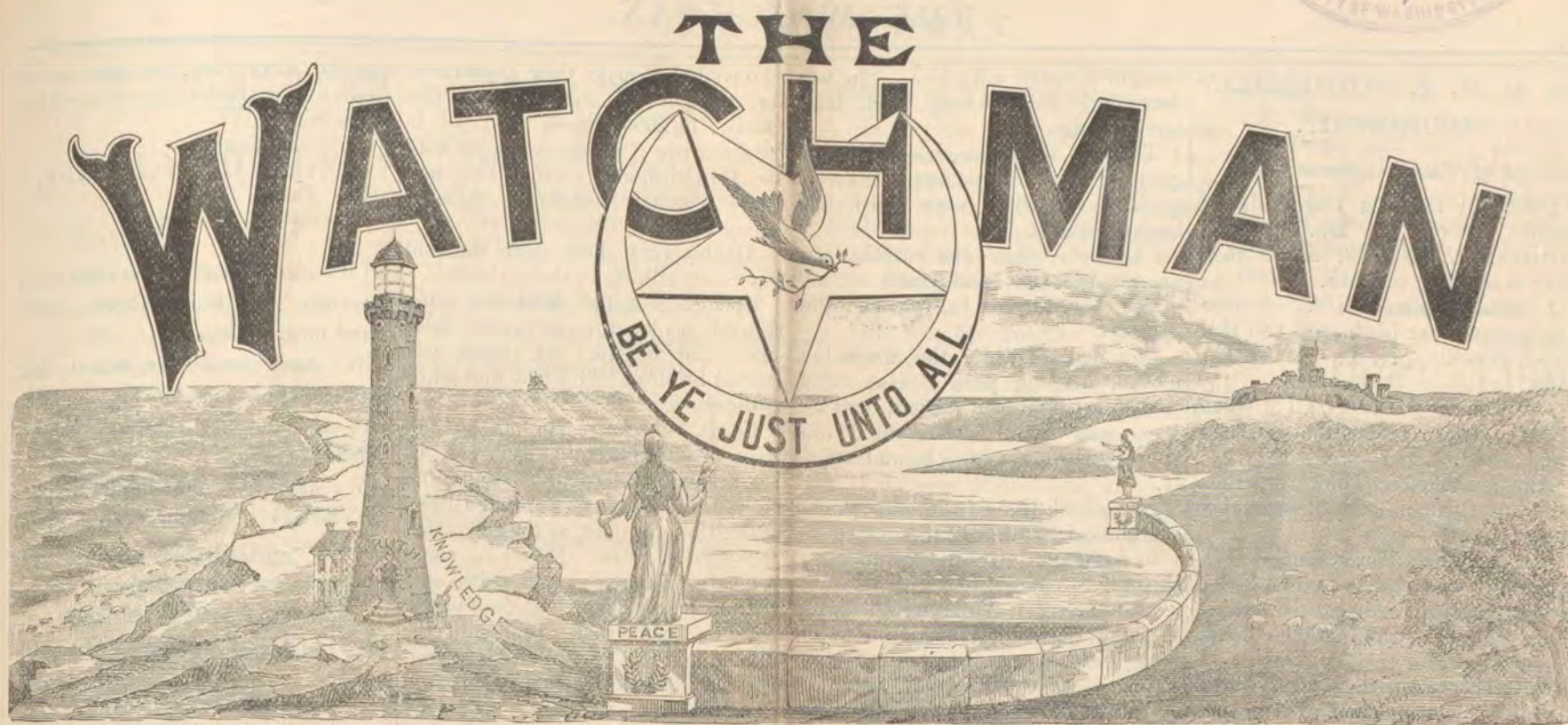


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CONTRASTS OF LIFE.

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.

QUES. No. 1. By Constant
reader.

Looking at Life in the Light of Re-incarnation, can it strictly be said that an individual has no choice in being born into the Physical Sphere of Existence?

ANS. When considered in the light of Re-incarnation, the individual certainly has a choice of being born to the Physical Life.

But in the case of a Primitive Soul there is no choice: because the birth of the Primitive Soul is governed by the Law of Protoplasmic Germinal Reciprocity of the Male and Female beings.

The Primitive Soul is a scintillation of thought power, which emanates from, and derives its Entity from the Soul blending of the two parents.

In previous Chapters of our CONTRASTS OF LIFE, we have lucidly illustrated upon the Law of Soul-formation sufficient to show the difference between a Primitive Soul, and one of Second birth, or, of Re-incarnated Physical Life.

QUES. No. 2.

In case of Re-incarnation, is there any definite Period of Time, in the sense of Fore-ordination, at which the Re-incarnation MUST take place?

ANS. There is no allotted time, in the sense of Fore-ordination, when

the Re-incarnation of a Soul shall take place.

All such developments of the Soul are governed by the needs of the Soul. Prevailing conditions connected with the former Incarnation, will govern the advancement and progress of the Soul-development.

And this development will decide the needs of the Soul in its again taking upon itself the Laws of the flesh thro' Re-incarnation.

QUES. By Arthur B.

If a Soul, while Incarnated with the Physical body, has an average Education, then passes into spirit life and remains for a time, and again takes possession of a Physical form thro' Materialization, will that Soul, while Materialized, have command of several Languages, which it may have acquired command of during its existence in the spirit realm, so as to be able to speak them fluently?

Or, will it only have command of the Language or Languages that it had mastered during its last Incarnation with the Physical body?

Or, will it have command of all the Languages which it may have mastered during its several Periods of Re-incarnated existence?

ANS. Such a case as the one in question must needs be decided by the quality of the mediumistic powers at the command of the spirit who is about to Materialize.

But more especially if the spirit being possesses the faculty of a retentive memory, then, when again controlling the organs of flesh, the Soul of that spirit being will be enabled to call to memory the various Languages with which it was familiar while on earth.

The greater number of times that a Soul shall have Incarnated, the greater will be its retentive memory, and the more able it will be to achieve great results, were it to Materialize, or, in any way, take upon itself the Physical body.

QUES. By William Martineau.

If by conditions, may not the Soul of one Sex, by compulsion, be confined to the Physical body of one of the opposite Sex?

If so, what effect would such conditions have upon that Soul when it again entered spirit life?
What Sex would it be?

ANS. We must first state that the entire Universe is sustained by the Positive and Negative activities of its own Force.

This Force is, thro' its agencies, the Positive and Negative activities, both Creative and Destructive.

By the grouping together of Atoms, different species of Organic bodies are formed or Created.

By the dissolution of these Atoms, destruction occurs, to the whole, or, in some cases, to only a part of the main structure or body.

