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LEGAL KILLING.

[Our Correspondent, W. W. Judson, in his Article on LEGAL KILLING, See third page, desires to hear from our Guide, the Spirit Editor, on the above Subject.

The following is what the Spirit Editor has to say on the same.—H. A. BERRY, *Editor.*]

The term, *Legal Killing*, is, in our opinion, but another name for LEGAL MURDER; and we know of no *Spiritual Law* that will justify the act.

But, when we view the workings of natural Law thro' the unbalanced faculties of being, we see that all acts of brutality, which tend towards overpowering, killing, and destroying life, are but the fulfilling of the Law of Devastation.

Nature, thro' her different avenues of power or agencies of matter, is constantly fulfilling the Law of Devastation, as well as the Law of Reconstruction.

Mankind, being an epitome of Nature, is fulfilling these same Laws, in every act of his being.

Consequently, all Laws and customs formulated by man, must, necessarily, represent the development of those who formulate and establish such customs.

In the lower, the brute forms of Life, this Law of Devastation and Destruction is made use of in their endeavor to sustain life.

In the lower forms of Human Life, the same Law is noticeably manifested—and all thro' the different gradations of Human existence, this Law is executively observed.

It is one of the first Laws governing the Animal being—but, as man develops on to the *spiritual* standard of being, this Law of executive devastation gradually gives place to one of Compensation and Resuscitation.

The act, to kill, made *legal* by a body of men, holds in its nature, but one redeeming feature over the act of *passionate murder*. And that feature, is, the sanction of Authoritative Powers as recognized by the masses, for the good of the masses.

Now, this recognition of Authorita-

tive Right, springs from the Human proclivity to rule by force.

The brute rules by passionate force; so, likewise, does the brutal mind of man.

Now, the one grand Law of Life, is FORCE: but, when misdirected or mis-spent, it becomes the agent of Destruction.

All death is the destruction of the component parts of the physical body, notwithstanding, the uses which the Economy of Nature will, eventually, turn those parts into.

But, when taken in the present tense, it is destruction.

Thro'out all physical stages of Life, this Law of Devastation must necessarily be enacted in order to keep pace with the requirements of that Law of Nature.

We wish to be well-understood, therefore, will say, that, from our spiritual standpoint, we do NOT approve of man killing man.

Yet, as we view the workings of man's physical propensities, we are forced to conclude, that, so long as Mankind, individually, or collectively, shall live in accordance with the Law of Devastation: just so long will the Human Family fulfill the measures of that Law.

In a Community, or among a class of men, there are always a few who are mentally in advance of this Law of Devastation and Destruction; and these few will act as incentives, to draw the others towards a higher plane of living.

Now, in GOVERNMENTAL MURDER or EXECUTION, the idea conceived and carried out between the officers of Church and State has served, figuratively, to modify the more barbaric form of, "an eye for an eye," &c.

The act, wherein the SUPPOSED spiritually endowed, admonishes the guilty one, prior to meeting his death at the hands of the Law, to repent and be saved by the grace of an unknown being, &c., is but one step between the physical and spiritual Law, wherein it is claimed that, by man taking the physical life away, their supposed Creator or God will, if the rules of their Faith be complied with, redeem the guilty Soul and give him or her a spiritual body.

This one step has developed in the Human, but the faintest conception of the actual truth of the true spiritual body; yet, it has served to lead the mind on to the next step, where the clearer light of the spiritual Law can be conceived of.

Man's beclouded spiritual vision has misguided his sense of Reason, therefore, he thinks that, by Public Execution with a Priest or Clergyman to reconcile the act of *legally* killing the murderer, there is set an example as a power of restraint upon others.

Yet, man is too blind to see that in thus doing, he carries in one hand, the inscription, FORGIVENESS; and in the other hand, VENGEANCE.

Such customs are the true representations of the degree of development to which they as a Nation have attained.

It proves that they have grasped but the faintest idea of the Principles of forgiveness; and are loth to relinquish their hold upon that of vengeance.

Man's nature has so long associated itself with the lower Principles of Life, that it is very hard for him to grow therefrom.

Nature works slowly, in most instances, but she works surely. And so surely will Man, the Human creature, progress higher and higher unto the *spiritual development of Life*.

Yes, the Economy of Nature is prefixed by the *spirit Law of Life*. And this proves that

"Death is a natural result of the physical inability to longer hold, or more perfectly develop spiritual forces."

Yes, it is true, that Spiritualism teaches a variety of things—yet, the Scientific rendering of Spiritualism, embraces the *all of Life*—its highest, its grandest instruction, is, that the development of *all Life* is governed by the LAW OF EVOLUTION.

In answer to the query of
By what process of reasoning do men justify the act of destroying physical life?

We will say, that, man destroys physical life, because of his own ignorance concerning the duties of, and the Laws governing Human Life.

Again, man has thus far constituted himself the keeper over his brother man. He is not content to mind his

own business, but, is very anxious to mind that of others.

But, when man evolves on to a higher stage of Life, he will find that he has been living in the intermediate scale of Moral Ethics. He will find that what he now considers a moral duty—that of taking a life for a life, is one of the lowest acts that an intelligent being can perform.

In the Economy of Nature, brute force gives place to Mental Intelligence. And in proportion to the development of the latter over the former: so, in proportion, will man manifest his share thereof, by his spiritual dealings with his fellow man.

We should vote to let EVERY HUMAN CREATURE live in the earthly form, until the atoms of their physical body shall have given place to those of the spiritual body, whereby, the physical body shall take upon itself, the spiritual or more refined attributes of Nature, and glorify itself.

But our vote would be but as one small signet in the vast decree of Cause and Effect which governs Human Life.

Spiritually speaking, Government has no right to take the life of one of its subjects.

Spiritually speaking, man (male or female), individually, has no right to take the life of another.

Yet, to say what man *should* do; and, then, to realize what he *will* do, because of the Law of Cause and Effect, which overpowers him, is enough to cause the Philosopher of Life, to study, closely, the many and varied Causes which produce Effects thro' Human beings, before he, with Wisdom, may venture to give his judgment concerning the various acts of Human Life.

The Philosopher in spirit life, when about to judge the acts of one of earth life, must endeavor to ascertain the spiritual cause, as well as the physical cause, if he would do full justice to the case. And yet, how rarely is this done! And why?

Because the development of Mankind, both on earth and in spirit life, is such, that he is limited in his capacity to find and comprehend the workings of the two Laws of Life—the spiritual and the physical—in one.

Continued on Fourth Page.

Written for *The Watchman*.
BIBLE HISTORY

In Its Varied Changes, Revisions, And
Translations, As Done By The God-
Inspired Ministry In America,
And In England.

