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CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

BY WATCHMAN, SPIRIT EDITOR.
A MEMBER OF THE
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.

H. A. Berry, (nee Cate.),
Inspirational Writer and Amanuensis.

QUES. By H.

Will the Spirit Editor please give us
the cause of Suicide?

ANS. The cause of Suicide, is re-
verse action of the Brain.

The act of Suicide is, in itself, born
of a clouded Brain.

There are many causes why the
Brain may become suddenly clouded,
which will give rise to a reverse ac-
tion of the Brain faculties.

And the acts which follow the re-
verse action of the once clear and
healthy Brain, are fearfully alarming.

For example:—

The Mind may long dwell upon
such hopes of achievement of some
desired plan, that, at the failure to
realize these hopes, the Brain turns
in its action, and despair is the result.

Then, too, if the Mind be confined
to one train of thought and action,
the organs of the Brain that are used
for that especial train of thought, will
become weakened—the fruit of which,
is an unbalanced, clouded Brain: and
often Suicide, murder, and Mental
derangement follow.

Certain temperaments, such as the
nervous-bilious, are more liable to this
Mental reverse action, than are the
calm, sanguine, boyant, balanced
temperaments.

The sanguine temperament, if it
fails in one direction, will turn its
hopefulness and energy in another—
and hence, all clouding of the Brain
is averted.

What is recognized as the Climac-
teric Periods of the Human Organism,
will usually show the tendencies of
the temperament, and the results of
the habits of the individual.

At such periods, the system will
pass thro' many changes: and the
Brain action is governed by these
changes.

Often, during the Climacteric Peri-
od, the Brain is so clogged, that tem-
porary insanity follows. Often, pro-
tracted sickness, and frequently, Su-
icide and murder occurs.

But were the Laws of Health, as
well as the Laws of spirit influence
better understood and practiced by the
people, then, these Climacteric Peri-
ods of Life would be reached with
more safety to the individual, and to
the Community at large.

QUES. By an Investigator.

If a person commits Suicide in this
life, and, after remaining in spirit life
a space of time, that Soul Re-incar-
nates—

What effect, if any, will that act of
Suicide have upon that Soul in its Re-
incarnated life?

ANS. The act of Suicide, will tend
to depress the Soul. It will stand as
a mark of error in the pathway of the
spirit being. It will cause the Soul
deep regret.

Suicide being born of despair, car-
ries despair along with it.

And should the Soul again Incar-
nate before it had redeemed itself
from the element of despair thro' the
spirit existence, then, that Soul, on
Re-incarnating, would feel the need of
working out and rising above the
effects of that Suicidal act.

The Soul would learn, during its
Re-incarnation, to cultivate Wisdom
in all trials and disappointments of
earth life.

The very act of Suicide, would
have a tendency to cause the Soul to
again take upon itself the laws of the
flesh, more generally, thro' Amalga-
mation, and, thereby, redeem its lost
chances.

QUES. By constant reader—M. L.

Is it a fact, as some persons have
stated, that only those who are murder-
ers, and the evilly inclined, are the

ones who Re-incarnate?

ANS. It is a great mistake to sup-
pose that Murder and Suicide, and
degraded, vulgar lives are the only
conditions that call for the Soul to
Re-incarnate.

It is true, that these conditions
will confine the Soul to the atmos-
phere of the earth; but such condi-
tions, in themselves, do not enlighten
the Soul as to the method of Re-in-
carnation.

As we have before stated, the Soul
must become wise in spirit Laws, ere
it can command physical Laws suffi-
cient to enable it to again Incarnate.

Yet, one who has not this Wisdom,
may be assisted by wiser ones in ac-
complishing the act of Incarnation.

In this sense, the Murderer and
the Suicide must be born of the spirit,
before they can be Incarnated with
the flesh.

We will try to impress upon your
Minds the truth of this matter, there-
fore, we will again illustrate the dif-
ference between Incarnation and
Amalgamation.

In Amalgamation, there are two
Souls.

In Incarnation, there is but one
Soul and one spirit body.

Also remember, that it is much
easier for a Soul and spirit to Amalga-
mate, than it is to Incarnate.

Also, that undeveloped spirits will
Amalgamate, where they have not
the power nor knowledge to Incar-
nate.