Man's Intellectual power has learned to classify these two Forces.

Accordingly, you have a different name for each manifestation of this Positive and Negative Force.

As when made manifest in the Elements, it is termed "tempest and calm," "heat and cold," "sunshine and storm," &c.

In the Mineral, Vegetable, and Animal order, the term "species" has been found adequate to the demand for each Classification or Order of Formative Life.

Each Species, having its classified group of Organs, is classed in order according to those Organs.

In the Animal and Human Species, there is a marked similarity in the Order of the Vital Organs of each corresponding Sex.

Now, the Order of these Organs determines the Order of the Sex.

And only where these Organs of Male and Female Procreative Function are found, is there recognized the applicability of the term "Sex."

Hence, the term "Sex," is only applicable to the Order of the Genital Functions—respectively, Male and Female.

And were a child to be born with these Organs of Regeneration entirely wanting, Scientists would be at a loss to know in what Order of Creation to class the child.

From this comparison, you can readily see that the Order of Sex is alone confined to the Physical plain of existence.

There is no Sex to the Soul of Be-

ing, neither is there Sex to the spirit body.

As we rise above the Law of Physical Life, the Order of Sex disappears.

True, the spirit body will retain the characteristic resemblance to the Order of Sex to which the Physical body belonged.

But, still, while the spirit body has every member of the body perfectly formed that it requires for use: still, the Organs of Procreation, which determine the Sex-order, are not needed—hence, are not formed in the spirit body.

The Soul is not recognized by the Sex-order, neither is the Soul contaminated by contact with the Physical body having the Organs of Sex.

Therefore, should a Soul that had formerly been Incarnated in the aura of a Female Physical body, pass into spirit life, and, after a while, Re-incarnate in the aura of a Male Physical body, that Soul would not, necessarily, be either a Male or a Female Soul.

It would simply be a Soul pure in its Soul-identity.

But, to be recognized by mortals, that Soul would be obliged to conform to the understanding of the mortal—hence, would be classified in the Order of Sex, corresponding to its last Incarnation.

A Soul that had taken on both the Male and Female embodiment, would be more powerful and balanced in all its faculties, from having thus controlled the two separate Sex bodies.

And should that Soul continue to thus Incarnate alternately, it would serve to render that Soul, a master over Physical Laws of Life.

The Soul would not be destroyed because of the differences in the Sex of the Physical bodies.

It is hard for some mortal Minds to comprehend how a Soul can preserve its individual identity, unless it also preserves its Sexhood.

Yet they will see it clearer, if they will remember this fact: viz.:—

That the Soul is not dependent upon the Laws of the Physical body for its (the Soul's) identity.

The spirit body, when it returns to the mortal plain, must come so as to be recognized and classified according to the understanding of those to

Continued on Fourth Page.

THE WATCHMAN.

DR. A. W. S. ROTHERMEL'S MEDIUMSHIP.

Editor of The Watchman:—

I thought that you might like an account of one of Dr. A. W. S. ROTHERMEL'S seances, as in them there is so much to learn.

I attended one of Dr. ROTHERMEL'S seances, at his home, 130 Hall Street, Brooklyn, N. Y., on April 7, 1885.

I was one of 34 sitters, all of whom were the best of people that the City could afford.

Among the sitters, however, there were those whom many Spiritualists know: *viz.*:—

Mr. C. R. Miller, Charles Dawbarn, of N. Y. City, Samuel Green, George Reed, N. Cross, Dr. Reese, Miss Williamson, and others whom I do not know.

There are two parlors neatly fitted up—the element itself will inspire one when entering them—one is used as a seance room and the other as a reception room.

The cabinet is made of simple blankets over a frame of four pieces of wood, and is placed between the two parlors, between the folding doors.

At 8 O'clock, sharp, Mrs. Rothermel, a most spiritual lady, asked some of the gentlemen to lock the one parlor door, and place some furniture in front of it, and to put the key in their pocket. After which, all were asked to enter thro' the cabinet into the back parlor—the seance room—where each person was seated by the medium, making it very pleasant, with no confusion.

When all were seated, Mr. ROTHERMEL took his seat in front of a curtain 4 by 6 straight across the folding doors.

He was then sewed up—his wrists to his pants, &c.—all secured so that it was impossible for him to move without us seeing him; he was then covered up—up to his neck—leaving his head uncovered.

Not long had he been covered up, when hands were shown all over the curtain; messages were written on paper for all present—some receiving two, and others four sheets.

Mr. Dawbarn received a long communication from R. S. T., the chief control of the medium, of much importance, which he has not revealed to me, nor to any one else, to my knowledge.

This light seance, which lasted one hour, was the most convincing thing ever witnessed by those present.

After this, the curtain, in front of which Mr. ROTHERMEL sat, was taken down, and a long curtain was dropped, dividing the two rooms, behind which Mr. ROTHERMEL took his place in one corner where there was a chair ready for him.

No sooner had the medium taken his seat controlled by a spirit named James Hughes, than a spirit made his appearance in full form, walked out of the cabinet and greeted a friend in the back row—and was fully recognized: behind him, was a tall Indian who made himself known to the one he came to see—his dress was perfect and beautiful, his face was that of St. Salvador Indian Doctor. He stayed with us some time. After which, another Indian came and

brought a squaw with him. She was charmingly robed—long black hair, earrings, &c.

The next that came, was Emma, a guide of Mr. ROTHERMEL, a lovely spirit who is filled with mirth and happy gestures.

She gushed thro' the curtain, and presented flowers, and whatever was placed there for her to present to the sitters.

She danced while the music-box played, keeping perfect time. She seemed as light as a feather, and her ways and manner were those of a young girl filled with love and charity.

She shook hands with many, and was the conductor of all the spirits who could not get strength to show themselves without help.

She played on the American Zither—the music was heavenly: one would long wish to remain there, for all seemed so pure and loving.

While she was out, two other female spirits walked out, bringing the medium, Mr. ROTHERMEL, deeply entranced, between them.

This was one of the grandest sights ever beheld by mortals with open eyes.

Thus they came by twos and fours, oftener than by threes—giving test after test to their friends, and showing themselves in such a manner as would compel any person with half a sight, to acknowledge their identity.

The spirit daughter of C. R. Miller was very conspicuous; she took her father by the arm and walked about the room; she was very instrumental in bringing other spirits to their friends. She kissed and conversed with her father for many moments.

A most sterling sight, was that of a spirit who but recently passed to the higher life—a Miss Brown—she came out, walked over to her mother, grasped her around the neck and hugged and kissed her.

The mother was so overcome with this Soul-cheering greeting that she nearly fell over unconscious, but the other spirits gathered around them both, and helped them—Mrs. Brown was found sobbing with joy.

