracuse.

I went determined to find out the real truth, so far as I could. I was as passive as possible. I gave no opinion, for or against, till I was done. I took the best advice I could get from Materialists and Spiritualists all along my way: and found kindness and courtesy equally divided between the two.

I expected to see something wonderful and incomprehensible—something that could not, seemingly, be done by mortals—something that would be marvelous and remarkable.

But, really, I was ashamed that I had so little of interest to report.

Nearly half of the mediums gave me nothing but a kind of preachment of advice.

I saw flowers that were said to have been brought by spirits—but knowing the medium to be a fraud—knowing where he lived when a boy, and his further antecedents, I felt that it was all trick and deception.

I saw Materialized spirits, (?) dozens and dozens of them; but I felt, intuitively, that they were gotten up for effect, and were mere flesh and blood, as I was.

I saw Slate-writing, but done under such circumstances that any clever trickster could have performed the same.

I thought, a few times, that I had found traces of Mind-reading, or some occult power, but, on further reflection, I believe it was common fortune telling—part guess, part picked from me, and part gathered from other mundane sources.

I have the confession of several mediums, that they, themselves, performed the tricks supposed to emanate from spirits.

I can give you full accounts of seances that are published as "Scientific test seances," and that are being handed down to posterity as veritable History, and yet I personally know the mediums, and have their own words for it, that they did all the tricks themselves.

The slates being written on before the circle commenced, and being dexterously substituted for the clean ones after those had been examined.

If you call for proof, I'll give names, dates, and places.

You may ask: Why these frauds?

I answer, that some were perpetrated by investigators who determined to find out if certain mediums were possuming, or if they, themselves, were self-deceived.

Others did it simply to see how credulous and gullable the public were.

Now, while I do not approve of meeting deceit with deceit, nor will I resort to "ways that are dark, and tricks that are vain," myself, yet, I must grant that the spy and detective have always been effective workers for good: and, as Society is, we hardly know how to get along without them.

Mrs. Merrick, in THE WATCHMAN of October 1884, asks:—

"Why has not she (Elmina) inves-

tigated or looked into the revelations which the spirit world are trying to introduce into this world?"

I will answer, that I have read, talked, and written, and argued upon this subject ever since the Rochester Rappings—and, at last, I have given several weeks personal investigation to it. And being aided all the time by the friends of both sides, I think I had a good chance to reach *Bottom Facts*, and I feel that I did so.

Friend Holland asserts that every new thought, or invention "has its origin with the spirit powers."

To believe this, I must first be convinced that a spirit exists. I must be convinced that life continues beyond the grave, and that we there preserve our identity.

Fannie Wilder makes out a strong case of spirit cures. But while I do not question the cures, I do the source of them. But I rejoice with her that her son has his eyes, whether saved by Magic, or thro' natural earthly causes.

I am satisfied that if my father and mother had been at the seances I attended, as mediums assured me they were, they would have given me at least one tiny proof that they still live.

They were both educators—my mother, a school-teacher, and my father, a preacher, and if they still live, they would let no chance pass by of educating their children into this attractive and desirable belief of a happy, eternal existence.

Affectionately.

ELMINA D. SLENKER.

Snowville, Pulaski Co., Va.

[We give space to Elmina's remarks, and have invited her to further address our readers thro' the columns of THE WATCHMAN.

We trust that our readers will not remain silent to Elmina, but will meet her on her own ground, all in honesty and sincerity of purpose.

We feel sure that Elmina is trying to see the Light of Spiritualism, and is in need of conversing still further with those who have seen, and do know that spirits do exist.

We feel that if Elmina continues to read and write on this subject, it will finally lead to the development of her Psychic or Soul faculties, so that she may receive this truth of spirit return, not thro' others, but thro' her own brain, and her own medial powers. For Elmina is a good medium, only she tries to account for all these spiritual phenomena, in a purely physical sense. She is afraid of being deceived, yet, she is often deceiving herself.

As for ourself, we have been a medium from birth, and we know that spirits do exist—we do not think so, but we know that we shall live after our body is laid away in the grave, and our knowledge is based upon facts which, to our Soul, are irrefutable.

Yet, these facts will not serve for Elmina, nor others, unless they have already awakened to a responsive

Soul unfoldment, and can see, feel, hear, and talk with spirits, as freely as tho' they, the spirits, were in mortal form.

Such natures as Elmina's, must receive these things thro' their own senses, and under such conditions as will baffle all theories of physical force, imaginative power, &c.

Elmina's Soul is trying hard to govern her physical brain faculties, but, so far, when she has received a half-way ray of truth on this subject, then, her inherent organic brain faculty of doubt and criticism asserts itself, and the Soul light is clouded over.

Yet, all the while, she feels the desire to know—she feels the Soul's need of gaining this truth: so she keeps on picking up and knocking to pieces every test and proof that she can get which, in any way, concerns Spiritualism.

This is how we read Elmina. And because we thus read her, we are desirous of aiding her Soul in its endeavors to receive the light of spirit-truth.

We recognize that spirit friends of Elmina are also urging her to continue seeking, until she finally receives sufficient proof of what she wants.

We also must tell Elmina, that we, as a medium, can see around her, many spirits, who often impress her brain not to accept what she, at times, thinks may possibly be a test of spirit power.

These spirits still retain views Materialistic, and are attached to Elmina from her inherent Materialistic principles.

These same spirits must receive the light of spirit truth before they will desist from influencing others against the acceptance of this truth.