Hence, you will remember, that a
spirit who has become warped by
Murder, Suicide, and such Soul-clog-
ging acts, is the very last to Incar-
nate: but is the very first to Amalga-
mate with mediums of their own, or
a similar grade.

It would be as consistent to say
that all persons living upon the earth
Sphere are of evil inclination, and
have not attained to Soul-culture: as
it is to say that only such Souls as
are stamped with Murder, or evil acts,
ever return to Incarnate with earthly
forms.

Such statements would naturally
cause the reader, and follower of such
doctrines, to lose sight of the glorious
unfoldments which are of the earth
plane.

When such opinions are given,
they prove that the one advancing
them does not understand the Laws
which govern the return of the Soul
thro' Incarnation.

It also proves that they are Soul-
blind; that they do not recognize the
beauties of earth life, and the fullness
of Soul-unfoldment that the earth life
gives.

QUES. By B. S.

What is the effect upon the Soul of a
Re-incarnated being, in case of Pre-
natal Murder or Abortion?

ANS. The effect would be similar
to spirit dwarfing, or, in other words,
the spirit body of that Soul would be
robbed of its needful vitality, and the
Soul would be, for a time, prevented
from progressing in knowledge, as it
otherwise would have done.

QUES. By L. B. Stone.

Is the cause of Children being born
into the world in an unnatural position,
and carrying those features, as of a
reversed action in nearly all their acts
and deeds of life, due, principally, to
the interference, of the aura surround-
ing the Mother, by her male compan-
ion?

ANS. Such Mental and Physical
deformities are most frequently the
result of an interference of the Mater-
nal sex-rights, by the passionate and
vulgar interference of the male, in his
forcing upon the woman, what he
terms his sex-rights, when, to her,
they are intrusions of the direst kind.
They are acts of sex-pollution
which, frequently, destroy, during
gestation, the life-vigor of the sex
organs of the victim.

This, together with the revulsion
of the Mental powers of the Mother,
will cause the child, then lying in
embryo, to be, if not idiotic nor phys-
ically deformed, then, subject to a
reverse action of Brain faculty, which
gives a corresponding action to habits
and fancies, so at variance with those
of a balanced, well-born child.

There are born to the world, more
Mental and Physical wrecks caused
by sex-interference, than by any other
one cause.

Continued on Fourth Page.

LEOMINSTER, MASS., March 1, 1885.

Editress of *The Watchman* :—

I was much pleased with Dr. MacLeod's attack on Vaccination: and am anxious to add my feeble protest to your columns.

I enclose a leaf or two from *Zadkiel's Almanac* for 1873—thinking nothing better could be said, to show where Astrology stands, on promiscuous Vaccination.

D. S. CUSHING.

Astrologer.

From *Zadkiel's Almanac*.

THE PLAGUE OF 1871.

By the Author of the "*Weather Guide-book*."

The Epidemic of Small-pox, which has visited the Metropolis, and many of the large Towns of England, may be said to have broken out in the last three months of 1870 (after having visited Paris).

In the first three months of 1871 the deaths from this disease, in England and Wales, were 4,093; and in the quarter ending June 30th, they further increased to 7,012.

In the first five weeks of the third quarter of 1871, 1,192 deaths have occurred from this disease in 17 large Towns of England, according to the Registrar General's returns.

These figures give a total of 13,107 deaths from Small-pox (to the end of the first week in August) in 1871; but if we add the 1,229 which occurred in the last quarter of 1870, we have a total of 14,336 lives sacrificed to this epidemic in 44 weeks.

We are justified, then, in presence of such a high mortality, in calling this epidemic the *Plague* of 1871.

The use of this term must not, however, be taken as implying that the disease is either identical in character or as fatal in its results as "the *Plague*" of former days.

In 1625, no less than 35,417 persons died of "*Plague*" (a disease very different from Small-pox) in London, alone.

In 1665, the Metropolis was well-nigh depopulated by *Plague*.

The Epidemic Diseases of the 17th and 18th Centuries, viz., *Plague*, Spotted Fever, and Dysentery, appear to have died out; but one of them (Small-pox) remaining.