We are told within the lids of this holy Book of Books, God's Book (?), the Bible—the inspired Book of God, that whoever adds unto, or takes from, in words, shall be cursed.

Now, Christians, if this be true, how dare any one man, or any class of men translate and revise the Bible, as has been done?

Spiritualists, it is for you that I write this most beneficial and truthful Article: and also, that the Christians—the dupes of all dupes—may learn to open their eyes in knowledge, as to learning how this Christian Bible has been revised.

The Old and New Bible.

Every attendant at any Sunday School must have noticed that very often the teacher, in the course of the lesson, would explain, that certain words in the English version of the Bible, did not correctly translate the original Hebrew, or Greek: while others were translations of words that did not properly belong to the original text, but were explanatory side-notes that had been incorporated in the text by ignorant copyists.

Such explanations not only became annoying to both teacher and pupil, but religious people thought that it not unfrequently interfered with the scholar's respect for the Bible record.

For some years, bigoted, Christian, biblical scholars felt that a new translation was needed.

Not only had some words in the English version acquired a different meaning than they had in King James' day; and Hebrew and Greek scholars become more thoroly acquainted with those Languages: but, manuscript copies of the Bible antedating, by Centuries, that from which the King James' version was translated, had been found, (the Roman Catholic), and there was no longer any good reason why the work should not be done.

But, in 1870, Christian bigots found out that Liberals' and Spiritualists' guns of Truth were being fired into every hamlet.

Yes, in 1870, a plan to revise the Bible, was devised among the Christian tyrants and bigots.

Thus, in their dilemma, a Committee was appointed to undertake the repousibility and task.

That Committee represented the Churches of England, and was composed of Archbishop French, of Dublin:

The Bishops of Lincoln, Winchester, St. Davids, Durham, Salisbury, Bath and Wells, Llandaff, Gloucester and Bristol, and St. Andrews:

The Deans of Westminster, Ely, Litchfield, Rochester, Lincoln and the great Canterbury, and Peterborough:

The Archdeacons of Dublin, Canterbury, Bedford, and Maidstone:

The Professors, as the Professors of Hebrew, Greek, Arabic, and special Theological branches in the Universities of Oxford, Cambridge, Edinburgh, London, and Glasgow, the Wesleyan College at Dedsbury, the

Baptist Colleges at London and Bristol, the Congregational College at Glasgow, and the Free Kirk (Presbyterian) Colleges at Glasgow, Aberdeen, and Edinburgh.

And to these were added eminent Laymen adapted to the work of tyrant bigots.

Oh, Spiritualists, think of all those great Europeans as the assumed inspired chosen saints to revise "the inspired Book of God"—the Bible.

But they could not accomplish the work accurately, without the assistance of the Americans.

So, a year later, the American Committee was organized; and it was composed, in large part, of Professors from the Theological Schools of the various denominations, and among them were such widely known men as Woolsley, Dwight, Schaff, Conant, De Witt, Strong, Van Dyke, Green, Day, Achen, Osgood, Thayer, Abbot, and Bishop Lee.

Spiritualists, note, sharply, the greatest tyrants in your pathway.

They are of the class who are doing their utmost to put God, Jesus Christ, and the Virgin Mary in the CONSTITUTION of the United States of America.

The effort has, already, been tried three times in CONGRESS, but failed.

Spiritualists and mediums, open your eyes.

These two Committees acted together, and in their labors, were assisted by Tischendorf, Ewald, Kennon, and several score of others as distinguished biblical scholars.

The plan upon which the revision has been made, was, that there were to be as few alterations in the present text as faithfulness to the original would permit.

But, at the same time, it was known that faithfulness to the original, would require a good many changes.

The original text was selected from the oldest and best manuscript copies of the Bible, and no change of the received text was made, except upon a two-thirds vote of each Committee.

Each Committee, English and American, divided—the Hebrew scholars taking the Old Testament, and the Greek scholars taking the New Testament.

In persuing their labors, both Committees would take up a Chapter, more or less, and after revising it, they would exchange work, which they would then compare with their own.

That upon which they agreed, was accepted; and that upon which they disagreed, was returned; revised and exchanged, and revised again, until agreement was had.

The New Testament is now, of late, completed.

Before we all shall see the new translation of the Bible, on sale as plenty as Irish potatoes, very many Christian people, as religious fanatics, will have become much concerned over the prospect, as it appears to them, of having a Bible with so many changes in it, that it will, virtually, be a new Book.

To quiet the fears of that class of bigots, those who know what changes have really been made, say, that they are so slight that the ordinary reader would scarcely detect them—and yet, in nearly every case, they are important.

Assurances have been given, that

nothing has been introduced that will calculate to unsettle any body's faith, or to put weapons in the hands of irreligionists.

The work has been done by men who have no doctrinal hobbies to ride, or special theories to advance—their only object has been to give a true translation of the Bible,—King James' version.

And it became King James' version, by the Bishop of Canterbury presenting the said Bible to King James, as he was on his death-bed, to see if he wished any changes made.

He answered, No, Sir, its just all right as a Catholic work, and Protestants don't know any better.

Christians swallow it all as God's Word, when it is the Book of Pope, and Popery.

Spiritualists, open your eyes to truth.

Right here, is a truth that cannot be quenched by any mortal being—it is this: no mortal being ever saw the Bible's Christian God, Jesus Christ, or the Virgin Mary—all except the first, is Popery—Roman Catholic to the letter.

No earthly nor spiritual Christians will ever see them in the spirit world, no, never, men, women, and children we all will see—no more, no less.

There is a power that we mortals do not know.

The man never lived who can tell how old this earthly world is—all is merely imagination or guess work.

But, reader, it is the Bible that we are after.

It is only 500 years since the first complete version of the English Bible was made. It was the work of John Wycliffe, and was printed from block type, cut by hand.

Tyndale's Translation was made in 1534: and a few years later, his associate, Coverdale, published another.

Coverdale's Version was little, if any, improvement on Tyndale's, and its fame is due to King Henry VIII having ordered it read in the Churches.

The Great Bible was published in 1539.

And The Cranmer Bible, which was a revision of it, the year following.

The Geneva Bible, the first translated from the Hebrew of the Old Testament and the Greek of the New, was completed in 1560.

The Bishop's Bible, which derives its name from the Archbishop of Canterbury having set a number of learned men at work on it, and the revision to be subject to his decision, was published in 1572.

The Rheims New Testament, translated by the Catholic Refugees, was issued in 1582.

King James' Version—the one in present use—was, certainly, the work of 52 learned men, and they were seven years translating it—from 1604 to 1611.

Notwithstanding, it had the endorsement of the solemn King, it was received with much bitterness, and was not generally adopted for 50 or 60 years.

A collection of those Editions of the Bible which were of particular errors of the writers, or, for some other reason, have been given odd names, would possess much interest.