We have no fears that Elmina's arguments will injure Spiritualism. For we see, that if others who have received the proof of spirit power, will but meet Elmina on her own arguments, there will be deep interest excited, and valuable thought elicited from one to another.

We, therefore, invite our readers to correspond with Elmina thro' our columns.—ED. THE WATCHMAN.]

He who loves to read and knows how to reflect, has laid by a perpetual feast for his old age—subscribe for THE WATCHMAN.

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Written for The Watchman.

IN THE FIGHT.

We are marching onward,
Marching, marching on;
Swaying forward, struggling toward—
We are marching on.

We are marching onward,
Marching, marching on;
Tardy soldiers all unheeding—
We are marching on.

We are marching onward,
Marching, marching on;
With the unseen hosts—together
We are marching on.

We are marching onward,
Marching, marching on;
Our great Commander guiding—
We will march along.

We are marching onward,
Marching, marching on;
Justice, Truth, & Love resounding—
"We shall march along."

L. S. GOODNOW.

Millington, Mass.

Written for The Watchman.

REFORMERS.

Political, as well as Religious Reformers, of any force, are, invariably, found outside of dominant Political or Religious Organizations.

There appears to be something lulling to sleep about an organized Party success, something so satisfying to a human organism, that it folds its aspiring wings, and, for the time being, circles around in a circumscribed orbit—a feeling of inactivity and acquiescence takes possession of the individual mind of the huddled together.

Men once inside these walled citadels of mental decay, are under the influence of some popular opiate.

There is only one antidote for such poisonous narcotics, and that is the destruction of its walls.

We find, in the present Political Party, these facts well illustrated: for, while their walls of success were up, no word of change or Reform was heard: but, already, before the dust has had time to settle, we hear voices from within, saying: "A Constitutional change ought to be made in voting for a President."

The, heretofore, dead in Politics, are already enlisting in the Army of Reformation.

In this Country, we are invited to assault the Political walls, regularly, once in four years, for the Public good; and every time they are levelled to the ground, the people have a right to, and should rejoice, for the air of Freedom is, thereby, allowed greater scope.

While we have made this advance, Politically, in Religion we find a very different state of affairs.

Its walls are covered with posters, forbidding sacrilegious attacks upon Sacred Institutions.

While its walls have been and are now being daily assaulted, they have not been levelled to the ground, as they must be.

The Iconoclast has heavy work to do yet, and when he has the walls of superstition once down, his work will be, to prevent similar walls being erected around other secular or sacred centers.

W. W. JUDSON.

Kansas City, Mo.

THE WATCHMAN.

Written for The Watchman.

I CARE NOT.

I care not how hard I strike
With my mallet of truth & right,
If I throw an error down
And bury it out of sight.

I care not how hard I toil,
Nor how deep I wade thro'
earth's pain,
If I make one spirit glad
And one heart's gratitude gain.

I care not how steep my way
If it leads to the fount of truth,
If beyond I know there awaits
A life giving back my youth.

I care not how fair may be—
Much fairer than mine, some
one's life,
If they richly and truly deserve,
And sometime knew pain and
strife.

I care not how drear and sad
Hang the cloud-mists of sinful-
ness,
If they purify the Soul
And teach us love's blessedness.

I care not how much pure light
Is poured down on this shadowy
earth,
If it pride's deceit dispells
And reveals man's inward worth.

I care not how short this life
Of mortal experience be,
If I make good use of it—
Commence right for Eternity.

GENA F. SMITH.

Rockland, Maine.

Contributed to The Watchman.

ROMISH HISTORY.

Continued from December Issue.

The defenders of the Romish Church may say that the Protestants, too, have been guilty of many cruelties.

Admitted; but it was only when they could no longer submit to the hellish tortures of Popery; when they found that the only true way to command respect and quiet, was to resist force by force; when they found that the "cowardly villains" were afraid of enduring the tortures inflicted on their helpless victims.

Then, and then only did the Papists loosen their hold and cease their ungodly persecutions.

There is wide difference between the two Religions.

The Popish Creed inculcates "persecution and utter extermination" of all who do not believe in its doctrines, while the other Creed does not: in other words, the Popish Church curses all who differ from her, while the Protestant blesses and prays for all tho' they may be in error.

I am neither a Catholic, (as you will readily surmise), nor a Protestant, but a radical Spiritualist; therefore, I view the matter from a neutral standpoint.

Is there any record of the fact that the Church ever discountenanced the

destruction of heretics?

Did she ever deliver up those whom she knew to have murdered heretics, to the Civil Tribunals?

Were there ever any heretics destroyed except by the advice and connivance of the Church or her Priests?

I think not, and I have searched History, both Sacred and Profane, from beginning to end. If there is, let me hear of it by all means.

Can we not see in all our intercourse with them, the ill-concealed hatred which they bear us?

If we have Charitable Institutions to build for heretics, will they aid us or attend fairs held for Charitable purposes?

Not by any means.

Its defenders all claim "that Popery is not now what it was in olden times."

Oh, no, of course not; only like a desperado in irons—harmless in captivity, but with vengeance in their hearts.

It is only a few years ago that a Priest, in a certain Town where I was staying, with fervent zeal, exhorted his hearers to promote Christ's Religion and to put their lives voluntarily in the defense of the Roman Catholic Faith, and to extirpate "and to destroy all enemies of their communion."

It may be said that this firebrand mouth-piece talked contrary to his Creed, but I answer that he dare not; and tho' the Church may strive to cover up her stench, it will leak out somewhere.

An ingenious Politician has described Catholics as "cold friends and warm enemies."

Roman Catholics firmly believe (I speak of generality) that no person can be saved out of their communion, and so they reckon all those enemies of their Faith who are of a different opinion.