The last-named disease depends, in great measure, on some Chemical change of the blood, and is as natural to man, as Cow-pox is to the cow, Swine-pox to the pig, Distemper to the dog, etc. And this is, undoubtedly, the reason why it still periodically breaks out, in spite of improved sanitary conditions of Towns, and, also, in spite of Vaccination.

Its recurrence would not have been so widespread and so fatal in the present year, if wise sanitary regulations had been enforced, and Scientific Medical treatment universally adopted.

In the decade 1771-80, Small-pox was 14 or 15 times as fatal as it is now; and it has been claimed by the advocates for Vaccination, that the diminution of the Small-pox mortality was due to the "protective" and "modifying" powers of the Jennerian system of Vaccination.

We are of the opinion, however,

that the high rate of mortality of 1870-71 from Small-pox, will utterly confound the assertion of those gentlemen, seeing that it has broken out amongst a people Vaccinated by Order of Parliament, and is of greater virulence than any Epidemic since 1838—before the enactment of any Vaccination Laws—when the mortality amounted to 16,268 (among a smaller population).

Indeed, there can be no question that the mortality from Small-pox in 1871 will, even after allowing for increase of population, be greater than that of 1838.

This present Epidemic is the most fatal within the memory of man; what becomes, then, of the protective or modifying power of Vaccination?

As to the present Epidemic, Medical men have said that its virulence and prevalence are due to a large percentage of the people being unvaccinated.

Now, this conclusion is shown to be false, when we compare the rate of mortality from Small-pox in London in 1870-71 with that of Berlin, under the visitation of a recent Epidemic.

In Germany, the Vaccination Laws are fully enforced, yet in Berlin the rate of mortality was double that of London; the Town best Vaccinated suffering a mortality twice that of the Town worst Vaccinated!

We believe that arm-to-arm Vaccination is fraught with fearful danger of transmission of disease; and we maintain that a Medical dogma ought not to be imposed, under pain of fine or imprisonment on a free people.

Turn we now to the consideration of how Small-pox is engendered and spread.

Rhazes, an Arabian Physician (whose work on Small-pox and Measles has been translated and published by the Sydenham Society) accounts for the different liability to Small-pox, by supposing (1) that the blood undergoes successive changes, from infancy to old age; and (2) that certain temperaments are more liable to take it than others.

Those most liable, are the "moist, pale, and fleshy, the well-colored, also, and ruddy, as likewise the swarthy when loaded with flesh; those who are disposed to acute and continued fevers, bleeding at the nose, inflammation of the eyes," &c.

Now, this is rational, and, moreover, perfectly compatible with the teachings of Astrology.

Persons who, as Rhazes says, "are disposed to acute and continued fevers," are under the influence of Mars, and, as that Planet rules the Small-pox (as well as all fevers), they become liable to take it when it is Epidemic, and, if their natures are greatly afflicted by Mars, a fatal termination is likely to ensue.

Rhazes also says, "Those bodies that are lean and dry, and of a cold temperament, are neither disposed to the Small-pox nor to the Measles: and if they are seized with the Small-pox, the pustules are few, favorable, moderate, mild, without danger, and with a light moderate fever from first to last."

Here, again, do we find that the observations of the wise Arabian Physician harmonize with the doctrines of Astrology, for such persons as are "of cold temperament, and are lean and dry," are Saturnine (or un-

der the rule of the Planet Saturn—which Planet's influence is directly opposite in nature to that of Mars).

Medical men, who have had great experience of Small-pox, have repeatedly observed instances wherein one member of a family has been seized with this disease, and the others have escaped. Indeed, one of the most curious and, apparently, unaccountable features of the disease, is its arbitrary selection of its victims.

But when the differences of the temperaments of members of the same family are taken into consideration with the observations of Rhazes and the teachings of Astrology, the selection of the victims no longer seems arbitrary, but is shown to be in perfect harmony with natural laws.

The Arabians were great believers in Astrology, and it is most probable that Rhazes deduced his observations from Astrological doctrines, as well as from careful study of Small-pox.

"Saturn is, in nature, cold and dry, and is a melancholly, earthy, solitary, masculine, malevolent Planet. When lord of the ascendant, or principal ruler of a geniture, he produces a middle stature, with a dark, swarthy, or pale complexion, lean face," etc.

"Mars may be compared to a fever, violent indeed, but short in duration; while Saturn resembles a consumption."

