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## AN OPEN ADDRESS

Delivered by

DR. ROBERT GREER,

Before

*The Chicago Association of U. R. P.  
Spiritualists' and Mediums' Society,*

In

*Liberty Hall, 213 West Madison St.,  
Chicago, Ill., Sunday Afternoon,  
January 24, 1886.*

Mr. President—Ladies and Gentlemen:

For the benefit of certain Atheists and Materialists, and other skeptical friends who have recently begun to meet with us on these occasions, I propose, at their own request, to advance some arguments in proof of the personal existence of Soul in man; and its destiny for a higher life, from a rational stand-point.

It is a popular theory with Scientists, that one form of life develops into another; and, that man is the outgrowth of all the lower Animal Kingdom.

But, why should Scientists stop here?

Why not go a step further, and theorize upon a higher development of life for man?

If Plant and Animal are on the road to Man, why may not Man be on the road to Angel, and to God?

If man developed from the Ethiopian, or Chimpanzee; or, if eternal progress towards higher formations, be the Law of Nature, why may not this same change go on perpetually, from the lower to the higher; or, from man to some higher form of life, between earth and air and sky?

Is man the Diamond of Creation; and all else the mere gilt or golden setting?

Or, is there no higher life, no higher development for man?

Why not follow the path of human progress intelligently in this direction, and behold the illimitable expanse of Celestial Nature, above and beyond the domain of man?

Where Science fails to explore,

why not bring Reason to bear, and see, almost at a glance, the infinite possibilities which may exist in this direction?

Do Scientists know it all?

Or, is what they do not know, or do not care to know, not worth knowing?

Why may not man produce a still higher form of life, in realms beyond the stars?

Nature, surely, is not frozen out, nor exhausted, in this direction.

There must be, somewhere, in the Arcana of Nature, a higher form of life, and a higher Intelligence than man.

But Scientists, generally, seem to overlook one very important or particular thing in this direction, and that is, that there is a Soul or "spirit" in man, and the inspiration of the Almighty, giveth it understanding.

It is this Soul or spirit in man, which gives to man his Intellect; his genius; and his power: and it is by reason of this Soul or spirit in man, as well as by his superior physical formation, that man ranks, in the Order of Nature, a distinct Genus.

But the question is often asked, and justly, too:—

What rational proof have we for the existence of any Soul, or spirit, or any thing, whatever, of the super-natural in man, which can survive the death of the body?

For instance: The body of man may be subjected to the severest Chemical tests; may be dissected, disorganized, and reduced to liquids and gases; may be burned and reduced to ashes, and not a trace of a Soul can be found.

But, is there no Philosophy, whereby, to demonstrate the personal existence of Soul in man?

I answer, Yes.

But, to begin with, what is Soul? or what is spirit? And, what is Life?

Soul, (commonly called spirit), in a general sense, as I understand it, by the light of Reason, and of Science, is the Divine Energy or Immortal Force of the Universe; the Origin and Source of all the Forces of Nature—such as Cohesion, Gravitation, Magnetism, Electricity, and a multitude of other Forces, of which, I have no doubt, Mankind has no conception.

In a word, Soul, in a general sense, is the Universal Life-principle of all Nature; an Imponderable Essence; a strange, mysterious, Omnipotent Force, which no man, nor Science can comprehend, weigh, measure, or analyze, because it is invisible and intangible.

The difference, too, between Universal Spirit and Universal Matter, Science has never revealed. Yet, spirit is spirit, and matter is matter—and both, we know, are totally different.

Soul or spirit, in a special sense, is the active, living basis of all Organic Life; and is especially applied to the inner, invisible life of man.

Every outward living human form is but the expression of the Soul or spirit which animates it.

But, whence this Soul or spirit in man?

Is it of human or Divine origin?

There are many who believe, or imagine that the Soul of man comes direct from God, and enters the germinal cell, at the time of conception; and, that, while Nature makes the body, God creates the Soul.

There are other theories about the origin of Soul, but they are too childish and too absurd to call for any serious consideration, on this occasion.

The Soul or spirit of man is simply the product of the vital-germ-spark inherent in the parents, and developed by the Law of Procreation.

The reproductive elements of Soul, as well as the reproductive elements of the body, reside within every one of us: and when a new being originates, it only requires the natural process: viz.:—

The act of generation, by which the germ is produced, and the act of development, by which that germ is evolved into the complete organism, and that organism is retained within the matrix, for nourishment, till matured for birth:

So that while the pre-existing elements of the Soul, like the pre-existing elements of the body, may have existed always, the structural formation of the Soul, like the structural formation of the body, is of recent origin, and did not exist always.

And so, instead of the Soul being the direct creation of God, as some

imagine, the Soul, like the body, is simply the production of Nature.

So much, then, for the origin of Soul in man.

Now, then, what is Life?

Life is simply the manifestation of spirit.

Human life is not the result of organization—but organization is the result of life; and life is the result of spirit.

While man is, seemingly, only one organization, composed of Matter and Force, he is the personal embodiment of two distinct natures.

These two distinct natures represent two distinct lives or personalities: viz.: The animal man, and the spiritual man; or, in other words, body and Soul.

Separate the Soul from the body, and the great Chemical change, called death, will be the result.

When the body is dead, it is because the spirit has fled from that cold, inanimate body—the late residence of the Soul—the breath of life, and the spirit of life have departed forever.

The life-power that once moved the machinery, will move it no more, for the great Engineer or Soul who once controlled it, will control it no more, and simply because the life-power is not in the machinery—it has gone to the great unknown.

But what is the Philosophy, whereby, to demonstrate to our senses, the personal existence of Soul in man?

I will tell you.

It may be news to some, that Mesmeric Science or Mesmeric power will demonstrate the presence of Soul in man; or, a two-fold existence in a single individual.

Distinguished men of Science, and experts in Mesmerism, in this Country, and in Europe, have proven, again and again, by experiments upon Mesmerized persons, that man can both see and hear without using his bodily eyes or ears; and can communicate thoughts without uttering them thro' organs of speech.