Oriental and Ancient spirits came and gave their hands, and conversed.

A Negro came and skipped and danced beautifully about the room.

A daughter of another one of the sitters came and conversed: and at the same time, one spirit came out on one side, and another one at the other side of the curtain, while in the center still another made his appearance—making four in all.

Such was the seance from the beginning to the end.

R. S. T., the chief control, came out and stayed at least one-half hour, coming and going—he is the peer of Mr. ROTHERMEL'S seances: he is a world in himself—he is about five feet six inches high, has a very fine head of hair, it is dark, and hangs in ringlets on both sides of his head, hanging down the neck, he has a dark mustache, sharp chin, dark eyes, and a hollow, deep voice—he speaks clear and loud.

His language is that of a learned man. He speaks in many languages—every word carries with it conviction of Soul Principle which is elevating to every true seeker of this Philosophy.

He gave the names of every spirit

who could not make their appearance, and spoke to all separately and distinctly: he shook hands with all in the front row: he shook hands with Mr. Dawbarn, and greeted him and spoke words of consolation which I cannot recall.

All this time there were different spirits out talking to their friends.

Epes Sargent, the Author of many valuable books, came and wrote messages, and he, like all others, was greeted by those who knew him while in the form.

Ed. S. Wheeler came out in full dress, ready to lecture, as of old, he shook hands with many friends, and showed himself so perfect that all recognized him at once, as the spirit that he purported to be. He wrote many messages, and at the end of his stay with us, he took four sheets of paper, wrote on them, took them into the cabinet, and in a few minutes returned with them signed by many spirits in a half-dozen different languages, which, as I understand, have not, as yet, been translated—but which are going to be.

Dr. Pomeroy, the medical guide of Dr. ROTHERMEL, came and showed himself, he seemed like a very intellectual man—tall, stout, with a long, white beard, blue eyes, and dressed in white—he would diagnose diseases, and treat the people Magnetically.

A little child came to see her mother who had promised to be present—she was much surprised not to find her mother.

Among the sitters present were some people from Albany, N. Y., who had never been to a seance of any kind connected with Spiritualism, they received test after test, which gave them much to think of.

They thought it strange for those who were dead, to come and see them.

There were people present from Paterson, N. J., who received very many fine things.

Among the many, was a spirit named J. S., who had but *one arm*, he was tall and slim.

We felt of the shoulder, and found the arm severed—this was proof positive as to the genuineness of the manifestations. This spirit's wife came with him, and gave her name.

At the same time a spirit lady came for another person who recognized her as his bride who passed away previous to matrimony.

At one time a spirit came who seemed much grieved over the loss of his hair. He was a fine influence—beautiful face, with a dark chin beard and mustache, but bald headed—no hair at all.

Also a German came who could not speak a word of our language—a man with light hair and light eyes, and with a perfectly smooth face, he was very comical, but, finally, he found his friends, and disappeared.

I shall not take up your valuable lines—but I could not let the opportunity pass by without giving you but one-half of this wonderful demonstration which was witnessed by 34 sitters, who left the house of the medium with their Souls rejoicing, after a seance of three hours in the presence of their loved ones.

Any one attending Mr. ROTHERMEL'S seances, cannot help feeling convinced of his genuineness as a wonderful medium; and of the fact of spirits returning and taking on the

material form thro' his organism, to vindicate the truth of the immortality of the Soul.

Yours,

J. SMITH.

218 Nassau Street,

Brooklyn, N. Y.

[We gladly give space to the above account of A. W. S. ROTHERMEL'S grand mediumship.

We have personally tested Mr. ROTHERMEL'S mediumship, and can, with all honor, say that he is an excellent medium.

We should be most happy to publish further accounts of his grand seances.—EDITRESS.]

Written for The Watchman.

ECHOES OF LOVE.

Every echo of the voice of love
Lives in the heart forever;
Tho' trackless onward it may move,
'Tis a balm consoling ever.

When the mountain air is full of song,
All verdant in a quiver;
And brooklets float smooth lays along
Towards the broad deep rolling river.

How the halcyon tides of youthful hours,
Fling back their swells of sweetness;
Again love's folding soothing powers,
Hold us safe in fond completeness.

Slightest memories of sleep-winning strains,
A mother's low, love singing—
May still the twinge of manhood's pains
That a world of changes bring him.

Trusted whispers when the silent stars
Were all that heard their meaning,
Send living rhythm over time's dim bars
With a charm defying weaning.

The a-gooing of an infant's voice—
Clasp of its little fingers,
To parent hearts are priceless joys
Long as thought with senses lingers.

Blooming flowers by the wayside set—
Smiles on the face of beauty—
Enchanters are we can't forget,
To enliven scores of duty.

Pleasant words when the heart is sore—
Kindness when world forsaken—
In ringing echoes wend life's shore,
Eden's warbling birds to waken.

When affection's tones are trembling low
And Soul from Soul is parting
And death marks out dark days of woe
And the gushing tears are starting—

When the lids are closed, and mute lips sealed,
O, then is ours this blessing—
High Heaven's domed arches oft im-
pealed
Echo deathless love-refreshing.

TRYPHENA C. PARDEE.

Ellington, N. Y.

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THE WATCHMAN.

Contributed to *The Watchman*.

THE HOLY BIBLE. (?)

Genesis IV. Continued.

Cain would help,
But Adam did not like to work,
Often he'd raise Cain,
Labor he would shirk:

Adam's son Abel
Ere he had learned to creep,
Would dream of flocks,
And of his herds of sheep.

As Time rolled round
They were told about God,
They should off'rings bring
And worship the Lord.

"The fruit of the ground"
Cain brought for his share:
Abel brou't sheep—
'Twas a very fine pair—

Jealous was God
Of the father of Cain—
"The fruit of the ground"—
'Twas offered in vain.

"The fruit of the flock"
'Twas cooked by Abel—
By God accepted
He loved the fine smell.

(To cook God's sheep
Abel built a great fire:
'Twas Moses, we think,
Who sang with a "Lyre."

The savor thereof
Did surely agree
With hate and revenge,
And black jealousy.)

"Now Cain was wroth,"
That is, he got quite mad—
He'd go and consult
With the Serpent, his dad.

God had told him
"That his countenance fell"—
His daddy's advice,
"Wring the neck of A-bel."

(The very next verse
Is a puzzle, 'tis true
None but a D. D.
Could ever construe.

Eve, sin, or A-dam,
You can see, tho' a fool,
Whoever it was,
Cain surely would rule.