We will now consider the common belief that the atmosphere is the vehicle thro' which the poison or infection is spread.

In Epidemics of every kind, the atmosphere is undoubtedly poisoned.

We believe that the influence of the evil Planets (Mars and Saturn) is diffused thro' the atmosphere, and hence, when the influence of either of the evil Planets is in the ascendant, an outbreak of Epidemic disease, corresponding to the nature and character of that Planet's influence, takes place.

Then, if the districts or Countries wherein the atmosphere is affected, are in an unsanitary condition, the Epidemic will attain therein great virulence and prevalence.

The *modus operandi* of such influences cannot be explained, any more than the contagion.

Influenza, as its very name implies, is directly traceable to atmospheric influences—usually to sudden changes of temperature, as on the 2nd of January, 1782, when a rise of 40° at St. Petersburg was immediately followed by the seizure of 40,000 persons with Influenza.

The disease called "*Black death*" was preceded and accompanied by extraordinary convulsions of Nature, which proved that the earth was then in a plus or maximum condition of Electricity, overcharged, as it may be termed. The atmosphere over the Sea was infected, as well as that over the land; and vessels were seen drifting about the Ocean, their crews having perished to the last man!

Asiatic Cholera, an invasion of which is now feared in this Country, depends, for its existence, on a highly Electrical condition of the atmosphere.

Dr. Kelsall says that this miasm "rises from the earth and floats in the air, sometimes assuming a visible appearance: e. g., a mass of reddish vapor was seen, in 1820, on the surface of the Yellow Sea; the vapors were, at first, light, then gradually in-

creased, became condensed, and, rising from the surface of the water, formed an immense red cloud, which remained for several hours floating in the air. A violent wind suddenly arose, divided the cloud into several columns, and drove them towards the land, and wherever they passed, the people were attacked with Cholera."

The wisacres of the Privy Council, whose mission it is to control the Public Health, when an Epidemic breaks out, immediately jump to the conclusion that the drainage or the water supply is the *fons et origo mali*! [*fountain and origin of the evil*.]

If such were the case, Asiatic Cholera would be endemic, continually present, instead of visiting this Country at rare and distant intervals.

Asiatic Cholera does not arise either from bad drainage, impure drinking water, the eating of unripe fruit, or from any of the exciting causes of Choleraic Diarrhoea. It is not contagious.

The origin of Cholera is utterly beyond the control of man. It exists in the atmosphere, and is due to a deranged state of atmospheric Electricity, caused by Planetary influence.

It prefers to attack the robust, the people of excitable temperament, the young rather than the old, and the male rather than the female sex.

It prevails chiefly in localities of elevated regions, just as lightning strikes tall trees and elevated buildings.

In "*Travels and Adventures of an Officer's Widow*," it is related that a column of mist enveloped a sanitary station on a hill at Murree, in the Himalaya Mountains, more than 7,000 feet above the sea-level, in 1858, and a frightful outbreak of Cholera immediately followed, more than one-sixth of the European soldiers stationed there being buried before the pestilence ceased.

In 1866, Cholera broke out on board three vessels bound to New York, while on the Atlantic, and it occurred in nearly the same Latitude.

Dr. Kelsall cites the instance of Cholera breaking out on board H. M. S. Britannia, which was cruising in the Black Sea, in 1854, during the Crimean War; the outbreak occurring immediately after a remarkable cloud was observed to hover over the ship.

Buenos Ayres was visited with a scourge, miscalled Yellow Fever, in the present year, thousands of the inhabitants falling victims, and most of them young and in good health. The drainage of Buenos Ayres was no different from that of previous years.

Hippocrates predicted the advent of *Plague* at Athens, and it is related, that when it broke out in Greece, he dispelled it by "purifying the air with fires, into which were thrown sweet-scented herbs and flowers, along with other perfumes."

As to the treatment of Asiatic Cholera, Small-pox, and other Epidemics or Plagues, we believe that the Homœopathic System is immeasurably superior to any other.

The principles and practice of Homœopathy are essentially in harmony with Astrology. For instance, the practitioners of Homœopathy subdue the fever of Small-pox with either Aconite or Belladonna. Now, both these medicines are under the "rule" of Saturn, and as Saturn is antagonistic to Mars, these medicines

are eminently efficacious in controlling and subduing the fever and delirium.