It has also been satisfactorily ascertained, that man can travel to distant places, and take cognizance of things there, while his body remains under the hand of the Mesmerizer.

*Continued on Second Page.*



## THE WATCHMAN.

*Continued from First Page.*

A clairvoyant, also, can see, not only in the dark, but can see the most intricate, internal arrangement of his or her own, or of another's body; and even the most remote objects, tho' separated from the clairvoyant by interposing walls, or mountains.

These facts can be demonstrated and repeated over and over again, as well as any fact can, in Chemistry, or Physics.

If, then, our inner man can see, hear, speak, and travel, without using the corresponding organs of the body, may we not reasonably conclude that we can live without the body, or exist after the dissolution of the body.

Here, then, this universal craving for evidence of the existence of Soul in man, can find satisfaction at once.

Thus, thro' the agency of Mesmerism or clairvoyance, we have a direct proof of the distinct personality of the human Soul; and an incontrovertible argument to all objections made against the doctrine of human immortality, so that we may naturally infer, that, if a man die, he may live again.

In sleep, too, we have a powerful evidence of the personal existence of Soul in man.

Sleep is the symbol or image of death. It is a partial suspension of life itself.

When we sleep, we are as if dead, and the Soul glides from the body to take, perhaps, a general outlook of the surroundings; or, to visit, perhaps, some distant loved ones. But the Soul returns. It again takes possession of the body: and, if there is any impression made upon the brain, we call it a dream.

How little we know of dreams!

Dreams are, sometimes, spirit warnings; and at others, the reminiscences of the Soul's experience in spirit, while the body was lying in the image of death.

Great mental feats, also, have been performed during sleep—such as the composition of poetry, or the solving of a difficult problem.

LaFonte is said to have composed remarkable verses in his sleep.

Alexander the Great is said to have planned battles while he slumbered and slept.

In the same way, Mathematicians have solved great problems.

Even school children have accomplished difficult tasks during sleep.

Great inventions, and discoveries, also, have been made known in dreams.

The only seeming difference between sleep and death, is: Sleep is a brief rest; while death is a state of eternal repose for the animal man.

Then, do not fear death, any more than sleep—but rejoice to know that the death of the body is the eternal liberty of the Soul.

Your Immortality is not dependent upon your moral qualities, or mental capacities, but your exaltation is.

Immortality is the gift of Nature or result of natural Law inherent in every one of us—a power to live forever and ever.

Scientists, too, affirm that the elements of spirit or Force are indestructible and eternal, and, therefore, the Soul of man must be immortal.

But if you want to advance in

spirit life; or achieve a mighty destiny in the roll of immortal fame; or, in other words:—

If you want to be an angel,  
And with the angels stand:  
You must qualify the intellect  
For that exalted band.

This earth life is simply a school of development for the Soul.

And judging from Reason and common sense, I am inclined to think that mental intelligence, moral culture, and moral refinement, are the true saviors of Mankind, in this world or the next.

Indeed, I can well imagine how the intelligence of the head, and the goodness of the heart will be of the utmost importance to the Soul of man as he enters upon his new spiritual existence.

And I can also imagine how ignorance in the spirit world will be at a terrible discount—for ignorance in this world is a terrible misfortune.

A spirit once said:—

"The next life is but a continuation of this. We begin there, where we close here. If we are upon low planes here, we shall enter upon low planes there. If we sustain high relations to Wisdom and goodness here, we shall there also."

Another spirit said:—

"This life is but the horoscope of the Future. Try, therefore, and make the Present as glad and golden as the Future you should like to see."

But to return to our subject—the death of the body, is the birth of the Soul.

The body dies—the Soul survives;  
The casket breaks—and lo!  
The Soul of man is born again.

Ripening thro' toil and suffering, the Soul emerges from the chrysalis state, to enter a new life, and to ascend one degree higher in the Eternal Order of Nature and Evolution.

Just as the caterpillar has to die, to give birth to the gorgeously beautiful butterfly: so man must shuffle off his mortal coil.

The animal man must die—he must give up the ghost. The spiritual man must be born.

This is simply the philosophy of dying: and dying is the philosophy of Evolution.

If there were no dying, there would be no Evolution—for transformation can only take place at death.

Death, then, has its important uses. It comes to set the spirit free from the prison-house, in which Nature has confined it.

Death means transition to a higher life—a change of worlds—and nothing more.

Sorrow not, therefore, for the departed; but let your demonstrations for the dead, be of a joyous kind.

Let merry mirth and sweetest music take the place of dirge and tears. And let snowy white take the place of sombre black.

In a word, welcome death—

'Tis but a spirit's natural birth,  
By Nature's glorious Law of change:  
Then Nature's God, let all adore—  
Our mortal ills will soon be o'er.

Also let your symbolic associations with the dead, represent happy, joyous, floral beauties, instead of the gloomy cypress, or the drooping willow; or other symbols of mourning

and woe. And let your *souvenir* of death be the radiant spirit or glorious angel, instead of the ghastly skeleton.

The difference between the mechanical formation of the animal man, and the glorified personal formation of the astral body of the spiritual man, is as great, if not greater than that of the caterpillar and the butterfly.

I have seen the astral bodies of resurrected human spirits, and I know whereof I speak.

Spiritual beings have come to me, many times, by special request, on special occasions. And more frequently have they come to me in behalf of my patients: and their divine counsel and advice have always proved infallible.

In conclusion, man is but a little lower than the angels, and is destined for a higher life.

But, how can man enter that higher life, except thro' the golden gates of death.

Man, therefore, must be born again, for the true end of life, is personal perfection.

Chicago, Illinois.

*Written for The Watchman.*

### WHAT SHALL WE DO WITH OUR DEAD?

*Continued from Our Last.*

The effects of sewerage upon the purity of river water receive a notable illustration in the case of the River Oder, above Breslau—the second city in point of size in Prussia, having something over 200,000 people.