With Abel, his brother,
Cain had a long talk,
As beside a field
Of fine grain they walked:

With hate like a God,
Cain cherished this sin,
'Til up it arose,
And there he slew him.

Said the Lord to Cain,
"Where is thy brother?"

"Am I his keeper?
Go ask his mother."

"Or look," said Cain,
Within the shepherd's cot;
My half-brother,
Where he is, I know not."

The Lord replied,
"Oh, Cain, what hast thou done?
From 'neath thy hand
Thy brother's blood did run.

"From out the ground
It now doth cry to me,
'No more fat sheep
Will Abel cook for thee.'

"Thou, Cain, art cursed
From out the patient earth,
Poor Abel's father,
From thence he had his birth.

"Thy brother's blood
'Twas shed by thy right hand,
Cursed now art thou,
And cursed be all the land.

"To thee, O, Cain,
It henceforth shall not yield
Of seed, so much
Thou scatterest o'er the field.

"A fugitive,
A vagabond thou'lt be—
Thy brother's blood
Will speak, will e'er curse thee."

To the Lord said Cain,
"Now hear me, I swear
My punishment
Is greater than I can bear.

"Behold! Thou hast
Driven me out this day
From off the ground,
Where shall I dwell—where stay?"

"No place is mine
On face of all this earth—
Must leave this place,
The place where I had birth.

"My mother Eve,
My dad, the Serpent-man,
For your gardner
I do not care A-dam.

"I'll then be hid—
Not see thy hated face,
I'm thankful for
This blessing to my race.

"A vagabond,
A tramp, o'er earth I'll be.
And any one
Who findeth will slay me."

Then said the Lord,
Whoever slayeth Cain,
Let vengeance
Seven-fold on him remain."

God could not write:
On Cain he made his (†) mark
Lest any man
Should slay him when 'twas dark.

J. H. Y., *Amanuensis*.
Matfield, Mass.

Editor of The Watchman:—

It may not be uninteresting to the many readers of your valuable Journal, to receive a word of encouragement from this Athens of America, and center of Spiritual Philosophy and Science, at least, so far as Spiritual Phenomena and Manifestations are concerned.

But few Spiritualists who do not visit Boston, and personally acquaint themselves with the facts, can form the least idea of the magnitude of the work in Spiritualism that is being performed in this City.

All classes of mediums are here in active work; and all of the different phases of Phenomena are witnessed daily by hundreds of people.

There are some six or eight first-class Materializing mediums constantly employed in holding seances, and with marked success before thousands of intelligent seekers after truth.

Also, mediums giving "open light" seances for Materializing hands, playing upon instruments, independent spirit writing, &c.

And, without doubt, the best of them all, is Mrs. Whitney, 123 Concord Street, the much abused lady and servant of the Cause, who was so brutally "exposed" in Maine, a year since.

The writer's experience is second to no other investigator, and I do, unhesitatingly, pronounce her *par excellence* above all of the mediums of this class that I have ever met.

All of her seances are held under the most exacting test conditions, and are so fair and honest as to convince the most critical skeptic.

Then there is an army of trance and test mediums, from those of moderate gifts, to those possessing the very highest gifts yet bestowed by heaven upon mortals.

There are, also, very many writing mediums of high grade of gifts—but one, Mrs. Bennett, 17 Worcester Square, in her remarkable powers, in my opinion, outshines them all.

Many others there are who might, if they would, rise higher in the scale, than is their present state.

And here allow me to remark:—
Mediums can never be found—of any phase of mediumship—of the highest class, and the most reliable, among men and women of low moral status.

And the sooner this fact is recognized, the better it will be for our grand and glorious Cause.

There are many Spiritual Societies in the City that are ministered to on Sundays, and during the evenings of each week, by speakers of the very highest ability; some trance speakers controlled by high, noble, and advanced spirits; others who eloquently deliver discourses evidently written under the inspiration of the higher powers.

In this City of Literary criticism, only speakers of rare ability would be appreciated.

I am pleased to say that the attendance at our public Spiritual Meetings embraces very many from among the higher class of thinkers who are not avowed Spiritualists, which is an evidence of the strong hold that Spiritualism already has upon this Community.

Allow me to congratulate you upon the good work that you are accom-

plishing thro' your valuable Journal *THE WATCHMAN*. I can only say, Go on with the good work, plough deep into the soil of conservatism, destroy its noxious weeds, and render it fertile for spiritual good: and great shall be your reward. C. H.
Boston, Mass.

Written for The Watchman.

SPIRITUALISM.

Friend Elmina:—

I feel sorry that your search after evidence of the truth of spirit communion has been so futile.

I am also sorry that you have not given the public a detailed account of what you did witness—which we had reason to expect, and which so many of your friends urged you to do.

Had you done this, perhaps others might have seen the evidence which was hidden from you.

I think it unfortunate that you spent your time visiting noted mediums.

When visiting these who were making mediumship a life occupation, you must have looked upon them as you would upon slight-of-hand tricksters. They seemed to you as persons who were trying to make a living at something more lucrative or agreeable than regular work.

For a person of your organization, that feeling rendered your mind iron-clad, so to speak, and impenetrable.

I can also see that real mediums, who are exhibiting phenomena for money, often times find it convenient, and have strong temptations, to play tricks.

Spirit power is not always present and available to the needed extent to produce what is expected, and their reputation depends on not letting their guests leave disappointed.

I regard the whole business of holding seances for money, as demoralizing, and I am sorry that any Spiritualists encourage it. [*]

When you investigate again, do it in connection with parties who are not using their gifts to coin money, and whose honesty you cannot question.

Conviction came to me thro' my own family—I had no chance to doubt the honesty of the parties thro' whom the tests came.

It was simply a question of what explanation I could give of what transpired, and it took greater evidence to convince me that it came from the spirit world, than to have made me accept any other proposition.

There are two parties, a man and his wife who came to this settlement last Fall as Materialists, who have espoused Spiritualism in the same way.

The lady seems to be a fine medium—a true link between the higher order of spirits and humans here.

He thought that there were some singular things connected with what is called Spiritualism, previous to the development of his wife, but believed it was due to an abnormal, nervous condition of the so-called mediums.

This idea is dissipated by the knowledge that his wife possesses more perfect health, both physical and mental, than ever before.

Continued on Fifth Page.

THE WATCHMAN.

THE WATCHMAN.

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WATCHMAN, Spirit Editor.

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

Diagram showing the Location of "The Watchman" Office.

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			23rd St.	

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1.05, and 9.20 p. m.

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8.17 and 9.23 a. m. 1.20 : 2.15 : 4.24 and
7.08 p. m. Sunday at 9.43 a. m. 2.35,
and 6.05 p. m.