The Bug Bible, 1551, received its name from the rendering of Psalm XCI. 5: *Afraid of bugs by night,*

instead of, *terror by night.*

The Breeches Bible, (Geneva Version), derived its name from the translation of Genesis III. 7: *Making themselves breeches out of fig leaves.*

The Placemaker's Bible, 1562, was so called, from a typographical error in Matthew V. 9: *Blessed are the placemakers, instead of, peacemakers.*

The Treacle Bible, 1566, received its name from the rendering of Jeremiah VIII. 22: *Is there no treacle (balm) in Gilead?*

The Rosin Bible, 1608, obtained its name from the same text, the word being translated *Rosin*. (Douay Version).

The Douay Bible, is the Roman Catholic Version, so named from the Town of Douay, in France, where the first Edition of the Roman Catholic Bible was published.

Next comes what is called the *He and She Bibles*, 1611, so called from the different renderings of Ruth III. 15: one reading that *She went into the City*, and the other, that *He went, &c.*

The Wicked Bible, 1631, derived its name from the negative having been left out of the Seventh Commandment.

For this offence, the Printer was fined £300.

I have in my possession a copy of *The Thumb Bible*, of 1760, published at Aberdeen. It derived its name from its size—it was only an inch square and half an inch thick.

The Vinegar Bible, was so named because of the heading: *The Parable of the Vinegar*, instead of, the *Vineyard*.

The Printer's Bible, 1702, was so named, because of the rendering of Psalms CXIX. 161: making King David to say that *Printers (Princes) have persecuted me without a cause.*

The Murderers' Bible, 1801, obtained its name from the use of the word, *Murderers*, for, *Murmurers*, in the 16th verse of Jude's Epistle.

The Caxton Bible, 1877, got its name from the very fact that it was wholly printed and bound in 12 hours on the *Caxton Memorial Day*.

And *The New Translation*—if it does escape any such errors as befell its predecessors, then, the Translators, Publishers, Printers, and Proof Readers—especially the last—will have reason to congratulate themselves.

The old divisions of chapters and verses, and the running headlines are done away with.

It has been stated by the Public Press, of the old and new world, that the Queen's Printers, *Mac Millan & Co.*, of London, have spent over \$100 for *Copyrights* on the Revised Translation.

Yet, it is not at all likely that all the larger Publishing houses in this great Yankee Country of ours, will respect the *Copyright* of *Mac Millan & Co.*, even tho' they are the Queen's Printers.

The Bible, like all other good books, has, in its nature, dross and chaff, not worthy of the notice of a full-fledged, well-balanced mind—one who always does his own thinking, hearing, seeing, and speaking, regardless of the consequences that may befall him.

We live, speaking out our own ideas and thoughts, as inspired so to do.

Now, sisters and brothers, as Spiritualists, do your own thinking, hear-

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ing, seeing; and speaking your ideas and thoughts in private and in public, as teachers in all the moral Reforms of Humanity—do good.

In the 37 years, since March 31, 1848, when the spirit rappings were first heard thro' the mediumship of the Fox girls, at Hydesville, Monroe Co., N. Y., the number of Spiritualists in the United States has rapidly increased, until, now, it is certain that more than 15,000,000 of the 50,000,000 or more inhabitants of this Country, are Spiritualists.

The, so-called, insane Spiritualists and Liberals have become the most-wise, moral, and eminent teachers.

Spiritualists, let us all unite harmoniously together.

Right here, let me say to all mediums and Spiritualists: Cease splitting hairs, as to words, upon any subject whatever.

The disagreement that is carried on between the different newspaper Editors and Spiritualists, in wrangling, quarreling, and disputing with each other, is truly disgraceful: and, to a Spiritualist, in its true term, it is heart-rending.

Christian Spiritualists had better return and stay in the Church till they learn and know what a Spiritualist is, in its true definition.

No man nor woman can be a Christian Spiritualist, and be a true Spiritualist, in its full meaning.

Christian Spiritualists are only mill-stones hanging on the tail of Spiritualism; and their full aims, are, to draw and hold all Spiritualists back into Christianity.

Now, let all progressive Spiritualists and mediums stand shoulder to shoulder, as united, radical Spiritualists, and steer clear of all Christian Spiritualists, as Jesuits.

DR. NORMAN MAC LEOD.
Chicago, Ill.

Written for The Watchman.

LEGAL KILLING.

Henry Burnett (colored) was executed at Lonoke, Ark., Aug. 27th. He was only 18 years old.

Every attempt to capture him, had proved fruitless, but he voluntarily surrendered to the Authorities, who magnanimously hung him, after being condemned.

In an interview, he stated that he never meant to kill Anderson; that he believed the devil made him do it.

"The devil kept telling me, I ought to kill Anderson for the way he had treated me, and not to fool any longer—he had me sure.

"The Parson told me whenever my neck was broken, man had no more to do with me; the Lord would then take me and save me.

"O! I am ready and anxious to go."

4000 people witnessed the scene.

Thousands of Legal Murders are being committed yearly, equally as atrocious as the one here mentioned.

Somewhere, it is stated, that Spiritualism teaches us to look upon death, as a natural result of the physical inability to longer hold, or more perfectly develop spiritual forces.

It may be that whole armies of young men, like gardens in Egypt, had reached the end of their spiritual forces, consequently, were annihilated,

so to speak.

Perhaps, many young boys, like Burnett, have reached the zenith of their spiritual development, and should be despatched at once, thro' a legal murder.

But, we fail to see it in that light—and if that 18-year-old boy had been Jesus Christ Re-incarnated, and his death, by any means, would have saved, not a few, but, the unnumbered millions of earth's children from an Orthodox Hell, we would have voted to let him live.

That men have the power to, and do destroy physical life without regard to age, or development, is evident, but, the question is, by what process of reasoning, do they justify the act?

They do not pretend to know anything about the Laws affecting a natural, or unnatural death in a future state, still, they have the effrontery to violently turn the course of a life work, regardless of consequences.

If Nature's Laws are violated by one unlawful murder, then, *all legalized executions come under the same Law.*

Otherwise, Nature's Forces are operative on one occasion, and inactive on another—in which case, the, so-called, Laws of Nature must give way to some more Philosophical argument.

We would be pleased to hear from WATCHMAN, Spirit Editor, on this Subject.

W. W. JUDSON.

Kansas City, Mo.

LETTER FROM UNCLE URI.

Editor of The Watchman:—

I have just received a card from a dear friend, stating, that a near relative of mine was in "terrible suffering" and about to die—but the "strength that Christ giveth to those that love him, gave her patience and trust that nothing else can."