In the river's course thro' the City and below the town, examination shows, that, from the point where the water supply for the City is pumped, to a little above the City, the water undergoes a slight, but appreciable deterioration; while in passing thro' the City, a continuous change for the worse occurs—this being manifested by the increase of oxidizable matter, and of chlorine, and by a great augmentation of ammonia, and of albuminoid ammonia.

It is further asserted, that microscopic examination discloses the abundant presence of organisms of putrefaction, and down beyond, was observed a gradual process of self-putrefaction by contact with oxygen along with the co-operation of animal and vegetable life in the stream.

Sir Henry Thompson and English Physicians who understand the thing, say that all enteric fevers, such as typhus, cholera, and the oriental plague itself, are due to positive pollution in the air and water.

Historiographers of disease tell us that the cholera comes from the mouth of the Ganges, the yellow fever, from the mouth of the Mississippi, and the plague, from the mouth of the Nile.

Now, the Mediterranean is an obvious focus and hot-bed of enteric poison, and has been so ever since the days of the Athenian plague, which Thucydides chronicled. Its tideless waters accumulate unspeakable filth and garbage.

The present cholera commenced and found its chief seat in Marseilles, which is, perhaps, the most pestilential port in the world.

Now, the water we drink, and the air we breathe, being filled with these

life-destroying germs, of course our bodies are more or less filled with them, and the only way to eradicate them, that I see, is to cremate the body, whether human or animal, after it is dead.

Two other plans present themselves, which are, possibly, just as effective.

M. J. Kergovatz, of Brest, France, claims to have discovered a method of preserving the human body, which does away with the necessity of inhumation, cremation, or of embalming.

The body is to be rubbed over with a solution of plumbagine, and then plunged into a copper or zinc bath. By prolonging the duration of the bath, the body becomes as hard and indestructible as granite.

Hereafter, a realistic Age will be able to do without the statue of a great man, because it could set up the great man himself, solidified into gold, silver, copper, brass, or any other metal.

But the earth would soon be cumbered with an innumerable host of these dignitaries, or, at least, all who were able to pay for the process.

But it would give the resurrection idea a terrible set-back; and the angel Gabriel's occupation would be at an end.

Cremation, however, settles that question.

The other plan, is the use of Sea water.

Bones have been proven to quickly dissolve in it. They are, consequently, seldom obtained during Ocean dredgings, altho' teeth, which resist the action of the water, indefinitely, (on account of the enamel, I suppose), are often brought up.

But, as neither of these plans are available to the poor people, (who furnish most of the cases), in the inland districts, the only remedy that I see, is cremation. It is inexpensive and clean.

The suggestion of locating Cemeteries away from Cities, and in the low lands, is very good—but, in many cases, impracticable.

The germ animals arising from the decaying bodies, thro' the holes in the ground made by worms and rats, is what contaminates the air with death-dealing poison: and the water leaching thro' these grounds, poisons the water in our wells and rivers.

I am viewing the question from a sanitary point of view, instead of a spiritual, tho', I am sure that our spirit friends will cordially sanction all that I say.

The Cemeteries to the North of Philadelphia are all drained, and the water finds an outlet into the Schuylkill River, which, in turn, is drank by Philadelphians.

This is the case with many other Cities.

The plague called the "black death"—more Scientifically, the "bubonic plague," also, the "Justinian plague," which swept so many from the face of the Globe, not many years ago, was in the form of a very severe fever, resulting from the favoring elements of filth, developing disease germs, and one of the marked symptoms, was the effort of Nature to relieve itself by the formation of suppurating buboes.

In itself, the disease was frequently fatal; and where the victims recovered, it was frequently followed by other diseases which terminated fatally.



The number of victims to this disease was so great, that whole districts were depopulated.

It was the most severe in districts where the corpses of the dead were but slightly covered with earth.

In the City of Mayence, on the Rhine, Germany, a serious epidemic of typhus fever occurred in the course of the year 1884, during which, 102 soldiers and 129 civilians were attacked.

The City Sanitary Board investigated the history of the epidemic, and discovered the original cause at the house of an aerated-water maker.

They found that the well from which he obtained the water used in his manufactory, received all the drainings from his house, all the closets in connection, and from a Cemetery near by.

The waters had been largely supplied to the barracks; and on examination, they were found to swarm with bacteria and bacilli.

They could only fine him, costs, &c., 50 shillings.

EMANUEL M. JONES.  
Philadelphia, Pa.

To be Continued.

Written for The Watchman.

#### FRATERNAL BROTHERHOOD.

Dear Watchman:—

It is to you that I am directed to send these lines.

It is now one o'clock in the morning, at which time, my room is filled with spirit friends who inform me that they have come to labor with me on the subject of Fraternal Brotherhood.

In all our doings upon this theme, we are quite apt to overlook the most essential points which lead us on to a true and correct rule by which to solve this problem.

The more we know regarding ourselves, the better we are prepared to grapple with the subject now under consideration.

The human condition to which I am subject, makes me but a small factor in elucidating the grand light this subject justly demands.

But there stands beside me some inspired friends, who invite me to go back with them along the journey I have made, and view with them the landmarks that give evidence of man's superiority over all other animals—which justly entitles him to the right of Brotherhood.

Back to the cradle my footprints were plain to be seen, and but little true Brotherhood was there to be found.

That place seemed to be the beginning of my earth life. Here, my guide informed me, was where the first death and resurrection with me occurred.

Death and resurrection, he said, was constantly taking place with all things.

Death, he said, was the sepulchre of darkness, and the resurrection was the light of Fraternal Brotherhood.

It was the going to sleep in one state, and waking up in another.

It is the Law of Change, which Nature holds most sacred.

At this first change, I am informed, the curtain dropped, and all remembrance of former life is shut out: and we must look to inspirational History for its record.