CONTRASTS OF LIFE.

Continued from First Page.

whom it comes—hence, it must be either a Male or a Female personage, belonging to either the Masculine or the Feminine Order of Beings.

In the higher Spheres, no thought of Sex is entertained. Each Soul appears to its kindred Soul, in the Language of the Soul, and not in the Order of Sexhood.

That Force in Nature which goes to sustain the Sex faculty of the Physical body, when applied to the spirit body, goes to create Will-power and Soul Wisdom.

So in the human body, when the secretions of the Sex Organs are, by this Wisdom, directed to the higher faculties of life, this supply of Sex-force, is turned into Mental-force, and the thoughts expressed, thereby, are usually in advance of the ordinary thinker.

Still, again, when this Sex power is reciprocally blended between two mortals of the opposite Sex, and there is that full and perfect harmony existing between the two, then, this same Sex power will be converted into Soul power, for the development of the two beings.

This Soul power will be so potent, that other persons will be affected and benefitted by it, when in the presence of two who are fully receptive in the Soul and Sex relations.

Continued in Our Next.

Special Offer.

Any person subscribing for THE WATCHMAN for one year, and remitting \$1.00, will receive, as a premium, a card Photograph of HATTIE A. BERRY, Editress.

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.

Subscriptions received at this Office for the following Papers:

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[From the Dublin Medical Journal.]

The merit of Bell's French Electromotor consists in its combining in one small machine every advantage one could possibly derive from a room full of all sorts of Electrical Apparatus.

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Our French Medical Practitioners are loud in its praise for the treatment of Rheumatism, Neuralgia, Paralysis, chronic Catarrh, Headache, and Toothache; Dr. Phillips, of the Paris Infirmary, declaring that out of the hundred and twenty-eight cases of Toothache treated by him in the month of June, only three failed of immediate relief from Bell's French Electromotor.

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THE LIBERAL AGE.

The Liberal Age, devoted to Spiritualism, Science, Philosophy, Temperance, and Health, is Published each Saturday, by Wright & Rhodes, at 315 North 10th St., Philadelphia, Pa., at \$1.50 per year. The Liberal Age finds a welcome place on our Exchange List.

Many of its Editorial views are in unison with our own—especially on the "Mind Cure" question—See The Liberal Age, Vol. 1, No. 2.

We shall give The Liberal Age our hearty support, as a contemporary Journal.—Ed.

THE WORLD'S FRIEND.

The World's Friend, is a Monthly Record of Light Received from Spirit Life, and of Fearless Thought and Frank Criticism, it is Edited by Olivia F. Shepard, at Dobbs Ferry, N. Y. Terms—\$1.00 per year. "Each copy is magnetized by Spirit Indian Golden Eagle."

The World's Friend is also a new work, and we hope that it will prove true to its name.—Ed.

SPIRIT VOICES.

Spirit Voices is a Monthly Magazine Devoted to the Interests of Modern Spiritualism, and the Advancement of the Work of the National Developing Circle. Terms—\$1.50 per year. George A. Fuller, Editor, Dover, Mass., Mrs. G. Davenport Stevens, Associate Editor, 136 Chandler St., Boston, Mass., Dr. James A. Bliss, Business Manager, 121 West Concord St., Boston, Mass.

PHENOMENON OF AN EGG.

H. A. Berry, Editress of The Watchman:—

Will you, or some of your readers, account for the following facts—viz.:—

One of my hens laid an egg, which a lady, in my house, boiled hard, and peeled the shell off, for her little boy.

In breaking it up, she discovered printed letters on it. There were four lines of print, quite clear, on the largest piece that was broken off.

A number of people have seen it, and each seems to make a different meaning of it.

Since it dried up, it is only one-third of the original size. But, still, the letters are quite clear when seen thro' the magnifying glass.

It looks, now, like a piece of glue. The letters can also be seen with the naked eye.

MRS. L. A. BUSTEED.

Melburn Square, Nova Scotia.

[The above was sent to us by the lady mentioned, and we can vouch for her (Mrs. Busteed's) honor and veracity. We are personally acquainted with her, and feel that we can assure our readers that the above is not, in the least, exaggerated, for the lady, Mrs. Busteed, is the Soul of honor in all things.

In thus giving these marvelous facts to our readers, we simply desire that some one will give, thro' the columns of THE WATCHMAN, an explanation of how those letters could have gotten inside of that egg.

If some of our readers will give their views upon the subject, we will gladly give publication thereto.

Address H. A. BERRY, EDITRESS OF THE WATCHMAN.]

"A little five-year-old boy, who had seen a peacock for the first time, ran into the house, exclaiming to his sister: 'Oh, Lizzie! I've seen a great, big, monstiferous tail walking around, with a hen tied to it!'"

"When a young lady asked to look at a parasol, the clerk said, 'Will you please give the shade you want?' 'I expect the parasol to give the shade I want,' said the young lady."

"What fish is most valued by a happy wife?—Her-ring."

SPIRITUALISM.

Continued from Third Page.

You know something of him thro' his writings, and I will give you his address privately, if you desire.

I believe you will concede that if there is such a thing as a life beyond the grave, that the conditions of such existence as set forth by Spiritualism, are more reasonable than any other theory extant.

I formulated for myself the Spiritualistic theory, very closely, as both desirable and necessary, provided life continued, before the spirits had formally given it to the world.

But whatever you may believe relative to Spiritualism, I feel glad that we can work together harmoniously in so many things for the benefit of Mankind.

S. BLODGETT.

Grahamville, Fla.

[* Would the writer, S. Blodgett, remember that "the laborer is worthy of his hire."

Also, that spiritual labor is as deserving of remuneration, as is manual labor.

Would S. Blodgett be willing to give time, strength, and life itself to the public service, and then wait for the chance dollar that some generous one might feel to bestow upon him for the services rendered?

If so, we will assure him that he would wait long and often for his remuneration. He would soon become a shadow of his former physical self; and his family, should he happen to have one, would starve to death.

We would inform S. Blodgett, that it is no easy matter for a medium to sit hour after hour and take on the conditions of both spirits and mortals, as, in fact, test mediums and healers are obliged to do.

Oftentimes, after the medium has given sittings for the public, the medium will feel as faint and exhausted, as if half starved and nearly dead.

Think you that a "thank you," as a kind word alone, will supply that exhaustion? Not by any means.

Money must be received in order that food may be bought.

Again, does S. Blodgett know that it is a difficult thing to serve two masters at the same time—in other words: A medium, when devoting time and strength to the spiritual labors of life, is not in a condition for manual labor.

Manual labor has a tendency to render the physical body positive to the subtle influences, which form an active agency in the development of mediumship.