Knowing the amiable character and life of the lady referred to, I could but feel sorrowful, that the mental chains of Orthodoxy and Creed should so bind the Soul of mature age, as she was about to enter into a higher life.

I could but cast reflections upon Bible teachings, and the horrible Creeds of the Church: viz.:—

How God existed from all Eternity, and was without beginning:

How he must, in all the immense Time, down to 6000 years ago, have lived alone and in obscurity:

Then, as if just waking up from a tremendous long sleep, he tried his mechanical and inventive powers in working up a world (out of nothing) and people it with human beings, something after the pattern of himself:

His mighty problem was solved, and his new ambition highly gratified in the arduous labors of six days, which brought much fatigue upon him.

He pronounced his undertaking of superior workmanship, then, smilingly, reclined upon his couch and rested the seventh day, when, upon arising, declared himself "refreshed."

But the undercurrent incident to human action soon became periodical with a God, and weighed heavily upon his mind: for he found, by a stupendous mistake, that there was a

power running counter to his own, which was robbing him of notoriety, and a being to be worshiped; and, that a devil was commanding the attention of the people and learning them to sin, so that his eternal power could be upon them.

God had heart-aches because he had created such a people:

He cursed his own Creation, and declared the Human Family eternally lost:

Yet, to make amends, and carry out his indomitable love to be worshiped, he, about 1800 years ago, became the father to a child, that was allowed to grow up to the age of 33 years, then, his father took him from his virgin mother, and gave him up to a mob to be murdered—declaring, that, by this operation, his only son had become a Savior to a lost world, that is, if they believed on him, and worshiped his Father.

The whole Bible History of Creation, redemption from sin, &c., is nonsensical, silly, and absurd in the extreme:

And yet, honest Souls, from an early education, believe that Christ can make the "dying bed feel soft as downy pillows are."

Thanks to the powers that be, for the light and knowledge which the angel world are now giving to the Human Family, in regard to the Past, the Present, and the Future.

Evolution, the great propelling power of the Universe, is opening up the windows of the Soul, and giving consolation to mortals, enabling Humanity to bear the burdens of life.

Knowing that intelligence and worthy motives in this life secure to us a heaven here, and a happy welcome to the arms of our dear angel friends when we join them on the beautiful evergreen shores.

UNCLE URI.

Vineland, N. J.

A PLEA FOR LARGE WAISTS.

Women who have their livings to earn must encounter severe competition, and they will never receive consideration because they are Women, says the *Philadelphia Press*.

They must excel in order to be successful.

Excellence implies strength—not spasmodic, nervous strength, which makes an effort once in a while, under extraordinary pressure, but the strength which can turn off daily work without excessive fatigue—the strength which leaves the eye still bright and the step elastic after a long day behind the counter, over the sewing machine, at the desk, at the easel, in the kitchen, in the school room.

Such strength as this does not go with a small waist.

From the nature of things, it can never—unless, it has been pointed out in exceptional cases—be found in Women with small waists.

Strong back and abdominal muscle—muscles which can do their work without the deadly props of steel and whalebone now so universally worn—a large digestive capacity, a rapid and utterly unobstructed flow of the blood in the veins and the arteries—these are some of the requirements of health and strength.

And these things take up room.

In most Women Nature has given room for these organs and their processes, but it is reduced and contracted in order to make the waist appear small.

In the name of honorable labor; of healthy and happy infancy and childhood; of intelligent, high-minded Womanhood; of everything that is beautiful and worth having for Women in this world, we plead for the scorned, the maligned, the condemned, large waist.

Give the body room.

It is a sin against Humanity and its Maker, to compress your waist.—*Ec.*

A curious little story, whose truth is vouched for by leading women of San Francisco, is told of Helen Hunt Jackson.

It seems that before her death a friend told her of a poor woman whose husband had left her with an infant child to care for, and Mrs. Jackson directed that some articles of her own wardrobe should be given to the object of their sympathy.

The woman in her gratitude gave her daughter Mrs. Jackson's name.

After her death the poor woman took up her child one day and calling it by name said:—

"Oh, my little girl, the lady who was so good to you never saw your sweet face, and she never knew how I loved her."


At that moment, the woman related, a hand was laid on hers, a sweet, motherly face bent over her and said: "I am not dead, I am here."


The woman had never seen Mrs. Jackson, but she described her perfectly in feature, voice, and manner.

Oh! for one generation of clean and unpolluted men! Men whose veins are not fed with fire; men fit to be the companions of pure women; men fit to be the fathers of children; men who do not stumble upon the rock of apoplexy at midage, nor go staggering down into a drunkard's grave; but who can sit and look upon the faces of their grand-children with eyes undimmed and hearts uncankered.

Such a generation as this is possible in America, and to produce such a revolution, the persistent, conscientious, work of temperance-reformers is entirely competent.—*R. H. McDonald.*

Only let a wife know she is precious to her husband—not useful, not valuable, not convenient simply, but lovely and beloved; let her be the recipient of his polite and hearty attentions: let her feel that her cares and loves are noticed, appreciated, and returned; her opinion asked, her approval sought and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored, and cherished, in fulfillment of the marriage vow, and she will be to her husband, her children, and Society, a well-spring of happiness.

 SORROW fertilizes and mellows the heart and prepares it for the reception of good seed.

 Subscribe for THE WATCHMAN.

I have no disposition to file a demurrer to the idea,

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MESSAGES.

well-knowing that each individual spirit must fit itself for the best possible position in spirit life, thro' and by its own labor.

Our spirit friends do not come to create in us faculties to win ultimates; nor, do they come to shoulder and carry our responsibilities on the old vicarious atonement plan: but they come to teach us what must be done, how to be accomplished; and, that we must perform the feat ourselves.

The productions from the finely inspired brain of sister Merrick, are always excellent and to the point—full of spirituality, they sweep responsive heart-strings, and cause extatic mental and Soul strides and leaps in the direction of the beautiful fountain from whence her golden cup is filled with the purest spring-waters of life.

I might keep on in the praise of the many good and beautiful sayings of all the contributors, including yourself, for they are all worthy higher compliments than I am capable of giving—but my article is too much elongated already, therefore, I must bring it to a close.

With the hope that THE WATCHMAN will continue at its post for many long years, and become more ponderous in its body and wings, and increase in its power and might, until it shall fill an entire section of the Spiritual and Literary Exposition Building of Humanity, and the best of wishes for the Editress and Spirit Editor, I subscribe myself, Yours Truly. M. E. T. Blair, Neb.

If our correspondent, S. Blodgett, will read the Editorial remarks on the Land Question, in *Foundation Principles* of Dec. 5th, we think that he will get an eye-opener, for the Editress of that Paper has fully expressed our views on that Question; and we are glad that she has answered S. Blodgett thro' her Paper.—ED.