But my footprints on my way to earth life, were plain to be seen as they were pointed out to me by my guide.

We continued on our journey till we reached a large open world, where I was informed I was first born.

Here, with my guide and his associates, I stood. It seemed cold—no brilliant sunshine to drive away the monotony that seemed to reign.

At first I thought I would dematerialize, and become as once I used to be—an atom, a molecule or a subordinate particle in the great Ocean of Matter where Organic Thought in man first took its being.

I felt fearful of the result of my condition. I felt that if I had ten thousand lives, I would freely give them all for the privilege of taking Humanity by the hand and greeting them as my Fraternal Brothers and Sisters.

Then my guide said to me:—

"John, fear not; you are now in the presence of the Great First Cause of your Being, confronted by the two great Positive and Negative Forces that called man's spirit into being."

"It is where the platform of eternal beings was first inaugurated."

"It is where Nature first sends her plasmas forth—but long Ages have passed since first this work began to organize the animate from what is wrongfully termed inanimate matter."

I then saw, flying past, in front of me, like unto a flock of birds, the newly organized spirits of men. They seemed to have no knowledge of their own being. They seemed to be meteoric, and would fade away and be gone, unless they came in contact with other congenial matter, when eternal duration began.

This, my guide said, was the beginning of spirit life, which included the most refined particles of chaotic matter, of which I seemed to be part.

I felt to love and bless our mother, earth, and all her children, and to live in that Fraternal Brother and Sisterhood that Nature has intended us for.

It seemed to me that selfish hypocrisy makes all the hell we have; and Fraternal Brotherhood makes all the heaven we need.

A cheerful home, and a brotherly neighbor, are the picture of God, and the likeness of heaven.

My guide said it was not strange that puny man, in his undeveloped state, should think that all these worlds, with all their vast, eternal, life-creating forces, which fill immensity of Space, should be rolled together and placed in motion by a Law given it by a man similar to himself.

But, when we go back into the dark vaults of chaotic research, we fail to find him.

This Law is everywhere, and that is all we know of anything outside of Nature.

My guide informs me that all are willing that these things should be made known—but it is the channel thro' which they are to come, that the objection is made—all want it their own way.

The Catholics would gladly have the name of building a spiritual heaven on earth, if they could hold and control all other Sects by compulsory restraint—which the present hell forbids, so they rally their forces to check and thwart its development, by

deep and well-laid plans, and many professing Spiritualists are, to-day, helping them without intending to do so.

But the circle of man's knowledge has reached the spirit horizon, and the dynamite is fast accumulating that will pierce the armor of all false notions and creeds of men.

Science, like John the Baptist, is lighting up the way.

Then, let the student bear in mind that Nature never uses her matter only to construct something in a mechanical form.

Let the student go into Nature's grand Laboratory—the work-room from which she sends forth her Planets, and all kinds of plasmas, and there behold the Chemist constantly at work; and there, the student will learn that mystery fades away as knowledge increases, and wastes no time in controversy with those who dispute known facts caused by Osmotic Force in Nature's grand crucible, in which man seems foremost in Fraternal Brotherhood.

Thus, my Brother, we have traced the footprints of man's spirit, into the minutest siftings of matter to find the beginning of its intelligence.

Now, let us return, and wait a congenial time to trace them farther, that all may see and know each other better when the mist has cleared away.

And when the green grass is growing over the remains of man's earth life, may he gather flowers from the seed he has sown.

JOHN BROWN, SR.  
San Bernardino, Cal.

Written for The Watchman.

#### ADDRESS TO A TREE.

Here let me rest beneath this ancient tree, whose hugh branches reach forth like arms of those we love, extended to embrace us.

Many and many a year hast thou stood here, ancient tree!

Many and many a year have the storms and tempests raged and shook thy hugh branches; yet, thou standest prim and upright, like a king among his people.

Noble art thou and grand, O, aged tree!

Many a Summer have thy leaves put forth in beauty and luxuriance; and the birds have warbled and played among thy branches.

No one can tell the history of thy childhood.

Thou wert born years ago, when the Red Man's face was no stranger to thy presence.

When his arrows buzzed by thee, and the shout of his war-whoop rang out upon the still, clear air in defence of his Country.

Tell me, Oh, aged tree! tell me thy history.

Tell me of the days when the Red braves built their camp-fires, in peace, close by thee; and the tawny maiden rested beneath thy branches, and listened to the vows of her chieftain.

And where, now, is the warrior who hung his bow amid thy branches?

Gone to the last grand camping-grounds of the Red Man.

And thou, alone, O, tree! of all his ancient comrades, art left to tell his history.

MRS. W. S. MOORE.  
Stony Fork, Pa.

Written for The Watchman.

#### A FEW WORDS IN REPLY TO MR. BRADBURY.

In THE WATCHMAN for February 1886, Mr. Bradbury seems to ask a few questions of Elmina, or, about her belief as regards Spiritology.

He says: "Intelligence is the moving and controlling power—is it not?"

As a general thing it is—but not always, unless we grant intelligence to animals after the brain has been removed.

A duck, or a turtle will swim after the head is off. A chicken will kick, if touched, after it is headless. A catfish, an eel, or a frog will jump, kick, and squirm, if salted, even for hours after they are decapitated and skinned.

Does the body have intelligence in all its parts?

Has the Sensitive Plant intelligence, that it shrinks at our touch?

Or, does the Morning Glory, or Hop-vine have intelligence, that they keep moving and moving till they reach something that they can twine around?

Or, do these things "move" by mere inherent Laws given to the organisms by heredity?

Many of the motions of living beings, full-brained and intellectually endowed, are the fruits of heredity, and not of intelligence.

Peculiar turns of the head, a certain gait or walk, a glance of the eye have run thro' whole generations by simple heredity.

Darwin tells us of what he calls "Pan Genesis." Of certain gemmules which pass from parent to child, whole and unchanged for hundreds of years, and all at once are developed in some descendant who will be the very image of a great-great-aunt, a great-great-great-grandfather, or some other ancestor.