Hence, to serve the two, would require a more than ordinary strong constitution, as well as a most highly attuned spiritual unfoldment of the medium's Psychical powers—which but few mediums possess.

These facts, alone, should show why mediums cannot live without proper remuneration for their labors.

Would the Rev. Henry Ward Beecher, or the Rev. T. De Witt Talmage, or others of the Spiritual Religious Service ranks, be expected to give their services for nothing? Certainly not. And they would be counted as fools, were they to do so.

There is a peculiarity among most people: viz.:— If they get a thing for nothing, be it ever so valuable, it loses its value, because it was gotten free.

People value that which they work for, likewise, that which they pay money for.

If a thing is worth having, it is worth paying an equivalent for.

As a medium, we have had some experience in sitting for the public free of charge.

It was by the instruction of our Spirit Guides, that we devoted one whole Winter, several years ago, to giving free circles at our home, and incurring an expense to ourselves, by so doing, and by that experience, we have tested the public sentiment on such matters. And it amounted to this: viz.:—

If you give your services free, you will be robbed of

your very rights, and crowded out of your own home, by the demands of the selfish public. You become as a football for the people.

This is a universal fact. And any medium who has ever tested the public, can vouch for the truth of this.

Mediumship is a gift. Yes, so it is, but it becomes a service, when given to the public. And all service is deserving of remuneration.

Money is but an exchange: and a fair exchange is no robbery.

It is just and proper in connection with spiritual matters, as well as in connection with manual labor.

The Artist, the Musician, the Minister, the Doctor, all receive their remuneration for services rendered: and why should not the Medium receive an equal therewith?

Let S. Blodgett, and all others, remember these things when inclined to censure mediums for taking pay for their services.—Ed.]

Written for The Watchman.

LIFE'S TRUE AIM.

'Tis not my name or station, creed or hue
That makes my standard as a human Soul,
'Tis how I live and what I daily do,
'Tis whether I be false, or kind and true,
And have before me set a lofty goal.

I may be selfish, grasping, mean, and cold,
Devote my labors to material ends,
Half starve myself and family for gold
To hoard, and preach good works 'til I am old,
'Tis naught, on deeds my happiness depends.

Thro' ignorance, I may not cultivate
The spirit powers that belong to me;
Tho' educating at the highest rate
My mind pertaining to the mortal state
I shall an infant in Soul-wisdom be.

We are not mortals perishing and crude,
That is the clothing of undying man,
We should preserve it by right care and food,
The laws that govern it be understood,
For 'tis a tiny part of life's grand plan.

But reach beyond the temporary time
And things that fashion this material life,
Soar out in spirit with your pow'rs sublime,
Attune your life to the Celestial clime,
Where born is knowledge from earth's pain & strife.

We all are subjects of unchanging law
Which ever bears us on a little higher,
'And tho' commencing here in tears and war,
Bewailing, fretting at each seeming flaw,
We all shall gain sometime what we desire.

Continuously Progression works its way,
A grand refiner and a Chemist true
Thro' all the Universe, its shining way
The plainest can be traced from night to day
The laboratory of man's spirit thro'.

GENA F. SMITH.

Rockland, Maine.

A witty old Physician on meeting a neighbor's ducks in the road, was saluted with the usual "Quack, quack, quack!"
"See here," he cried to the neighbor, "keep these ducks at home, or I'll shoot 'em. They're indulging in personal remarks."

The wife who sits up till 2 a. m. for her frolicsome husband to come home, is waiting for the fast male.

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

HATTIE A. BERRY, Editress,

1073 Clifton Park Ave.,

Millard Postal Station, Chicago, Ill.

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Olivia F. Shepard, Editor.

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Each copy magnetized by Spirit Indian Golden Eagle.

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.

Comments on an Essay by John Tyndall, F.R.S., on the Optical Condition of the Atmosphere in its Bearings on Putrefaction and Infection.

We have received Number three, of *The Agnostic*, which contains *An Essay by John Tyndall, F. R. S., on the Optical Condition of the Atmosphere in its Bearings on Putrefaction and Infection.*

His experiments are interesting, and we are impressed to make a few remarks on some of the ideas therein expressed.

We understand, that when the material or floating atoms in the London air had been filtered carefully, they showed, when examined by a concentrated, luminous beam, no trace of suspended matter.

We also understand, that the purely gaseous portion of the atmosphere was incompetent to scatter light—sent thro' such air, the most concentrated beam, failed to render its track visible.

In the fifth paragraph, he says:—"The parallelism of these results with those obtained in the excellent researches of Schwan, Schroeder, and Dusch, and the illustrious Pasteur, in regard to the question of 'spontaneous generation,' caused me to conclude that the power of scattering light, and the power of producing life by the air would be found to go hand in hand."

What is air, and what is light?

The human organism corresponds with an instrument of music, it contains a circle of seven faculties or attributes.

We wish to convey to our readers, the fact that we are not insane.

First, we will state that our physical organism is made of good sound material, evenly balanced and in unison—have had no physical disease; never feel a pain; hearing is as perfect as it ever was; eyesight is good—can read any common print without spectacles, by the light of a tallow candle; and am now 74 years old.

The mental action of this instrument has no limit to the variations of thought that can be played upon it—but there will not be a thought expressed, without an artist or an influence from the spirit Sphere to touch the keys or brain. This is inspiration—the drawing of thoughts from the Sphere of our organism and physical development: as the Magnet draws the bar.

This proves to our mind, that we have no power of self to produce thoughts on subjects of such great magnitude.

We are impressed to write the thoughts that are revealed to us, and one is, that light is Electricity, and is not visible to our sense of sight, until it meets its Negative pole.

We think that Mr. Tyndall has proved this in his experiments, where, in a concentrated, luminous beam being sent thro' the purely gaseous portion of the atmosphere, failed to render its track visible.

We hear that darkness prevails beyond the Sphere of atoms that surrounds this Planet.

The Bible, in its teachings, says, that, at one time, darkness was on the face of the deep.

We say that there was not any Negative material to reflect the rays or explode the light.

We are told that the Sun is a Planet composed of metals and minerals which produce the photosphere that surrounds it—which is Electricity.

We do not pretend to know much of anything—even about ourself—but those ideas are impressed upon our mind from the spirit realm—the fourth dimension of Space which surrounds us—and we doubt not that they are correct.

We cannot perceive any power in light and air that could produce "spontaneous generation."

This Planet is a Magnet, and is held in its orbit by the Law of Electricity and Magnetism—which is the Motor-power of the Universe.

Orondo, an intelligence speaking from the other shore, 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 in spirit and matter, man was incarnated in a material body.