[We cheerfully comply with the request of *Foundation Principles*, to copy their "Earnest Call"; believing, as we do, that there is need enough for such a "Call." We second, and shall help to answer that "Call" all we can, for we think it is time that Liberty-loving Spiritualists and Reformers were aroused to action, when the new edifice, dedicated to Spiritualism, in Boston, Mass., the "Hub" City of Liberty and Freedom, "has over its main entrance 'The Rosy Cross,' or, in other words, the Symbol of the Bloody Cross of Christianity."—ED.]

AN EARNEST CALL.

Whereas: We continue to see increasing evidence that Modern Spiritualism is being captured by Church spirits, and

Whereas: Certain leaders in the movement claim that there can be "no union" between what is called "Christian and Infidel Spiritualists" and that "every true medium is commissioned by Jesus, and

Whereas: The new Spiritualist Temple of Boston, Mass., has over its main entrance "The Rosy Cross," or, in other words, the Symbol of the Bloody Cross of Christianity:

Therefore: Believing it to be beneath the dignity of self-respecting men and women to stay among and help to sustain those who repudiate us, we think it time that we withdraw and form ourselves into a separate body; and we earnestly request all who believe that spirits can and do communicate with mortals, and at the same time repudiate Christianity with all its forms and symbols—we earnestly request all such to send us their names with a view to future work.

Address *Foundation Principles*, Clinton, Iowa.

The Queen of Madagascar, in the very year when Massachusetts took half a million dollars revenue for strong drink, wrote in her proclamation:—

"I cannot consent, as your Queen, to take a single cent of revenue from that which destroys the Souls and bodies of my subjects."—*Ec.*

The table of life is abundantly supplied. If we don't eat too fast, it will taste the better; if we don't eat too much, we shall be better nourished; if we don't snatch, there will be enough for all.

Subscribe for THE WATCHMAN.

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

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

These Spirit Messages are written thro' the hand of Mrs. H. A. BERRY, (Editress); and the spirits are assisted in coming and giving their messages, by the medium's Guide, PEACE BIRD.

CIRCLE, NOVEMBER 29, 1885.

ALBERT DEXTER BRIGGS.

Albert Dexter Briggs, of Frederickstown, Ky., wishes to report—says he will write a long letter to his friends, sometime when he gets the chance.

MARY J. TURNER.

Mary J. Turner, of Vicksburg. My family were Orthodox believers, and I want them to know that there is not the kind of death awaiting them that they think there is. Will you send my letter? [Yes.] I feel very glad to come and write to them. Oh! I want to say that my sister Jennie, met me when I awoke in this new life. I am happy, yes; and I want my folks to know I came. My father and mother live in Vicksburg. Good night.

THOMAS FLEISCHMANN.

Little Thomas Fleischmann wants to tell his mother and his papa that he lives in his earthly home now; and he has got a new body; and they can't see him—he cries because they don't kiss him any more, and because they think he has gone away. He has got his pretty new dress that his Aunt made for him on the happy New Year day, and he always wears it. He loves to live with his mamma and papa, but he wants them to know he is there. His home is in Essex Co., Mass., in a big yard the house is built. [On a farm?] Yes, that is the kind of yard it is. [How old are you?] I guess I am five years old now. I want mamma to kiss me sometimes, 'cause I am always near her when she cries 'cause she thinks I have gone away.

[The child seemed quite young, and could not tell the name of his mamma or papa, but knew his own name, as above. He was a bright little spirit; and was so anxious to reach his parents, that we publish his message.—ED.]

JEROME WHITMAN.

My old home was situated among the hills of Verona, N. Y. My name was Jerome Whitman. I lived quite a long time, 84 years. I have no friends here, but found the chance to talk, and so I took the chance. You call this spirit return, this way I come, don't you? Well, I don't understand much of that new religion—I know that I am not dead, but that I find life pretty much as I left it 12 years ago on earth.

CIRCLE, DECEMBER 9, 1885.

JULIA BIXBEE.

Julia Bixbee, of Terre Haute, Ind., sends message to her friend, J. E. Spaulding of the same place, and says:

My Friend: You can with safety continue on with that investigation; do not fear at the result. In regard to your transaction with T. W., you will need to be more watchful, if not, then, in six months he will serve you a mean act, that will almost ruin your contract with him. I will be near you as often as I can, and will try to impress your mind; and I shall do all I can to cause you to see the truth of these things which I speak of. I am very thankful for this chance of coming here: and I hope my friend will heed my message.

JACOB L. JASPENE.

Jacob L. Jaspene desires to make known his presence. He wishes also to send a letter to his sister Carrie or Caroline Jaspene, of Exeter, Cal. He wishes to let her know that he is not dead, but that he liveth now, as much as ever. He says, I have met mother in this spirit life, and we both send a message of love and hope to all our friends on earth.

SUSAN TRUELL.

A fair young lady, giving the name of Susan Truell, is patiently waiting a chance to send a message to her dear parents, Mary and Frank Truell, of Needham, Mass. She was 18 years of age when she passed from earth. She is very happy; but desires that her parents know of her coming back.

TO ADVERTISERS.

THE WATCHMAN is a good medium to ADVERTISE in—and why?

First: Because it is well circulated both in America and in Europe.

Second: Because it is a clear, well-printed Paper.

Third: Because we take good care to have each Advertisement appear to the best advantage in our columns; and thus make it a prominent feature of the page, and, consequently, it will attract the attention of each reader.

In Dakota, married women retain their own real and personal property, and may make contracts, sue and be sued, as if single. Neither husband nor wife has any interest in the property of the other. Dower and courtesy are abolished.



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.

INVOCATION.

We rejoice, Oh, Father of the heavens and the earth! that we are living in this glorious Period of Time—as now, the Sun of Righteousness, with healing in its wings, is arising.

We look up towards the spiritual Sun—the great everlasting light of Love, that lighteth, with intelligence, the Souls of all the children of men—the sons and daughters born of women—all possessing a ray from the effulgence of glory that surrounds the center of all life.

We look up and see the heavens opening, and angels descending, bringing tidings of great joy to all the Nations of earth.

Let the glowing light shine into the dark chambers of the Soul where evil powers have found a resting place so long.

Oh! let the rays shine, as that light of love and knowledge will purify from all vicious habits—from murder, adultery, and revenge: from evil thoughts and deeds—sorrow, regret, and remorse will no more trouble us, and our loved ones will lead us in the paths of truth, by the still waters where peace and harmony prevail.

MRS. M. MERRICK.

MUTUAL AID SOCIETY.

There is to be another Aid Society established in Quincy, Ill., on a little different basis.

The proponent is desirous, he said, of Americanizing the German people—instructing them how to live in harmony under a Republican form of Government: how they can best sustain and protect its liberty and freedom from the foes of its own household, and to aid each other financially and morally.