Mental and bodily traits will crop out so similar, that the dead seem to be once more alive.

Now, mind, Soul, and intelligence, as well as physical form and peculiarity, are all impressed on one tiny gemmule, so small that it must be immensely magnified ere we can see it—yet, it retains the prepotency of an ancestor who has long since passed away.

We have all seen cases of this kind. Yet, we are assured that every particle of the body is changed several times in the course of a long life.

How do you account for these gemmules retaining all the powers and potencies for all these years, and thro' all the changes?

The same theory will account for the MIND remaining itself, amid the bodily changes.

But, kill the body before the gemmule passes into another person, and there will be no inherited tendencies, mental or physical.

Kill the body, and there will be no mind left alive.

Causes and Effects are linked in one chain; and what some term Effects, others term Causes.

I claim that all mind is generated thro' the five senses—that we are born blanks, but, with inherited tendencies.

On some brains, impressions of some things take a deeper hold than they do on those of others.

Continued on Seventh Page.



# THE WATCHMAN.

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Diagram showing the Location of "The Watchman" Office.



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## PREMIUMS.

The following Premiums will be offered to Old or New Subscribers, until July 1, 1886.

Any one subscribing for The Watchman for one year and remitting \$1, will receive as a Premium, either a Photograph of H. A. Berry, Editress, or, a Pamphlet entitled, "Reflective Musings." State which Premium you desire.

Any one remitting \$1.25 for one year's subscription to The Watchman, will receive as a Premium, a book entitled, "A Fountain of Light," containing 832 pages. Or,

A Book Entitled "Prophetic Visions and Spirit Communications," containing 158 pages. State which Premium you prefer.

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## SPECIAL NOTICE

TO

CORRESPONDENTS AND EXCHANGES.

THE OFFICE OF THE WATCHMAN

Has Been REMOVED To

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MILLARD POSTAL STATION,

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ALL CORRESPONDENTS And EXCHANGES Will Please TAKE NOTICE And CHANGE Our ADDRESS Accordingly.

Our columns are open to all for a free and liberal discussion on all matters of Reform. Avoid personalities.

All Contributors to THE WATCHMAN are individually responsible for Articles appearing over their Signature.—Ed.

All letters of inquiry addressed to the Editress of THE WATCHMAN, must be accompanied with return stamps, to ensure reply.

Subscriptions received at this Office for the following Papers:

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Send \$2.75 to this Office, and we will send you The Carrier Dove (a 32-page monthly, price \$2.50) and THE WATCHMAN (an 8-page monthly, price \$1.00) for one year.

REMEMBER to ADDRESS US at 1090 Central Park Ave., Millard Postal Station, Chicago, Ill. This will ensure a more speedy delivery, and prevent mail-matter intended for us, from being mixed with that of the "Y. M. C. A. Watchman."

## THE 38th ANNIVERSARY OF MODERN SPIRITUALISM.

Thirty-eight years ago, a persistent knock, knock, knocking was heard from the denizens of the spirit world. They knocked for admittance into the hearts and homes of those on earth, seeking recognition, and bearing with them the glad tidings:—

"THERE IS NO DEATH" TO THE SOUL.

They came to right all wrongs, and to lift the veil of doubt and error from the eyes and presence of earthly ones.

Why date back but 38 years? Why not review the recorded proofs of spirit ministration since the earlier record of Human History?

Because this latter term of years embraces the beginning of the NEW ERA. Because it is the Time in which we live. Because, during this Time, the Gates of Heaven (spirit life) have been wide open, and the angels have passed, freely, to and fro.

Because, during these latter 38 years, the denizens of the spirit world have given to the earthly inhabitants, more enlightenment, more practical knowledge of the continuity of life, than, during all the thousands of years of which we have any Historical account.

Because, during the last 38 years, "the world has felt a quickening breath." Inspiration, untainted by dogma and creed, has found free utterance thro' the brain and lips of mortal beings.

Altho' it has not been all clear-sailing, and, altho' the onward march of the proud ship—Spiritualism, is, now and then, for a time, checked and damaged by the floating drift-wood of old theology and ignorance: still, thro' it all, the stately ship moves fearlessly onward, freighted with valuable gifts to Mankind.

It will never sink; it will never be consumed by the fires of the ignorant and crafty, because it is manned and piloted by angels of Wisdom and Truth; and these angels (spirit beings) will guard well the safety of their ship, and will look sharp to their moorings.

Each Anniversary of this Modern Advent (Spiritualism) reveals new powers, new hopes, and renewed spiritual vigor of mediumship; also reveals additional quantities of social drift-wood, which shows that old forms of beliefs and customs are fast becoming wrecked on the breakers of Progression and Human Enlightenment, that, like the surging waves, o'ercomes all things in their course that are unable to withstand their mighty power.

Then, considering all things, we, as mediums and spiritualists, have, abundant reason for rejoicing, on this, the thirty-eighth Anniversary of Modern Spiritualism.

We can rejoice that the denizens of the spirit world have so long labored with us; that they have so successfully manifested their presence and usefulness; and that they have enabled Mankind, thus far, to establish a proof, beyond a question of doubt, that, "if a man die," physically, "he shall live again," spiritually.



We have even more than all this to be thankful for.

We have to thank the denizens of the spirit world for their efficient aid and the zealous interest that has been manifested on all subjects of general Reform and Moral advancement. In truth, we owe to our spirit guides, more than many, as Spiritualists, are apt to openly and fearlessly proclaim to the world.

While we, as Spiritualists, should not ignore nor forget the inherent abilities of an individual (as a medium), neither should we neglect to give credit to whom credit is due.

Many, hitherto, powerful and truthful mediums have, to-day, lost much of their power, because, during their season of mediumship they had aspired to (as they thought) higher degrees of mediumship, and, in not having reached those desired degrees, they have heaped abuse and ungratefulness upon such of their spirit guides as were known to them, and, thereby, they have driven from them, those who would, in time, have carried their medium to the highest unfoldment of mediumship, that their organic abilities would permit.