This earth, being a Magnet thrown from the Sun, drew material from the fields of Space—as the Magnet draws the bar—during the vast Cycles of Time, and clothed itself—first, the Mineral Kingdom; then, the Vegetable Kingdom; and last, the Animal Kingdom.

This is a Materialized Planet, and the earth clothes itself with Vegetation every year, by the law of Magnetism.

The roots of the Oak, being in the earth, draw leaves, blossoms, and fruit from the Sphere of their class and order, which determines the quality of the tree.

The germ of the Oak was always in existence somewhere, and when the soil of the earth, and the climate were in a proper condition, the germ was drawn into the soil and materialized its kind and bore seed.

The Bible teaches that every plant and herb was, before it grew.

If one blade of grass or herb ever grew without seed, the Vegetable Kingdom was produced by the same law. And we know that "spontaneous generation" is a demonstrated fact, from our observations, and from spiritual confirmation and revelation.

To illustrate the idea of "spontaneous generation"—

A piece of ground adjacent to our place was covered with forest trees when we bought it 33 years since, and it was never ploughed or cultivated until two years ago, when it was ploughed and brought into a proper condition to produce plants that grew as high as our fence, and bore small white flowers—the field looked as if a shower of germs had fallen and taken root, it was so completely covered—and there has not

been one of the same kind seen since. We know there was no seed.

All material objects correspond with spiritual objects—as the prototype of all things are in spirit first.

Thought corresponds with germ or origin, and is drawn into the mind, the same as the germ is drawn from the Sphere of atoms into the soil.

Man is a hemisphere, and the Positive and Negative forces uniting, is the production of thought.

Thought, when once planted, grows like the mustard seed, and spreads its branches for the birds of Intellect to plume their wings for a higher flight.

We inspire thoughts thro' the brain to sustain the spiritual body, the same as we inhale the atmosphere to support the life of the physical body.

Thoughts move on Electric currents from one mind to another.

As the wind blows the downy seeds into receptive places where they produce plants and fruits of their kind: so do the thoughts, when clothed with deeds and words, prove from whence the inspiration flows.

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.

Those Elements invisible to the mortal eye, are the great propagators of Mineral, Vegetable, and Animal Life.

MRS. MINERVA MERRICK.

THE STAGE.

The Drama of the *Ten Virgins* has been acted on the Stage at the Opera House in Quincy, Ill., by an Amateur Company of ladies and gentlemen of different denominations of Christians.

It has been commented upon by those Christians who were opposed to having sacred subjects selected from the Bible, and performed in a Theatre.

Why should those who claim to be Christians oppose having scenes or parables acted on the Stage.

Those self-exalted people have no right, and should not be allowed to monopolize the Book—that History of human experiences, and the Philosophical teachings of Jesus of Nazareth, as it should be free to all the world to use for the benefit and elevation of Mankind, in the most impressive manner, that it may produce a good result.

The drama of the *Ten Virgins*, teaches a truth of interest and importance—the five foolish virgins who took no oil in their lamps, had to suffer disappointment—being shut out in the dark, while the wise ones enjoyed the feast—which proves plainly, that according to our development, and the deeds which we do, shall we suffer or enjoy life in this Sphere and in the next.

Every person must work out his or her own salvation or happiness, as no one can work it out for them, nor give them oil to fill their lamps with, nor carry their burdens for them.

Why should any man or woman object to having lessons of truth and righteousness selected from the Word or works of God—as he is all and in all Space and place—a unit.

Those monopolists who are so much afraid of desecrating sacred

things, need not fear—no one can harm the Bible, unless they do it by revision—which, to our mind, is a desecration—but using the Bible lessons—demonstrating the truths that it contains, upon the Stage of Life, is not desecration.

A discernor of spirits and spiritual things saw a figure like the Goddess of Liberty waiking on the Opera House Stage—this was before the drama was acted—she came down to the audience and appeared to shake hands with many, and they went up on the Stage with her, and mingled with the Actors.

This vision satisfies our understanding that the people shall have the liberty of speaking, acting, and thinking on all subjects—moral, intellectual, and spiritual—and to select articles from all books, and from the Works of the God of Nature, and use them to teach Humanity the true Principles of Life—how they can live in peace and harmony with each other.

MRS. MINERVA MERRICK.

OPEN LETTER

IN REPLY TO

ELMINA D. SLENKER.

Mrs. E. D. Slenker:—

We were surprised, on reading your open letter, and think that you must have taken the wrong, or the second-class car that conveyed you into such a nest of frauds, tricksters, and deceitful mountebanks as you have had the misfortune to meet with.

We supposed, indeed, understood that in Boston, and New York, the most reliable test mediums could be found; and we regret to learn that you have failed to find one who could give you any light on the subject of Spiritualism.

We conclude, from the contents of the letter, that you must have investigated mediums instead of the subject of Spiritualism—which is the most important knowledge that can be revealed to Mankind.

There are innumerable witnesses in every Nation, who declare that there is a spirit realm where we shall meet those who are in harmony with us; and where we shall reap the kind of grain that we sow here.

It is in vain for people who do not appreciate themselves—those who think that they are only a lump of animated clay, evolved from the lower, crude forms of matter—to appreciate this spirit realm, as they are not in a receptive condition, therefore, they cannot receive the germs of advanced thoughts on the subject.

Your experience is very discouraging—not receiving one fact, after testing so many mediums.

We hoped that you would drink one draught of the new wine from the vintage of Progression that would exhilarate and enlighten your mind, so that you could see yourself as others see you—with an earthly body, a spiritual body, and a Soul.

That you might see that matter, from its lowest to its most refined condition, never did or can produce a Soul.

MRS. MINERVA MERRICK.

Subscribe for THE WATCHMAN.

THE WATCHMAN.

Written for *The Watchman*.

A FEW REAL FACTS.

I see in *THE WATCHMAN* of April that Mr. Dennis takes exceptions to some of Elmina's statements; and, as his "facts" do not all turn out to be facts, I would like to state things as they really are.

"In the first place," Elmina has never received one dollar of pay for writing for any Paper.

The *Investigator* never pays its contributors—we are glad to be honored by appearing in the columns of the grand old Materialistic sheet, and to do a little, in our way, for the world's good, and the highest welfare of Humankind.

I have written for over 40 different Papers—many of which when small and insignificant have asked for my contributions, saying, that if able they would willingly pay me.

One or two did offer me regular pay, if I would write for no other Paper.

But I cannot be bound—I must be free to speak where impelled, even if it is money out of pocket—and most of my Literary work has been THAT.

I can, therefore, "afford" to take any view of any matter that evidence and fact leads me to. I am free to go where truth is found.