On this Christian Principle of aiding each other, and of practicing the Golden Rule—doing unto another that which you would wish another to do for you—is the rock on which to build the Temple of Love and Mercy in the minds of men: and to demonstrate the pure and undefiled Religion—which is to visit the widows and fatherless, and minister unto them, and keep one's self unspotted from the world, by not lying, cheating, killing, stealing, and committing adultery.

We hail the rising Sun of Righteousness, whose gleams are warming and lighting up the minds of Humanity with the true Philosophy of Life as taught by the Nazarene.

Now, the harvest is ripe for the sickle; and the reapers are coming prepared to gather the Wheat (Truth), and sift out the tares and chaff (falsehood), and cast it into the Sea of Oblivion.

The tares of oppression, tyranny, and injustice have grown so strong that they are bearing down the good grain; and the wild beasts have entered the field, and are tramping the grain into the dust.

Every Mutual Aid Society is a band of workers who will labor in the vineyard of earth, wherein, the choice vines of Love and Mercy were planted.

These Societies will dig out the briars of injustice, and the thorns of tyranny, and those wild grapes—evil thoughts and acts, are the sour, bitter fruit that causes so much misery; and they will plant new vines, and will cultivate them with sympathy and loving-kindness, by aiding them in mental, moral, and spiritual progress.

Then, the Kingdom of the Heavens (happiness) will have come, because the Will of the Supreme Father will be done on earth, as it is done in the Heavens or Spiritual Spheres.

MRS. MINERVA MERRICK.

THE PHILOSOPHY OF LIFE.

We desire, once more, to address the readers of THE WATCHMAN, on the Subject of the Philosophy of Life as taught by the Nazarene.

We do not call him our savior, or Lord, God, or any other name that we know nothing about; but we feel acquainted with the gentle, loving friend, Jesus, and wish to express to the readers, a true definition of the lessons he taught his pupils.

The record implies that Jesus went about doing good; and that he selected twelve mediums, as pupils, to whom he taught the Philosophy of Life.

Jesus was showing his pupils the powers that were in existence, (the translators call it the glory of God), and how to utilize them for the benefit of the Human Family.

All the good grain of Truth that has been planted and cultivated during the past 1885 years, is, to-day, being garnered, and the chaff of falsehood is being separated therefrom.

The laborers are now subsoiling the fields in the vineyard of earth, and are preparing to plant the clean grain of Truth in the minds of Mankind.

There are so many names of Sects, that we wish to place ourself on the true Plank in the Platform of Life, before the readers of THE WATCHMAN.

We do not claim to be a Christian, nor a Christian Spiritualist, we are simply a Woman (the grandest expression of Nature) standing on our feet, as a tree stands on its roots, in the forest, and bears fruit according to its Class and Order.

We draw inspiration from the circle of our development and organism, and our thoughts when expressed and clothed with our deeds, prove the quality of the character.

In Dec. 1881, an Article, written by the hand of a medium, a stranger to us, was published in THE WATCHMAN. The Subject was:—

"Abolish Capital Punishment."

The Text—"Thou Shalt Not Kill."

It seemed a strange message or

communication to be written for us.

"Fear not, beloved wife, the Angel of the Covenant hath set thee apart unto all good words and works. A vessel of mercy art thou, full and running over; for thou hast chosen the better part, which cannot be taken away from thee."

"From advanced spirits in Congress assembled, thro' their spokesman, Mark Merrick. Progression. To Reformers."

"The Angel of Redemption, thro' thee, shall say:—

"Come and drink from the Fountain of Eternal Truth and Righteousness; the Fountain of Spiritual Truth, which is SPIRITUALISM or the Second Appearing of Christ; the New Era which shall be established upon the earth, as its Redeemer and Savior."

Jesus was a man, the son of Joseph

and Mary: and the spirit of pure love to Humanity filled his Soul: he was one of the most remarkable mediums ever born, one thro' whom the Christ-principle, the spirit of all Truth, could come to teach the world, of righteousness, and of things to come—and which have come to pass, and are coming to pass and are being demonstrated daily—the practical lessons that Jesus taught, and which the Christians repudiate, saying, that they are the works of the devil: and some say that those lessons are not applicable to this Age of the Church.

We have not heard that Jesus established a Church—he had not a place where to lay his head, but he went about doing good, and preaching, and teaching others to do good, also—and his lessons are perfect, and a living truth, and are just as applicable to our lives, to-day, as they were when uttered.

Infidels, Gentiles, Samaritans, and others, both in and out of the Church, are fulfilling this law of love to one's neighbor, not knowing, at the time, that they were demonstrating the Truth, and they stand on the right hand of Love and Mercy.

The Judgment-day, a period in the mental progress of Humanity, has arrived, and all the children of earth, and the spirits in the spiritual Spheres are being judged and weighed in the balance of good and evil, of truth and falsehood, apparently, by each other.

A thousand years, in the spirit world, is as but one day.

We hear that there is a Congress sitting in the spirit realm, and in communication with the inhabitants of earth.

The ladders are let down from the heavens, and the Angels of Light (intelligence), of Love, and of Mercy are ascending and descending, bringing us tidings of great joy.

The sword of Truth that Jesus brought, is with us, we cannot see it, neither can we see the wind.

The echo of the good deeds of those who are willing to use their talents for the wealth of happiness for others, will be heard on earth from the other shore, and its soft and thrilling sound will fill their Souls with love divine, all over the earth.

If people wish to understand the lessons that Jesus taught, they must solve the problem, as they would solve a problem in mathematics, and they will be rewarded with the satisfaction

of knowing the value.

There is, really, no other way to learn, than by experience, as we hear that that is the way we acquire knowledge in the spirit realm—by doing the work of the spirit.

This is one point in the Philosophy of Life that Jesus taught and exemplified.

The contributors of all the best Spiritual Papers that we read, use the Bible to illustrate the Phenomena of to-day.

Those who say that it would have been better for Humanity, if the Book had been burned Ages since, have no further use for it—they are going to stand on the rock of Manhood.

We would like to hear a true definition of what Manhood is, and see if it can be produced on any other than the Principles and Philosophy found in the character of the Nazarene.

He was a teacher, and demonstrated and illustrated the lessons by works; and taught the Philosophy of Human Life—expressed it in simple and powerful language.

In the story of the Good Samaritan, nothing remained to be done for the man who fell among thieves—it was an expression of love to Mankind, without anticipating a reward.

Jesus taught that if a man takes your coat, give him your cloak also.

This, in a material sense, appears unreasonable; but, when viewed with spiritual understanding, it presents a different light.

We worked out the lesson, not knowing that we were doing it.