Americans are doing a great wrong by building up and fostering a power that will, in some future day (if it can), destroy things. If you trust them now, you will pay dearly for your trust in the near future. This power "never bends," therefore, it "must be broken."

These are but a few individual cases of the Dear Holy Mother's affection for her straying lambs, but in my next you shall see how she took contracts for loving them at wholesale.

All Hail!! to those arisen spirits who have combatted this monster in years gone by.

Master minds and men of nerve are swelling the ranks of the adversary of bigotry and superstition, and "Freedom's glorious banner waves on high never to be struck to the foe."

This is my Commandment: "That ye love one another, as I have loved you."—John XV 12.

I make no unwarrantable attack on the Romish Church, nor misrepresent in regard to anything I have said or may hereafter say. I have no need to do so, a recital of the plain truth is terrible enough, without any additions. I judge her not by her present actions in her helplessness and cowardice, but by her actions in the Past, when not even Emperors questioned her authority.

I trust I am not stealing any other writer's thunder, neither am I hurling any phillipic against men of any Creed, but it is certain principles I desire to destroy. I am merely stat-

ing facts, and facts are what we are after—all can do with them as they please.

The Church may be the mystery of Babylon. I do not question that at all, but she is not a mystery to certain Americans, but there are those who do not know "anything" about her, and it is necessary that this "pot pourri" should be analyzed and the world shown the ingredients of which it is composed.

Passing by all the persecutions of Christians by the Pagans, as they do not concern the subject I am treating and do not serve my purpose, we come to the year 1000, when Berengarius preached the truth according to its primitive simplicity, many embraced his doctrines, and were called Berengarians.

Peter Bruis succeeded him and published a book called *Anti-Christ*, embracing the tenets of the Reformers, and the reasons for their separation from the Church of Rome.

In 1140, they had increased to such an alarming extent that the Pope wrote to several Provinces to banish them from their dominions, and employed many learned men to write against them.

In 1147, Henry, of Toulouse, (France), succeeded Bruis in Office; then they were called Henricans.

The Popish party named them Apostolics.

Peter Waldo, (of Lyon,) was a decided opposer of Popery, and from him they were named Waldos, Vandois, or Waldenses.

Pope Alexander excommunicated Waldo and his adherents, and commanded the Bishops of Lyons to exterminate them. Thus began the persecutions against the Waldenses.

Waldo hid for eight years in Lyons, and finally escaped to the Mountains of Danphiny, here he built up a numerous following, which so exasperated Philip King, of France, (the Pope's tool,) that he put the whole Sect under Military execution, destroying over 300 gentleman's country seats, erasing some walled Towns, burning alive many of the Reformers, and driving others into exile. In spite of all this, they continued to flourish and increase.

At length, the Pope accused them of heresy, and used all manner of arts for their extirpation, such as excommunications, decrees, &c., by which they were rendered incapable of holding places of honor or profit, seizing their lands, confiscating their goods, and denying them burial in consecrated ground.

Still they increased, and their Ministers, Peter Waldo in particular, asserted that the Pope was Anti-Christ, the Mass, an abomination, the Host, an idol, and Purgatory, a fable.

This occasioned the origin of the Inquisition, for Pope Innocent III, elected certain Monks, Inquisitors, to find and deliver the Reformed to a Magistrate, and he delivered them to the executioner—for the process was short, an accusation was deemed adequate to guilt, a fair trial was never granted.

In 1380, an Inquisitor named Francis Boralli, was commissioned by Clement VII, to punish all the Waldenses in Aix, Ambrone, Geneva, Savoy, Orange, Arles, Vienna, Venice, and Avignon.

At Ambrone, he made all the in-

habitants appear before him, he singled out all the Reformers and burnt them alive, those who did not appear had all of their effects confiscated, and all of them in the other places named had all of their effects confiscated.

In the Winter of 1460, the Vandois in the Valley of Pragela were suddenly attacked by a body of troops led by Priests, who plundered and burnt their homes, murdered them or drove them to the Alps, where numbers froze to death.

The same year, they were persecuted by the Archbishop (arch fiend) of Danphiny, thro' the person of John Veyleti, with such violence that even some of the Papists were sufferers, for some of them expressing compassion for the inoffending people who suffered untold cruelties, they were deemed heretics, and shared their fate.

At length, many of the Papists signed a petition to King Louis XI, of France, to stop these cruelties.

Louis ordered the Governor of Danphiny to stop it, but the Archbishop carried it on to the day of his death, which happened in 1470, when one more monster was canonized.

In 1488, Innocent VIII, persecuted them, and the King of France sent his Lieutenants into the Valley of Loyse, the Vandois escaping into dens and caves and other retreats; their cruel enemies placed faggots at the mouths of these, and set fire to them.

No less than 3,000 were destroyed in this manner.

EMANUEL M. JONES.

Philadelphia, Pa.

To be Continued.

"Smith, how is it that you always get such good bargains?" queried Jones.

"Because I was taught from my infancy habits of thrift, patience, and economy," replied Smith. "My father was always drumming it into me to 'wait a little while and you'll purchase cheaper.' Why, even my mother used to sing 'bye-low, baby,' before I could walk."

Jones was perfectly satisfied with the explanation.

Young men should pattern after pianos—be square, upright, grand.

The most manifest sign of Wisdom is continued cheerfulness.

SPIRITUAL MEETINGS.

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

S. A. Danforth, Chairman.

THE WATCHMAN.

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EDITORIAL.

WOMAN, AND THE MISSION OF THE CROSS.