Instead of making "a flourish" about going to see spirit (?) Phenomena—I deeply felt my incompetence to investigate, and refused to do more than simply go and see, and tell, in my own way, just what I saw.

I think I fulfilled my contract to the letter, and, moreover, when there, I offered to return the money of any contributor who was not satisfied. Could I do more?

I expected to see strange and wonderful things, and to see people perform miracles or seeming ones.

But all was tame and commonplace, tricks and Legerdemain (so far as I could judge.)

I was not allowed to touch a spirit, or a bit of materialized lace, or make a single condition.

From all the evidence I saw and collected from others, I did "feel" in my mind that it was fraud and delusion.

I don't think I said I "tested" any medium, for I was not allowed that privilege.

I went directly to *The Boston Investigator* Office because Mr. Mendum had kindly written me he would give me a home while I was in Boston, and this he did; paying my fares everywhere we went together, and also back and forth to his home in Melrose, every day, so that my stay at the Hub did not cost me 25 cents, outside of seances. But I was also at the *Banner of Light* Office where I was kindly treated, and one of the men there went with me to a medium.

I there asked to be directed to the BEST ONE.

I got nothing at all but a long preachment from the medium.

He pretended to describe some spirits that he saw (?) around me—but as I could not recognize them, he got no material from me to make a story of, and so I had a bootless seance.

In Brooklyn, I spent an afternoon at the house of David Bruce, and he called on me at Mr. Marquerie's

many times, and went with me to several places—he is a life-long Spiritualist. I think I called on more believers than unbelievers all the way along, and received more calls from them.

Would Mr. Dennis have advised me to shun all my Materialistic friends and to have gone only with believers?

I spent half a day with Mrs. Dr. Cooley, M. D., in New York. She, too, is a life-long believer, and she gave me the whole history of her experience as a medium, and said that when she attended a seance, spirits were attracted by her and drawn to the seance, so I paid her way in, the next one that I attended, hoping that, if THIS was true, I might be favored. I sat by her and held her hand all thro' the seance.

She told me that her mother always came to seances where she was, dressed in a short night-gown and white night-cap.

Among the spirits (?) who appeared that evening, was one thus dressed, and Mrs. Cooley sprang to her feet, and said:—

"That's my mother."

But, lo! the spirit called for some one else in the audience, and Mrs. Cooley was disappointed.

That incident showed me how easily love, imagination, and desire can build up likenesses and make them seem real.

Mr. Dennis may slur as he will, but facts will prove that Elmina was impartial, fair, and square all along her trip.

I received help from all sides, and every one was kind. I think that many of the mediums were sorry that they could give me no more.

It is true, I did not expect to find a spirit, but I did think that I would find more REAL Phenomena—I thought that I should get tests, facts, and marvels—I wanted some of the revelations in writing.

I offered one Clairvoyant \$5 to put what she told me, in writing, but she said she could not do it.

I have never yet got a single fact, or prophecy from one of them—*nothing in writing.* [*]

I had my spirit photo taken by Dr. Wm. Keeler, of Boston.

His brother told me that if I would send it to him, and send \$1 and a few stamps, (I forget how many), he would tell me who the spirits were, when they died, why they came, &c.

I sent the money, stamps, and photo, and received a return-registered-receipt-card—so I know that he got the money.

I have written to him again and again, and also to his brother—but got nothing yet for my money.

I promised that if he would tell these things, that I would, in addition to his pay, have his message put in several Papers—thus advertising him gratuitously, by special notice. Months have passed, and all is silent.

Mr. Dennis claims to have investigated "four or five years."

Elmina has been at it more than five times that long, and had never even heard a rap before this trip. [†]

I have tried sittings alone, and tried Magnetized Planchette, and all other means that I could.

Mr. Dennis defies Elmina to dispute his statements. Nevertheless, she is compelled to do so, and agrees

to leave it to the readers, and those who saw her on her trip, whether she or Mr. Dennis has told the real facts—ought she not to know best what she said, thought, and did. [‡]

As to Mr. Holland's kindly "reply" I merely say I will give my reasons in my next for saying that Mr. Caffrey was a fraud; and also why, "knowing where he lived when a boy," makes it certain that he is a fraud.

It will take more space than our kind Editress can afford this time.

I will say that I did not expect proof thro' Mr. Caffrey.

I went to get slate-writing thro' him, because I failed to find any other slate-writer any where along my route, and slate-writing was my main object. [||]

I knew if I got that FAIRLY, it would be a good test. [§]

ELMINA D. SLENKER.

Snowville, Pulaski Co., Va.

[* Does Elmina infer that she has not received a fact or test in any form from any medium; or, simply that she has nothing of the kind, now, in writing?—Ed.]

[† Does Elmina admit that she has heard spirit rappings?—Ed.]

[‡ In the March issue, Elmina says:—

"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."

In the April issue, Mr. Dennis says:—

"I, for one, hate a fraud—let her name these self-condemned frauds.

"The only self-condemned fraud that she found, was Truesdell."

"Now, in regard to my statements above, I defy Aunt Elmina to dispute them fairly—she cannot, she will not try."

By studying carefully these points of the argument, the reader will clearly see that Elmina has evaded the particular point in question; and has failed to dispute this fact that Mr. Dennis challenges her to dispute fairly.—Ed.]

[|| Elmina admits that Slate-writing was her main object, if so, why did she not make it a point to visit Dr. Henry Slade, Mr. Watkins, Mr. Philips, or some of the celebrated Slate-writing mediums?

Again, if Slate-writing was her main object, may not that have been the means of biasing her judgment in relation to Mental and other Physical Phenomena?—Ed.]

[§ If, as Elmina says, she did

not expect proof thro' Mr. Caffrey, then, why in the name of Reason did she go to him?

And, if she was certain that he was a fraud, how could she conscientiously expect to get a "good test" thro' him?—Ed.]

Written for *The Watchman*.

DEEDS, NOT YEARS.

My eyes are growing dim with age,
My hair is silvered o'er,
My steps are tottering on the verge,
Of yonder distant shore.
No more I'll sing the happy songs
That I so used to love;
No more I'll join the festive throngs
Where youthful forms now move.

And what is Time! And what is Life!
Is it measured thus by years;
As Seasons pass from youth to age,
Of joy and grief and tears?
Or is it measured by the worth
Of noble thoughts and deeds,
Regardless of the scoff and scorn
Of bigotry and creeds?

Nay, Life is not counted by the years
As round and round they roll;
But only by the good we've done
To purify the Soul.
Then murmur not, tho' youth shall pass
And eyes grow dim with age,
If years are counted thus by deeds
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