It was done in this wise:—

A man wanted ten reams of paper (which represents the coat) that we had, he insisted upon having it, and we resisted, but he proved the stronger, and said that he would pay in advance for every ream before he used it; and we yielded—but he failed to fulfill his obligation, and went away.

When he sent for his family, his wife did not have money enough to pay her expenses, and some debts, and we furnished her the means, and then wrote to him that we had worked out that lesson, and it was not a difficult feat to perform.

We presume that there are many people who do the same way, without noticing it, or thinking of themselves as one of the sheep who stood on the right hand—which accounts for their astonishment.

Jesus of Nazareth is the same to-day that he was in days of yore, when he walked the earth alone, without a place to lay his head. Altho' multitudes followed him, they did not comprehend or understand his teachings any more than they do to-day. He taught them of the resurrection and the life beyond, and that he would come back and bless them at some future time.

After his crucifixion, he left his natural body and arose in a materialized spiritual body; his friends knew him and he talked with them; appeared to them several times in the 40 days he remained visible. The time he bid them adieu he said he would come again, and then vanished from their sight.

To-day, the materialized bodies of other men are seen by thousands all over the Globe, according to the Law spoken of by Jesus.

MRS. MINERVA MERRICK.

THE WATCHMAN.

Written for The Watchman. THE SPIRIT'S FLIGHT AND ITS RETURN.

Written thro' the hand of J. W. Dennis.

Ill health had confined me to the house for months, and to the couch for weeks; and the angel that men call death, had cast the shadow of its wing over me for many days, and I fully realized the fact that Soul and body must soon separate.

Did my spirit care to stay in the body, or did it care to stay on earth?

No; earth had no charms for me; my days on earth had been pleasant and happy, therefore, I could be happy *any where*, either in spirit life, or in earth life.

Did my spirit dread the change?
No; what cares the spirit where its habitation is, if that spirit holds *within itself* the elements of joy!

What cares the Soul to stay on earth, when it fully realizes that progressive time ever tends to lift it towards the source of everlasting life, and everlasting light!

What cares the Soul of man how soon it takes the journey toward the source of all that is grand and beautiful; of all that is great and good!

And who knows but what, at some future time, in the Ages and Ages before us, man's Soul may not reach the *Infinite*!

Days and weeks and months passed, and the tired and worn body yet held the spirit, the immortal spirit within it.

Did I live on earth, or, did I, at times, drift so sweetly, dreamily drift over the line and into the realms of spirit life?

Were the forms that I saw, and the voices that I heard, of earth, or, were they of spirit land?

They were both; for the earth and the spirit life are so closely and so sweetly blended, that one can scarcely tell the difference.

I saw the wife of my youthful days, who had left this earth life years and years ago. I saw the wife of my manhood days, as she stood beside my bed and ministered to my earthly wants.

I saw the babes that my girl-wife had given me, but had taken with her—yet, I saw the manly forms of the sons that she left with me.

I saw the old folks that had gone before, I talked with them—yet, I saw the aged ones who were yet on the earth.

My old Doctor that attended to my childish wants, stood watch over me; and I knew that he had left this earth a half a Century ago; and the earthly form of my trusted Physician stood by me at the same time; I talked with both, and knew them well—spirit and earth life blended.

There is no gulf between this spirit and earth life; we drift from one to the other, and know not when the change, that men call death, takes place.

Yet, at last, I had to decide that I had passed out of the body into another life, yet, could it be—here was the conscious self, and there was the worn skeleton called a body—yet, it

was mine; I will not disown it, and will stay with it until called away by a stronger force than mine.

How the dear friends gather around that motionless clay, and shed bitter tears, while I am at peace and at rest.

They dress that body of mine, and rough hands place it in a coffin.

Yes, *I am dead*, I must be dead, yet, here I am *not* dead, but living, with a clearer and a keener appreciation of earthly things than ever.

How can it be—I am neither on earth, nor am I of earth, yet, here is earth, and all the friends, just the same as ever.

I will not leave the old wife in her agony of tears, and with her Soul tortured with the fear that after all I am not dead.

I can see her Soul now; it is a conscious reality to me—for, did she not live for me and with me: and now even while I am with her, life on earth is of little use to her, without the living, vigorous body as it was full of earth and spirit life, as it was only a few months ago.

I hear a consultation, and cremation is talked of—they wish to burn to ashes this body of mine.

Well, they will not burn, nor cremate, nor scorch this body until I get done with it. I'll return to it and hold it as my own, and it shall live again; and while that good right arm has its power, no man dare burn, nor attempt to burn what I and my friends hold so dear. I will have a word to say about it now.

I'll shout to them, and forbid them to touch me, for that is *me* that lies there so white and still in that coffin, with hands crossed and folded, and beautiful flowers all over me.

And if it is not *me*, why does the old wife come so often and kiss me so sweetly, and weep as tho' her old heart was breaking—I know it is me, but I cannot lift an arm, or raise a foot, or even sit up, nor do they any of them hear me as I madly shout to them. I'll not be cremated—burned! 'tis horrible—I'll cling to the old body, and defy them to the last.

One, two, three, four days since I came to my real live sense, so that I knew that I was myself; and now they take me, coffin, and all, and place me in the front room; and around it gather a housefull, and close around it gather my old circle that used to sit with me and talk with the friends "over there"; but they the friends from "over there," are with me now, and seem to be waiting, waiting, as they say, for me to give up earth and all its friends, and go with them and take a rest, but they promise that I can come back again soon.

Well, my old circle gathers around the coffin, and as I watch all their movements, they form around me and clasp hands as we used to do around some friend that was gone to spirit life.

How the hot scalding tears trickle down their cheeks, as, in answer to a question, I make that coffin lid resound with a *rap*.

They seem to hear that, but they do not hear my shouting voice, as I protest that I am not dead, but with them even now.

But they all know that "*I am not dead*"—that *rap* told them, that, "*man never dies.*"

Soon, tears are dried, and smiles take the place of tears, as I beat a tattoo on that old coffin lid.

I am happy now, I made them hear, I talked with them.

They can take that old body now and burn it, cremate it, or bury it, and I will take a rest, but, must come back soon, and see the folks and talk some more, and cheer them up, and watch over them, and see that the old wife fares well.

Sleep! my spirit friends want me to sleep, to rest.

Let me see what they have done with that old body—Oh! burned it, Eh! and scattered the ashes to the four winds of heaven? No, buried them. Well, that will do—I have no use for that body now, for I have a better one, a finer one, one more adapted to the new life that I have taken up—a spiritual body, or a body for the spirit's use. I go back to earth with it, and find it is by far a better body than the one I have left on earth.

Yes, I have slept, how long, I do not know, but when I awoke, it was in full spirit life, with spirit friends around me; and all is beautiful.