Concluded.

We will continue to show our readers that the *Mission of the Crucifix—Cross*, has been, by far, the saddest—most Soul-crushing of all the methods invented by mortal minds for the subjugation of the individuality of others.

The especial prerogatives as vouchsafed to the followers of the *Crucifix Faith*, have ever resulted in *demoralization of the human mind*—hence, in wrong-doing, from the fact that it leads to *ignorance, bloodshed, and crime*, all in the Name of the Holy Mission: Nations have gone down in blood; virtue and chastity slain; intellect crushed; and Souls consigned to everlasting torture, all in the defence and support of the *Crucifix—Cross*.

The emotional faculties of the masses have been wrought upon by the Religious Fathers—Priests and Ministers of all denominations who present, as a Sacred Memento, the impliment of torture, said to have been sanctified by the death of another—that other, Jesus Christ, one who, according to his own testimony, as found in Biblical History, claimed to be the SON OF MAN—not a God, nor a being of Miraculous birth: one who, in our humble opinion, WAS A CHILD OF LOVE AND RECIPROCITY OF SEX, so far as the physical parents were concerned; and one of SOUL-RE-INCARNATION—one who was in advance of his associates, and, hence, according to their views, a law-breaker—therefore, they crucified him.

Now, we ask, how many more law-breakers have we on record? How many have suffered the tortures of the Gibbet, the Execution-block, the Rack, also, many other inhuman methods of torture; as well as that of more modern date—the Gallows?

Many an innocent person has paid the death-penalty on the Gallows, all in the name of the law of the land. Yet, who is there among this vast Nation of people who would think of reverencing the Gallows because an innocent person breathed their last thereon?

And yet, there is no difference between the *Mission of the ancient Crucifix and that of the modern Gallows*—they both have served, in their time, as a method of legally putting to death, condemned law-breakers.

Naturally, the human mind will seek to exterminate any method of torture by which the innocent and helpless may suffer.

Would any one consider a wild animal sacred because it had devoured an innocent child?

No, an hundred times no. But they would quickly seek to rescue one from such brutal power, and condemn the brute as an unsafe companion.

Now, this comparison of the wild beast, will precisely fit the question of the *Crucifix*.

The *Crucifix* is but the symbolized method of torture, originative of a brutal mind, seeking thus to destroy the life of others.

The continued brutality is made manifest, where those in power seek to use the impliment of torture as a means of subjugating, thro' fear and pity, all who fall within range of their power.

For this reason, we protest against such Customs.

We look upon all such as the root and branch of human ignorance, crime, and suffering.

We call upon Men and Women of this enlightened Age, to think for themselves—reason from a natural standpoint, and not from a sentimental, superstitious, blind Faith.

What we are about to relate, we have learned from mediumistic experiences, and from instructions received from our Spirit Guides: viz.:—

There is still another side to the evils resulting to mortals from the cherishing, by them, of the *Cross* as a mark of Religious and Spiritual culture and reverence.

We will designate this, the invisible side—by that, we allude to the influence exerted by many who are on the

invisible or spirit side of life.

We will now get down to facts—facts which are potent to the Clairvoyant sight, and to the spirit, if not to the physical eye.

Hence, we say that there are hosts of spirit beings who labor untiringly for the spread of the Catholic and Christian Faiths.

They are slaves to the Myths of the Past, and seek only to serve their leaders—the Fathers of the Church.

These spirits believe in the *Cross* as the source of all power.

They are those nearest to the earth plane—they have great power and influence over others, both in spirit and of earth life, who will serve in the *Mission of the Cross*—this being to them, the apex of their hope and power—they are lost outside of this line of thought. Therefore, they seek to inculcate a belief and reverence in the *Mission of the Cross*, into the minds of others whom they wish to turn from the road of Progression, back into the paths of the Church.

They will, on every available occasion, present the *Sign of the Crucifix* to the gaze of those to whom they come. And they will seek, in every way, to win the confidence of mediums, and the public, either thro' the *Sign* or the *Mission of the Crucifix*.

They can be easily detected by the signs which they bring with them.

Even the most artful and tricky may be discovered, only give them time enough, and they will show their true nature. For, ere long, they will, in one way or another, reveal their source of power, and the Faith-rock on which they rest—which is that of the *Cross*.

They will generally present the *Sign of the Cross* to you, or, else, will recall your mind to the fact that you must suffer, even as Christ did.

They will, more frequently, assume the garb, name, and character of other spirits, and thus gain the confidence of persons who knew those whom these false spirits represent.

Their object in doing this, is to finally prejudice the public mind against Mediumship and Spiritualism.

These spirits are like so many VAMPIRES—they drain the last spark of individuality from their subjects, and all the while will moralize with them by one method or another, upon the sacredness of the *Cross*, and the virtue underlying the willingness to suffer, as they are fond of saying, "even as Christ did."

These spirits will use every art and device, trick and deception to snatch mediums and liberal thinkers from the ranks of Progression and mental freedom.

If the medium has a family, these Jesuitical spirits will obsess one or more members of that family—generally the one having the most dealings with the medium: and, thro' this obsession, these destroyers of moral and mental freedom will continue, in some manner, to cause a stigma to rest against the character of the medium, and, in this way, will succeed in rendering the medium unfit for the work of enlightening those who would otherwise receive knowledge and truth from their inspiration—this is one method.