To mediums in general, we would say:—

Be content to fill your vocation in life. Aspire highly, yet wait and work with your angel assistants, until your own unfoldment brings you to the height to which your own Soul aspires.

Let this coming Anniversary of the Advent of Modern Spiritualism, bring to each medium and to each Spiritualist, a glad rejoicing.

Let each and all pledge anew, their faith, knowledge, and hopes in the grand Philosophy of Spiritualism.

Let each work, untiringly, to enlighten those who have not yet gained this faith in, and knowledge of a higher and a spirit side of life, and the ability of spirits to commune with mortal beings.

Let each medium pledge himself and herself anew, in the Cause of Human Enlightenment—thus, strengthening their own ability, and encouraging the spirit guides who have labored with them.

Let Spiritualists pledge anew, their willingness to defend and assist—all that lies in their power—such mediums as can show that they are honest, and are working for the good of the Cause.

And remember that some of the most able exponents of the Spiritual Philosophy, are the Literary works which are now devoted to that Philosophy.

We do not, here, draw a line of demarkation, but only ask that each medium, and each Spiritualist and liberal thinker will do their utmost to sustain the Cause of Human Progression, and to spread the light of knowledge that the spirit world is showering upon us mortals, to-day.

Spread the light of Truth and Knowledge,  
That, by spirit powers to you are given;  
Spread the light of Truth and Knowledge,  
And let each flash to the Soul be driven.

Sow the seeds of Truth and Knowledge,  
Water well, and tend with zealous care;  
Sow the seeds of Truth and Knowledge,  
And the harvest fruit will be rich and rare.

Sow your acts of Love and Kindness  
Towards the toilers in the spirit land;  
Sow your acts of Love and Kindness,  
And join your powers with the spirit band.

Sow—as in life's joyous Spring-time—  
Seeds are planted in rich fertile soil:  
Sow—and the golden Harvest-time  
Will bring thee rest from care and toil.

H. A. BERRY, *Editress.*

## MESSAGES.

*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. January 5, 1886.

### JAMES FRANCIS BURRILL.

James Francis Burrill, of Camden, N. J., was 86 years of age when he passed away. He returns and says:—

I am so astonished at what I have seen since I died, that I cannot tell if I am dead or not.

I feel more alive now, than I did for a good long year on earth, and yet, I have not got the old body that I had on earth. I must be dead, and resurrected again.

I must have been saved from the everlasting torments of hell, for I have not felt them yet; and I guess I have been dead a long time.

Let me see, I can remember, there was the old farm, and mother, she is with me now, and the children, they have grown tall, and had their children—why, little Alice was my first grandchild, then, came Ned., and Willie. Well, as near as I can reckon it, I have been dead nigh on to 20 years; and not been able to tell my family that I am resurrected.

Well, this is my first letter from the spirit world, and I am powerful glad to get the chance to send this one.

Friends in our old place will know me.

CIRCLE. February 5, 1886.

### ALBERT SPRAGUE.

Albert Sprague, of Colfax, wishes to send word to his friends of earth, that he is happy and contented in spirit life. He left a widowed mother, who still resides in Colfax, her name is Jane E. Sprague.

He was 32 years old when he passed from the earth, 17 years ago. He now wishes to be recognized by his acquaintances on earth. He feels that his mother will come to spirit life very shortly.

He says his father, Albert T. Sprague, is in spirit life with him; and they will soon all be united.

### ALICE CREGG.

Alice Cregg, of Southampton, Mass., desires to get word to her friends of the same place. She says:—

I have many acquaintances and friends who would desire to hear that I still live.

Altho' they call me dead, yet, many of them often talk of me and say:—

"If Spiritualism is true, why don't she come and prove it to us."

I have tried to reach them in different ways, and shall try often.

I will send this to my sister, Helen Hatfield, of the same place; and hope she will realize that it is from myself, her own sister Alice.

A word of love, in kindness spoken,  
Will heal the heart, thro' sorrow broken.

—Peace Bird.

### WHEN WE SEE.

When we see with vision clear,  
When we love without a fear,  
When we're faithful to the true,  
When we love the good to do:

Then will sorrow disappear,  
Then will cease the mourner's tear,  
Then will joy and love abound,  
Then will heaven on earth be found.

MRS. L. S. GOODNOW.

Millington, Mass.

## 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,  
1090 Central Park Avenue,  
Millard Postal Station, Chicago, Ill.

### 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.

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A key to the Phrenological Faculties and a full Calendar for the year are conveniently attached to it.

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### MARRIAGE AND DIVORCE.

As It Was—As It Is—As It Should Be. By Emanuel M. Jones, is a very interesting work—all should read it.

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\$1.00 pays for The Watchman for 1 year.



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.

INSPIRATION.

An Article on "Inspiration—Wanted a Definition," by Talbot W. Chambers, D. D., appeared in the New York Independent.

The author wants it to maintain the infallibility of the holy Scriptures in a reasonable way.

We have written several Articles on Inspiration, and reading the above, we were impressed to give our definition of it, as revealed to us.

Inspiration is a Natural Law of the Universe, and is in constant operation as the Law of inhaling the atmosphere thro' the organs of the lungs to support the physical body; and of inspiring thoughts, both good and evil, thro' the brain, to support the spiritual body.

The same Sun shines on a bed of roses, and on a bed of offal, but there is a gulf between the results produced.

It is said, that in some localities, malaria exists in the atmosphere, causing disease; but all who reside there, will not suffer—only those who are in the right condition—those in good physical health will escape.

The same Law prevails in a moral sense.

All people on earth inspire thoughts (which are always in existence) from the spirit world of Souls—our Father from whence we came, and whither we are going—according to their condition, development, and organism.

The spiritual Sun shines on the saint and sinner alike, but with a different result, which corresponds with the above physical effect.