Have I seen no dark places in my journey here?

Oh, yes, yes, dark, dark, and made dark by the dark deeds of earth life.

Did I pass thro' a Purgatory to reach the blissful abodes of eternal peace?

Did I? Aye, yes, not only a Purgatory, but a living *Hell*, where the dark deeds and mistakes of a life on earth, were held up so vividly, that I prayed for a Christian's Hell, instead of this one.

Had I wronged a brother man on earth, that wrong became to me a mountain of sin; and in deep repentance and in sackcloth and ashes, I worked my way out, only to meet some greater sin to expiate.

My Hell was my own sense of wrong.

My redemption was worked out in helping some other poor Soul out of a deeper slough of despond than the one I wallowed in.

My reward was the good deeds I had done on earth.

Had I helped a brother in earth life, his spirit sang my praises; or the reflection from his grateful heart was wafted to me from earth.

Had I fed the hungry on earth, then my Soul was fed with joy in spirit life.

Had I encouraged the lonely widow and clothed her naked little ones on earth, the good deed was reflected to me in spirit life, and happiness was mine.

Had I given peace and joy, or happiness to a single Soul on earth, then I knew it in this my heaven.

Have I seen Christ, the Savior of all Mankind?

No. But I have found my own savior *within myself*: and within myself an accusing Conscience made for me a *terrible Hell*.

Hope is now strong within me, for I have expiated—have sorely repented all the bad deeds of earth life; and for years my spirit has been at peace with all Mankind, either on earth, or in spirit life.

And remember, my dear friends on earth, that earth life is the *school of the Soul*.

As you sow on earth: so shall you

reap in spirit.

And also remember that *he* that sows, *must* also reap.

Then, take heed what you sow, for, as you sow on earth, of that same, a thousand fold, shall you reap in the eternal life beyond the grave.

BY A SPIRIT.

THE TRANCE STATE;

OR,

SUSPENDED ANIMATION.

Continued from November Issue.

"When some startling case of mystery agitates a Community, and the question is whether a certain person was dead or not, it is astonishing to find how many well-authenticated instances there are of persons erroneously reported dead.

"A man is alive in Boston, to-day, who was supposed to be dead when on board a ship returning home, and preparations were made for his burial in the deep.

"He knew everything that was going on around him, but could make no sign of life.

"The preparations went on, and he was actually lowered over the side of the ship, when he felt that he must make the last desperate effort to bring the mind to act in the body, and he succeeded in lifting his hand.

"This motion arrested attention, he was taken into the ship again, and restored to health.

"Marvelous is the fact of this knowledge of outward things, when the mind seems locked up, and not a single sense reports the news of the outward world!

"Mrs. Lydia M. Child gives an instance of an aged friend of hers, whose story she had from her own lips.

"To all appearance she was lifeless.

"No impression could be made on the rigid form; sight, hearing, touch, taste, and smell, all seemed dead.

"Yet, she revived, and afterwards told her thoughts and feelings while her body was in that strange state.

"She told all that had been done in the room, all that had been said, and the very expressions of the countenances of her friends! She said she seemed to be standing by her body—out of it—witnessing, as a spectator, all that the friends and Physicians were doing to resuscitate it!

"Ah, we are fearfully and wonderfully made!

"I, for one, cannot put away the conviction that more persons might be recovered from deathlike trances could the friends be willing to do cautiously and perseveringly, winning life back by gentle and long-continued efforts.

"Who has not known cases of drowned persons having been recovered by the labors of love of some one more patient, gentle, and quiet than the rest?

"There is too little presence of mind and common-sense in cases of extreme difficulty.

"Every Medical work that has a chapter on trances and death gives unquestionable cases of persons buried alive.

"Among the most singular instances of remarkable recovery cited in many works is that of Francois De Ceville, a French Captain, who was missing at the siege of Rouen.

"At the storming of the Town he was supposed to have been killed, and with others was thrown into a ditch, where he remained from eleven in the morning to half-past six in the evening when his servant, observing some heat, carried his body into the house,

THE WATCHMAN.

"For five days and nights no signs of life were given, tho' the body remained warm.

"At the end of that time the Town was carried by storm; the besiegers entering the house where the body lay, regarded it as a corpse, and threw it out of the window; it fell on soft earth.

"Here it lay senseless for three days, when it was found and taken up by his relations for burial, but it was ultimately brought to life!

"After his recovery Ceville used to sign his name with the addition of, 'three times born, three times buried, and three times risen from the dead * * *'. As remarkable circumstances having attended his birth as his recovery from the ditch, the dirt, and the sepulchre.

"Lady Rachel Russell is also cited as an instance where only the devoted love of the husband and his visits to her after apparent death saved a beautiful and amiable woman from premature burial.

"An authenticated incident is also told of another English lady who fell into a state of catalepsy after a violent nervous disorder.

"It seemed to her, as if in a dream, that she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state.

"She distinctly heard her friends speaking and lamenting her death at the side of her coffin; she felt them put on her dead-clothes and lay her in them.

This feeling produced an indescribable mental anxiety. She tried to cry, but her Soul was without power, and could not act on her body. She had the contradictory feeling, as if she were in her own body and yet not in it, at one and the same time. It was equally impossible for her to stretch out her arm or to open her eyes, as to cry, altho' she continually endeavoring to do so.

"The internal anguish of her mind was, however, at its utmost height when the funeral hymns were sung, and when the lid of the coffin was about to be fastened down. The thought that she was about to be buried alive was the first one that gave activity to her Soul, and caused it to operate in her corporeal frame. She was saved.

"Such facts as these ought to induce more caution in the disposition of persons supposed to be deceased than is now customary in a Community.

"The appearance and condition of the bodies should be more closely observed, and a longer delay in burial practiced.

"We are compassed about with mysteries, and the God of our being holds in his own keeping the key to a thousand secrets in our formation.

"The secret things belong to him, the revealed to us, that we may be cautious, prudent, and always live in that simple manner that is best for a true enjoyment of life."

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Dear Friends of Spiritual Progress:

At the annual meeting of the Southern Association of Spiritualists, held August 29, 1885, they resolved to celebrate the 38th anniversary of Modern Spiritualism by a grand reunion at Louisville, Ky., to commence March 28th, and continue 8 days.

The local Society at Louisville are making generous preparations, having rented Lieder Kranz Hall, securing hotel rates, preparing a choir and engaging free entertainment for speakers and mediums, &c.

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We need money to secure the necessary mediums and speakers. In order to be able to do so, this appeal to your assistance is made.

Please forward your names as members and the annual dues of \$1, and also send whatever extra donation you can.

Secure new members to the Association and collect the annual fee of \$1 from each. Do not delay, for the necessary funds are needed at once, in order to perfect engagements.

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