Another, and very frequent trick of these Jesuit spirits, is to carry a medium on in the Phenomenal phases of mediumship, and thro' the medium do wonderful things, thus, the public will gain confidence in the medium, and will learn to trust to their honor: but, after awhile, these spirits will contrive to weaken those manifestations, and then they will propose, to the medium, different methods of deception which, in many cases, when the medium is too morally weak to resist, he or she falls into the snare—relying on the promises as made by these spirits, that they will protect the medium in case of detection by the public.

But the exposure of all such acts must come sooner or later, and then these cursed seducers step back and leave the medium to fight the battle alone.

THE WATCHMAN.

All the while these spirits are gloating over their work, thinking that they have given another death-blow to Spiritualism—which, in truth, they do—and a new pillar to their Faith, and to the Church.

But the evil is not so great as it otherwise would be were it not for the vast army of spirits of light and truth who marshal their mediums and defenders on to the fight, who, thro' inspiration, reveal the *true cause* of the deception, and, thus, open the subject for further study and investigation by the public.

This is one reason why we have recognized that *Mind and Matter*, in the Past, has been on the right side of Truth—it has openly and fearlessly defended the accused, and has grappled with the *true enemy*.

Our venerable friend, THOMAS R. HAZARD, has also been a noble Pioneer in the work of defending Spiritualism and Mediumship.

He has written Volumes upon this Subject; and has traveled hundreds upon hundreds of miles, and expended his financial means in defense of the Cause he loved so well.

In his note of February 26, 1885, he assures us that, altho' he, at present, has withdrawn his contributions to Newspapers, yet, it is not on account of any loss of interest in our beautiful Philosophy, but, because of his great age—being now in his 89th year.

REST BE TO HIS DECLINING EARTHLY YEARS.

It has frequently been said by different persons, that this work of spirit deception is all right, because of the battle, and victory on the side of Truth.

Yet, when we take into consideration the *first great cause* of these acts, which is *Religious Authority thro' Superstitious Faith*, we then see the great need of enforcing methods and systems such as will enlighten both spirits and mortals.

Hence, we say, strike the monster, *Religious Superstition*, on the head, and hunt down its offspring, *ignorance, fear, and crime*, until the blazing light of Truth shall wipe them from existence.

It is very easy for certain persons to preach that all will come right in time; but it is more honorable that they add their weight to the moving of the Car of Knowledge and Progression, than to sit idly by, and let others do more than their ample share.

Now, what has all this to do with *Woman, and the Cross*? some may ask.

And we answer, that it has much to do with Women, for Woman has this *Crucifixion curse* more forcibly thrust upon her; and she, it is, who must make the first move towards breaking the spell that the impliment of torture, as a power in the hands of the Church, has had, and now holds to subjugate the minds of the people.

It is she who must lead in the work of unbinding the moral and mental shackles which the Church, to-day, fastens around Woman, and her children, and her husband, by obedience to, and belief in the mercy and glory of Christ and him *crucified on the Cross*.

In the name of the *Cross*, she is taught to bow in submission to the dictates of the Church ordinances.

She is thus forced to beget children in ignorance of the laws governing her own being.

And, as long as she is, thro' ignorance, influenced and persuaded to endure Soul and body subjugation in plea of the mercies to be derived from the *bearing of the Cross of life*: so long will she continue to bear, to the world, children of weakened moral faculties.

As long as mortals look upon the *Mission of the Cross*, as one of sacredness and spiritual blessing: so long will this work of deception by spirits be enacted between the two worlds: and just so long will the power of the Church serve to hold the people in Religious slavery.

Readers, think of these things: do not shut your Soul out from this light of revelation, but awaken to the fact, that, as long as you cherish a love for, or a faith in the

virtues of the *Mission of the Cross*: just so long will you attract spirits of a similar Faith, to you—spirits who, in order to uphold and strengthen their form of Religious Faith, will resort to every deception in their power, that they may add to your faith in the *Cross*, and, at the same time, weaken your faith in Spiritualism, unless it embraces a faith in the *Miraculous conception of a Jesus, and the Mission of the Crucifix*; also, in the Omnipotence and especial interposition of a Deific Being—a personal GOD.

AWAKE, ye slumbering Souls! REACH OUT YOUR THOUGHTS, and find that, thro' Superstition, ye are groping in the dark. And that, thro' KNOWLEDGE, ye walk erect, and in the Light.

HATTIE A. BERRY, EDITRESS.

We have just received from the Publishers, John Church & Co., 66 West 4th St., Cincinnati, Ohio, and Root & Son Music Co., Chicago, Ill., a new Song appropriate for Spiritual gatherings, entitled, A GROUP OF ANGELS, by Ann E. Underhill. Price 30 cents.

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Persons who have already paid their subscription, can take advantage of this offer, by remitting \$1.00 for another year's subscription.

This offer will hold good until July 1, 1885.—ED.

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ANGEL VISITANTS.

At the portal of life immortal, angel visitants their vigils keep, to open wide the golden gates to weary pilgrims, and into scenes of quiet repose and beauty they lead, for rest, the new-born being into spirit life, until new conditions are prepared, and, understandingly enlightened, they comprehend the fairer scenes of Life Divine.

Friends long gone before, mingle again, and not a link of love's fondest hopes is lost.

Many dear friends, and many more not of kin, come to me from time to time, from little prattling babes bereft of physical growth, to those full ripe in years. Scarcely one that I can call to memory but has, at some time, come to bid me welcome to an understanding of this glorious truth of spirit return.

Sectarian garbs they drop, and of creeds they have no use. The lowly pure are on an equal footing there, with those who here were great, and vie with each other to do the needy, good.

Oh, wondrous Bridge, that thus can span the tide between the mortal and immortality!