The Bible is a History of human experience, in its varieties and phenomena—showing, testifying, and recording the progress made in the vast Cycles of Time therein related. Written in fables, symbols, visions, and parables; and spoken thro' the mouths of prophets (mediums) that open the door between the spiritual world of Souls, and this material Sphere of existence.

There was a culminating Period of Time, when Moses came down from the mountain of the Lord, with the tablets of stone containing the Ten Commandments written by the finger of God.

God is spirit, and fills all Space.

Who knows just what spirit is, or God, or the Mountain of God?

We are impressed that it is the elevation of mind; and all the God there is or ever was, wrote on the tablet of the mind, and used a medium, a finger to demonstrate the knowledge on stone.

The same power writes on slates, to-day.

When Moses came down, he found the Children of Israel dancing around a golden calf—the silliest thing they could have—and they were dancing

around it without a robe of righteousness or knowledge to cover their nakedness.

Now, the same finger is writing on the walls of their hearts: "Thou art weighed in the balance, and found wanting."

All truths are infallible, whatever the subject treated may be.

Now, the Period has arrived when what are called miracles, are proved to be demonstrated facts, done by natural Law.

Paul said nothing about super-natural, when he said:—

"Now, concerning spiritual gifts, brethren, I would not have you ignorant."

"Now, there are diversities of gifts, but the same spirit."

"But the manifestation of the spirit is given to every man to profit withal."

If the Christian world believe that the teachings of the Book are infallible, why not learn the lessons, and practice them, to prove their value to the Gentiles.

The spirit world is the real world, resulting in this material Sphere, as the invisible elements are the propagation of all that exists.

Inspiration is the Law by which Humanity thinks.

All books, whether good or evil, are written by that Law.

The Bible teaches that our Father created both good and evil.

There are heavenly truths in its contents, that, if rightly understood, man would know himself better, and know how to live in happiness.

There are also hellish truths or evil.

Truth is infallible.

It does not require an educated mind to see the life experience of Humanity portrayed to-day; and it corresponds with the lessons that are taught in the Book, which is sufficient to commend it to the Reason and judgment of man.

MRS. MINERVA MERRICK.

CRUEL TREATMENT OF MEDIUMS.

We are impressed by our spiritual co-workers to write once more on the persecution and tyrannical treatment of mediums, by deceiving knaves, both men and women, confidence men and women, who lay plans with their spirit co-operators, months before the attempt is made.

"Birds of a feather, flock together," and those who light about mediums, to defame their characters, are as black as crows.

What right have self-imposed detectives and skeptics to assemble together for the purpose of proving a medium a fraud!

They know not what they are doing when they entice a woman or a man to come under their control, (that is what they do), and, then, treat them in such an infamous manner.

It was the manifestation of the same spirit, that caused Voltaire to utter a cry of horror, that Victor Hugo said would be Voltaire's eternal glory.

Man's inhumanity to woman is shocking.

Is it not necessary that woman should have some protection from outrage when she is insensible!

What is the ultimate purpose of those who take the liberty of testing mediums!

Some say that it is to weed out the frauds, and protect the public from being swindled out of their money, or deceived by duplicity and misrepresentation of spirit entities by the medium.

This is a mistaken idea.

Those who are playing detective in the case, produce the fraudulent phenomenon, themselves. We can prove it to a person who has had experience in Mesmerism.

A mesmerist can take possession of his subject, and, by his Will-power, use that subject as he pleases—can cause his subjects to take off their garments, and rig themselves in any style he wishes.

Those pretending Scientific exposers say, that, when articles of clothing are found in a cabinet, and the medium is grabbed by two stalwart men, it is proof beyond a shadow of doubt, that cannot be reasoned away, that the medium is a fraud.

We say, it can be reasoned away.

We have had experience in receiving tests of spirit power in our own house.

We do not sit in promiscuous circles, nor with strange mediums.

We have a materializing medium in Quincy, Ill., and thro' her gift, a variety of articles are brought into our room and cabinet when the doors are shut—such as shells, feathers, flowers, and stones, and laid on a slate under a curtained table; also, a roll of cotton cloth.

I have written an Article, stating that fifty people could decide whether they were looking at their friends, or a rag baby.

This was to show that the spirits could bring anything, necessary, into the cabinet, to make a medium appear a fraud, when the skeptics and ignorant testers provided the proper conditions.

They prayed to their Father (a desire is a prayer) to grant them the pleasure of exposing a medium; and they took the proper course to have their prayer answered in Mrs. Best's case.

No doubt, they think that they have benefited the world, and that it is two mites better for their having lived in it—at least, their papers circulated better with a new idea.

We desire, from our inmost Soul, that Voltaire would guide our pen, and wage war, and bring about a revolution of thoughts and ideas; and that all tyrannical, cruel, oppressive thoughts may be beheaded and cast into the bottomless pit; bringing peace and commiseration to all who are in the dark valley and shadow of ignorance, that they may see the light of love to their neighbor; that they may behold the beam that is in their own eyes, as well as the mote that is in their brothers' and sisters' eyes.

MRS. MINERVA MERRICK.

SPIRIT COMMUNICATION.

For several years we have been enquiring of the spirits, as the prophets or mediums did of old.

We have learned that all plans originate in the spirit Spheres of Thought; and that by the co-operation of spirits with mortals, all results

are produced.

Recently, we have had an experience which confirms our idea on this subject.

We held a seance with Mrs. Haze, a medium who sees visions and symbols, and is also entranced.

During the seance she appeared to be in a trance.

There were four women and two men in the seance, and the following is what occurred.

When the time for holding the seance had about half expired, a control took the medium, and said:—

"I see a table with five men sitting around it, and in the center is a glass bowl with five slips of paper—two are red, and three are white.

"Now, there is the spirit of a large man who comes in and blindfolds the eyes of the others.

"He is now handing around the bowl. The first two men take white papers, the third one red, the fourth white, and the fifth red.

"Now, the large man uncovers their eyes; and the two who have the red slips, turn very pale.

"This same spirit then lays a card on the table, whereon is written:—

"All plans are laid in the spirit Spheres, first, and then acted here."

The medium then said, "I see the picture of Cleveland." And then the control left her.

We have no correct idea of what this vision means—yet, we do not doubt but that the woman saw it.

MRS. MINERVA MERRICK.

Our thoughts and deeds are reflected every day in the spiritual world.

We paint the panorama of our lives, and the picture will never be erased—we shall read it again and again, and snail suffer remorse for the cruelties we have practiced toward our neighbor, who has fallen by the wayside.

Murder is not the most cruel crime committed.

There are little children who suffer many deaths in one day; and women whose agonizing, cruel, suffering death has no resemblance.

Death is like a pleasant sleep, and on awakening, we are surprised and pleased to find that we are ourselves, not knowing what has happened.

The spirit of man never grows old—only the body.

Those whom we have befriended in this first Sphere, will come to meet us and take us by the hand, and show us the light of love that they feel for us, and it will add strength and happiness to our new-born spirit.

As this New Era opens, the world will behold in its light, the errors and misdeeds of Humanity, and correct them.

Crimes will be brought to light. No darkness can hide them.

When men and women understand that they are in the midst of a crowd of spirits, they will be careful how they conduct themselves.

All cheating, lying, and stealing will pass out of men's minds: the dark cloud of evil will break away—is breaking now—and happiness soon will reign.

MRS. M. MERRICK.

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



# THE WATCHMAN.

Continued from Third Page.

Music, to me, is as much a jumble of sounds, as if I heard French, German, and Italian all talked in a confused mass of unconnected words.

Turn an Organette backward, and I should not know but it was playing a tune straight ahead.

Quaker repressions may be one reason for this: and, another, the lack of the musical faculty, from inheritance.

Our mind, Soul, and intelligence are built up by heredity, education, and environment.

When death comes, they go with the body, because they are EFFECTS, and the CAUSES cease to act.

ELMINA DRAKE SLENKER.  
Snowville, Pulaski Co., Va.

## EXPERIENCES.

H. A. Berry—Respected Madam:

In accordance with a request, I will try to pen a few sketches of my spirit experience, hoping that they may be of some good or value to some one.

Mine is only a short experience, dating back only two years this Winter.

I, with my wife and little one, was at the house of Samuel Moon, in Osage, on an evening visit: there were present, Mr. C. S. Babcock, Mr. and Mrs. Dr. Joseph Whitemore—all mediums except myself—I, then, was very skeptical on the spirit subject.

We were all sitting by the stove, when Mrs. W. spoke, saying:—

"Mr. Dilley, there is a large Indian standing behind you."

Then she gave the description of him: and I, at once, recognized him as a Chief of the Winnebago Tribe, whom I knew when I was a boy.

We then formed a circle. I could feel the presence of something—but, could see nothing except once in a little while, flashes of light looking like the phosphorescence from damp matches.

Mrs. Moon, who was sitting in a cabinet of dark cloth, spoke, and some one asked, thro' her, if I wished to know more of the truths of the Spirit Philosophy, or, would I hinder my wife in any way—she being mediumistic.

My reply was:—

"I will try and search for truth, for that is what I want: and I will do all I can to aid my wife to develop herself."

For some few days after that occasion, nothing occurred to change the regular order of household affairs, until one evening.

I had taken the tea-kettle off from the stove, and placed it on some wood by the side of the stove, when, all at once, it was lifted by something or some power that I could not see, and turned partly around, and set flat on the floor.

After that I received a message from my mother in the spirit life, thro' my wife who was controlled or entranced. It was one of the best tests I have had, altho' I have had many.

I frequently get counsel from friends "over there" that neither my wife nor any of her folks ever saw or knew or heard of thro' me.

I also get replies to mental questions: and, also, when from home, I can send messages to my wife—and she has received the same.

I have also had the spirits of friends try to materialize so that I could see them—but I could only see a faint outline, yet, I know who the spirit is, who so tries to manifest.

They (the spirits) have helped me when sick, and also my wife and child.

Once, in particular, while I was away from home, my wife and our little four-year-old Frances were alone at home. My wife was taken with Cholera Morbus, and having no suitable medicine in the house, she clasped the little one in her arms, and asked aid from the spirit band of the child, and in less than 15 minutes she was asleep and easy, and free from all pain.

These small things are some of the tests that I have received.

I would say that I used to be a member of the Advent Church—but the more I read, thought, and reasoned, the less Church member I became.

And, now, I would say to all:—

Give up your Creeds and Dogmas; use Reason; search for the beautiful and the good; lend a hand of help to the poor weary one; give a cup of water to the thirsty; a little kind word here and there among the toilers who are oppressed by the very ones who ought to help them bear their burdens: and these deeds will build for you a home more beautiful, in the beyond, than earthly Architect ever designed.

Lift up your voices, ye strong ones in our ranks, let the world hear your voices for truth and right, and angels will bless you both here and hereafter.

Your word may loose error's chain, and let some Creed-bound prisoner free.

Your word may reclaim some poor inebriate who is now nearly dead to all sense of the duty he owes to man, as a fellow being.

Your word, my Brother or Sister, may uphold the weak one who now suffers persecution for the Cause of Spiritualism.

Therefore, go on in the name of Truth: and when you pass to the other life, your joy will be full.

### ADDENDA.

Since the above writing, I have had more proof of spirit power.

Emma Fisher, who lives with us, is also mediumistic. She, at three different times, has been controlled, and with her hands placed on the top of a heavy walnut table, the table would move all around the room.

We live in a Catholic community, and Emma has earned the name of being a witch—so much for Superstition.

Hoping soon to have more testimony to send, I am for Truth and Freedom.

GEORGE W. DILLEY.  
Busti, Iowa.

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