Surely Mankind is blessed indeed, if this be true, and nothing is more true—for, have I not both heard and seen, and felt the loving embrace, and been by angels kissed—my senses were not deceived, for who can mistake a mother's words, as she beholds her boy again, tho' many years asunder riven—what music to my Soul is the voice of her of whom I am a part; with what tender care and love pent up for fifty years or more—her utterance at last is found to wake sweet music in my Soul.

Upon the wan face I have gazed, and it I knew full well—for, from my childhood's memory's tablet pure, her image has never been effaced, nor from my heart so torn and rent by the many battles I've had to fight.

And often in the hours of night she has drawn near and kissed her boy to sleep. Still I feel her touch, as oft she does draw near and leads me by the hand, and says:

"My darling boy, be brave, be pure, be bright; let not thy garments be defiled, but clean and white and pure,

and do a noble work: grow well in Wisdom while in thy body for a time, and when your time does come, with joy you may depart, and not regret of unfinished work, else you must return, your mission, thro' others, to fulfill."

This aids me to see the way of right and of truth, and to do my duty well, so that I may advance into conditions and purer grow—then shall the scenes be bright.

Oh, angels! help me to grow to the understanding of right in all my actions; to be pure and just and true, that the world may be the better for my having lived therein.

E. S. WETMORE.

New York City.

Peace Bird's Mission Fund.

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

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

PEACE BIRD offers her photograph as a premium, to all who will donate \$2.00 to the PEACE BIRD MISSION FUND.

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

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CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

MENTAL ACTION.

Surgeon Major John E. Purdon, M. B., has an Article in the *Religio-Philosophical Journal*, which has presented two questions to our mind on the subject of mental action or the circulation of thought.

The first question is:—

Can the mind be influenced by things external to itself, in any other way than by such things acting physically upon the nervous system?

Second question:—

Can the mind, by any act of the will, produce an effect outside of itself, except thro' the agency of the organs of motion of the body, acting according to physical laws?

In combining the two questions:—

Is it possible that mind can affect mind otherwise than by some physical connection between the nervous systems with which the two minds are associated?

We will give our experience on the action of thought on a distant spirit, Soul, or Mind.

When Guiteau was imprisoned in Washington, D. C., many people were in harmony on the subject of condemnation and punishment—pouring a flood of savage thoughts over him.

Some said, "he ought to be cut in pieces."

A woman wished she could hold the end of the rope to hang him.

Another said he was a wretch, and ought to be hung.

All we heard was vituperation.

As we contemplated his condition, a thought was impressed on our brain, viz.: It we were in Washington, we would go and minister to him, pity and condole with him in his misery.

The day that Guiteau was executed, he was seen by a medium, in her yard—one block from our place—with the cap drawn over his face, the medium was frightened, and ran into the house, and came and told us—we have had many communications from Guiteau since that time.

This mental action of sympathy must have produced an effect upon the Soul of Guiteau, as we have no proof of its affecting him while his Soul was in the material body, but when he was released from his body, he saw the light of commiseration which we sent to him, and that ray drew him to Quincy.

There may not have been another thought of pity sent from any other quarter.

Confucius said: "Do not unto another, that which you would not wish another to do unto you."

There may have been many on the land who stood on that pedestal, but that was not sufficient to produce a ray of love to one's neighbor.

Jesus taught: Do unto another, that which you would like to have

another do for you.

And we did that which we would wish to have done to our sons, our husband, or our father, if suffering the same trials.

We sent our sympathizing thought to Guiteau—it did not cost us anything—it was a gift, and all we had to give to him.

Guiteau has written to me thro' the hand of a medium in the Colorado Mountains.

This is his expression:—

"I do sincerely regret that I have nothing to offer you but my gratitude, which I will not attempt to express in words, but your compensation must be great, who came alone to aid with friendship's loving pity, to one whom the whole world condemned—stigmatized as infamous, and whom his own countrymen contemned, despised, and consigned to ignominious death and unoblivious infamy."

If that little thought of ours, produced such an outflow of gratitude, what effect must that flood of vituperation have upon the unfortunate Soul of Guiteau?

We have had many communications from Guiteau, thro' the willing hand of his medium, who is deeply impressed with commiseration for Guiteau, and for all others who are sent into the Spirit Spheres by legal enactment, or the will of man.

Guiteau has written his Defence and Justification for taking the mortal life of James A. Garfield.

We have not seen the document, but, from the account, it is most impressive.

We are not personally acquainted with the medium who has written for Guiteau, but have corresponded three years with him; and thro' this unselfish correspondence, we know him to be an honest, true man—a gentleman who would not stoop to anything low or deceptive.

The assassination of James A. Garfield, late President of these United States, did not come about by chance or accident—there was purpose of great magnitude—a motor-power moving events and motives.

How grand—even sublime the prospect, when the Goddess of Liberty will wave her Banner over the minds of this people and release them from bondage to each other: and when her standard is firmly established on this free soil, that Banner will unfold as the petals of the rose unfold to the Sun, until the whole world of Souls will march in the Grand Army of Love to God and Man.

Freedom of Thought will, in time, produce this grand result.

We shall endeavor to have Guiteau's correspondence—Defence and Justification—published for his countrymen to read.

He thinks they will have a more charitable feeling towards him, which will help to raise him above his unhappy condition.

MRS. MINERVA MERRICK.

Upon the broad Sea of Thought one is too prone to drift on, each in his own narrow current, and to regard as tempest-tossed and doomed to shipwreck all who do not choose to follow in the same course with them.

Subscribe for THE WATCHMAN.

A
PEACEFUL ABODE.

TEAL, COLE CO., MO.

We have a nephew, George H. Turner, living at Teal, Mo., on the Osage River, 20 miles East of Jefferson City—he has lived there about 15 years.

As he gives a good report of the inhabitants within a radius of 20 miles or more, we thought it might be acceptable to the readers to write something of good report, as we have so much recorded of evil report.

George H. Turner says that they are an honest, industrious, persevering people: and that there has been no crimes of importance committed since he has been there.

If a family locates in the neighborhood, who has no legitimate business, or appears suspicious, the citizens, after due consideration, would request them to find a more congenial place to dwell.

We have only heard of the request being made once.

We will copy an extract from George H. Turner's letter—he is fully convinced of the communion of the spiritual world of Souls with the material world. He says:—

"We have had several sittings, but have not received a response. We are looking for Mrs. Thornton to pay us a visit. When she was young, she had rappings, and, probably, we can hear something from her. Mrs. Turner is very anxious to meet a medium."

"There are plenty of Spiritualists here, if they only dare acknowledge their convictions—a very little will bring them to own that there is no humbug about those who are sincere in their investigations."

"I hand THE WATCHMAN round and tell them to read its contents: and if they find anything wrong, or, only what is good and true, to point it out."

"We are as liberal to the poor as our means will permit."

"We have not a drunkard near us."

"The day before Christmas, we had at least 75 people here, and not one under the influence of liquor—all good-natured and apparently happy."

"I firmly believe that the traffic in liquor is doomed. Even in this State lots of our people see the difference between our store, and other places where they sell liquor and beer."

It is a pleasure and an encouragement hearing of the happiness and contentment of the people who live in that region: and we would be glad to come into closer relations of sympathy with them, as it would assist in our endeavors to promulgate the true value of the inter-communion of the spirit world with this world of thought, or Spiritualism, as it is called, which is a panacea for all the ills of life: viz.: To know that there is no death of anything that exists, but a continual change: that death of the body is but a sweet dream to the pure in heart.

The angels forces declare that the Golden Rule shall go into effect, and we hope that the people of Cole Co., Mo., will throw in their two mites of influence to help the angels to produce the desired result.

MRS. MINERVA MERRICK.

CHRISTIAN
BIGOTRY.

We have had a severe trial in this Gen City, Quincy, Ill., brought about by the Evangelical, Orthodox people.

Some three months since, a woman and her son came to Quincy, she to keep house for him while he attended Gen City College to improve his mind and practice penmanship.

He worked in Summer and saved the money to pay expenses in Winter.

He was a moral, good, and true young man. We heard him say that he neither used tobacco, nor drank whisky nor beer; and that he had not transgressed the law of love to his neighbor.

His parents were Spiritualists before he was born, and he was taught the true Principles of Life, under that influence.

He knew that he possessed the gift of Mediumship, and was over-anxious to be developed, that he might use the talent—that the "one spirit" Paul mentioned in the 12th Chapter of 1st Corinthians, had given to every man to profit withal—and he wished to cultivate the gift and multiply his talents.

He worked diligently all day until late at night, and then sat by a table and desired—prayed to the good spirits to control him—when he should have gone to sleep.

In consequence of his trying to serve two masters at one time, his nervous system became weakened, and spiritual influences took possession of his organism, as a mesmerist takes his subject, and he was not himself.

He said that he did not think what he was going to say, but knew when he heard it.

The influence that controlled the man, was not a devil or wicked spirit, but an Indian preparing him for E. V. Wilson to use for the benefit of Humanity, and for the relief of insane people who are confined in Lunatic Asylums.

This Christian animosity shown towards the children of the Great Father, did not come by chance or accident, but for a purpose: as all plans of Progression are laid in the spirit realm first, and then worked out here.

The Christian Association and members of Orthodox Churches seem to think that they can and do do works of themselves, but Jesus said: "I can do nothing of myself, my Father is greater than I am."

And when they become enlightened they will perceive that there is a power in the realms of Space that they cannot compete with.

In sending this man to the Asylum, he being a medium, may serve to open the way for the spirit, such as Jesus manifested, to enter and heal the lunatics. Jesus taught and demonstrated these lessons before his pupils—and we think that it may be the beginning of the end of Asylums.

This man's name is Orval G. Hursten. And he may be heard from again, as his unblemished character, renders him a medium that advanced spiritual influences or messengers from the Sphere of Justice, Love, and Mercy can use to enlighten and benefit the inhabitants of earth.

MRS. MINERVA MERRICK.

THE WATCHMAN.

Written for The Watchman.

LIFE'S CONTRASTS.

I saw a pilgrim old and gray,
Go limping on his lonely way;
The pilgrim bent his weary head,
And these were the words the pilgrim said—

"My cross is heavy here below,
But soon my time will come to go."

I saw a maiden young and gay,
Walk close behind the pilgrim's way;

Her eyes were bright, her cheeks were red,
And these were the words the maiden said—

"Oh life, how beautiful and dear!
I'd always love to tarry here;
We need no other heaven, I know,
For earth's a paradise below."

Some carriages passed on their way,
With laugh and jest and voices gay
As birds of yonder bower:

A maiden young and fair to see,
With heart so glad & light & free—
The bride of one short hour.

A hearse and mourners next passed by,

And many a sob and bitter sigh
Escaped a mother's heart;
And these are the words the mother said

As she left the City of the Dead—

"Oh life, how drear thou art!"

A little, ragged, begger boy,
Whose life was robbed of every joy,
Now stood before my sight:

All day he roamed the crowded street,

And only asked for bread to eat,
And a place to lay at night.

And as I sat and mused away
The twilight shadows of the day;

How could I tell from what I'd seen,
That life was not an empty dream,
Filled up with Contrasts strange and queer,

Of joy and grief and hope and fear!

But something whispered on my ear,
That strange, low voice I love to hear;

That inward voice that forever speaks,
And a hope to us is given,
A hand we feel, but cannot see,
That points the way to heaven.

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Written for The Watchman.

A CALL FOR WORKERS.

My Dear Sister Medium:—

To me, THE WATCHMAN seems more and more dear. I do wish I could do something to aid it more.

But as I become more and more familiar with the names of the correspondents, I read their articles with more pleasure, and seem to feel a greater interest with our Western workers and believers.

I have received some very interesting letters from some of its readers thro' the influence of my simple contributions, and feel that I have been greatly benefitted, both spiritually and mentally. And I feel this quite important, that we know each other better—if we cannot meet each other physically, spiritually we surely can. I have many dear friends whom I have never seen; and if I never meet them here, I feel that I will in the beyond—and I shall lose nothing here, but shall gain much.

I am frequently receiving extra copies of THE WATCHMAN and other Papers which I circulate round among my friends. I do not mean to let any of the efforts of our noble workers pass by unnoticed, if they fall into my hands.

I feel that we do not begin to appreciate, as we ought, the many, many blessings coming to us from the spirit side of life.

A very dear and interested sister has been in our Town, paying a visit to her friends, coming from Chicago, Ill., and being a good lady, and a medium, I review her stay with such a thankful spirit.

We have read all the good spiritual reading that we could get, and discussed its merits.

As we are both deeply interested in Mind Cure, we have made that quite a study and theme of conversation.

How ready many are to secure benefit in this way, if coming to them in any name except in the name of Spiritualism.

The Christians' Faith and Prayer Cure is becoming very popular, and is sought for by many, when all else has failed, and what wonderful cures have we read of, of late, and in days gone by! But, Oh! to me, it seems as if none ought to understand it better than the true Spiritualists and Mediums.

It does my Soul good to see the works published by W. F. Evans, so much called for: I have been instrumental in sending several friends to the Banner Office to get them; and I shall ever speak a good word for them, as I prize them very highly.

I consider Mental Medicine, a gem. I am having a glorious Thanksgiving all the time as I see our glorious Cause progressing so fast.

Surely, my dear Sister, if, by your Magnetic Power, you can aid others so much, at a distance, as I read the account of, in your Paper, from those who have been benefitted—do you not thank the Powers who helped you to know it, and to know that you can use them?

Sisters and Brothers of Humanity, there are too many of you who know

not the powers you, yourselves, possess. Begin and look into our beautiful truths, and be blessed, and bless others. Study Mind Cure without fear and trembling, and you are sure to secure light that will illuminate your own pathway in life, and bless your home and others.

I have received three copies of *Mind Cure and Science of Life*, published by the Mind Cure Publishing Association—one, I sent for, two have been sent to me by kind friends. I am pleased to see the good work out—may its workers be blessed with the purest motives, and helpers, for I feel that to help the Mind, is a divine blessing to the body, and an uplifting power to the spirit.

As was said in your last number, by a writer, "Let us, as Spiritualists, love each other better," and in the spirit of love for the spirit world, the mortal world, and our noble Cause.

Let us ever be doing what our hands find to do—not forgetting our mind, for that may do more than all other powers, for the good or ill of Humanity.

Let me ask: Must we not try and become pure minded?

We are told: "The pure in heart shall see God"—we can wait and see.

But, my dear workers, we have no time to lose in proving to the world that it surely can bless his dear children.

And to my skeptical friends, I say, do not be afraid of our Spiritual Books and Papers—read them.

FANNIE C. WILDER.
Leominster, Mass.

Written for The Watchman.

IN MEMORIAM.

On the death of Edwin Torry, of our Town, a faithful soldier, who bore the Flag of Our Country for four years, falling three times at his post with Sunstroke, which resulted in the loss of his Reason—incapacitating him to tell a straight story in applying for a Pension—from the effects of which he died.

'Twas a beautiful structure
In the image of God,
A gem on Humanity's strand;
The need of the hour
When a rebel band trod
On Liberty's blossoming land.

At the beat of the drum
And the bugle's shrill notes
For heroes in rank and file
to stand;

Afront of the fray
Most gallantly floats
His Country's loved Flag
in his hand.

While its Star-spangled folds
Into ribbons were shred
By iron and leaden whizzed hail;
Heroic he stood
'Mid the wounded and dead,
Till Southern-Sun-stricken
he fell.

And for twenty long years
He walked the loved ground
Thus saved for the homes
of the brave—

He homeless & brain-wrecked—
His unpensioned wound
Peace-mocking bore down
to the grave.

And the fine golden locks
Wave over the space,
The spirit deserted-calm brow,
Where azure-hued eyes
Once tokened Soul-grace,
And death robs him not
even now.

Let the battlefield boast
Of its never-healed scars—
And death-angels weave,
wreathes, & crown—
The true soldier's stripes
Bear him up to the Stars,
And dust finds its dust-rest
paid down.

Yet over the world
A mother's lone heart,
And sister's fond feelings may
range;
But never again
Can its all-wealth impart,
The love of their lost in
exchange.

But the days that sail by
On the ambient air,
And nights that impearl morn-
ing dews—
Re-echo soft answers
To tear-lifted prayer—
"God's fingers no life-jewels
lose."

TRYPHENA C. PARDEE.
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