The treatment of the other stages of Small-pox and of Cholera is, likewise, in strict accordance with Astrological teachings and Nature's efforts to cure.

The calomel, chalk-mixture, opium and brandy treatment of Asiatic Cholera, as practiced by the Old School, is unscientific and highly dangerous.

Dr. Shorthouse has related the case of a man who died of Asiatic Cholera treated with calomel. The Doctor "made a post-mortem examination of the body, and found upwards of two ounces of calomel as white and as unchanged as when the patient swallowed it, not being even oxidized in the slightest degree."

The most effectual treatment of the Old School is the exhibition of saline draughts (given warm).

We have given, in this paper, our deliberate opinions—based on a long and careful study of the Principles of Astrology, together with the phases and treatment of Epidemic diseases—and we trust that those opinions will be thought worthy of the consideration of our readers.

The destruction of error, the spread of truth, and the relief of the sufferings of afflicted Humanity, are the objects aimed at: may they be attained!

A FEW FACTS IN REGARD TO AUNT ELMINA'S INVESTIGATIONS.

Editress of The Watchman:—

Some one has sent me a copy of your interesting Paper, and in it I find Aunt Elmina D. Slenker's old, old story concerning her investigation of Spiritualism—it has been published in the *Boston Investigator*, in the *Light for Thinkers*, in THE WATCHMAN, and in every other Spiritual or Liberal Paper that would insert it.

Now, with your permission, I would like to lay before the Spiritualists of the whole United States, a few facts in regard to Aunt Elmina's investigations.

In the first place, Aunt Elmina writes for, and gets her pay for writing for the *Boston Investigator*, a rank Materialistic publication—but a fair and honest one.

She has committed herself, in her writings, to the Material side of the question, and cannot afford to take any other view of the matter.

About the middle of last Summer, she announced, with a great flourish, that she would, at an appointed time, start out to investigate the hidden mysteries of so-called Spirit-u-al-ism.

In due time she started, and in due time reached Brooklyn, N. Y., and investigated and tested all the mediums that she could get at in New York City and Brooklyn, in the short space of five days or less.

Then, she hurried on to Boston, Mass., and went direct to the Office of the *Boston Investigator*, a Materialistic Publication, to find Spiritual people to give her advice and help her to investigate Spiritualism.

She got thro' with the Boston mediums in about a week, and started to Syracuse, to see "Truesdell" the "Bot-

tom Facts Man," and he helped her to investigate in his style a few days.

And after getting well loaded up with this kind of investigation, she started for her old home in Dutchess County N. Y.

And in about three (3) weeks' time, she had traveled from Snowville, Va. to Brooklyn, New York City, Boston, Syracuse, and Dutchess County, and had learned all about the whole matter, and was ready to expose the whole thing as a fraud.

I will admit that she is a lively old lady, but three (3) weeks, with one-fourth of the time on the road, is livelier work than I ever did, and I am right smart at investigation, myself.

Then, another funny thing about Aunt Elmina's investigations—she invariably went to Materialists and Crookers and Anti-Spiritualists to find Spiritualism.

Would she go to a Coal Yard to purchase her a dress?

Would she go to an Orthodox Church to find warm, life-giving Spiritualism?

Would she go to a beggar to get money?

Would she go to Spiritualists to find Materialism?

No, a thousand times no—but she went to Materialists and Truesdells, to Spiritualism and Howsdy,

Aunt Elmina is hard-headed and sound in some things, but she was "off her base" here.

But, mind you, she did not BURN the bridges behind her, she left them safe and sound, for she knew she would want to get back to Materialism, for she had made up her mind to that, before she started out.

In her open letter, she says that she has the confessions of several mediums that they, themselves, are frauds.

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

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

She says, also, that she has given several weeks to a personal investigation.

Yes, that is true, she gave three whole weeks to find out whether she is any higher, spiritually, than a rock, or a tree, (this, you see, is skipping the animal altogether), and, at the end of three weeks, she has made up her mind that she has no more spirituality about her than a rock.

Now, I am a strong, able-bodied, healthy man, and I have investigated the matter of Modern Spiritualism for four or five years, and I have not got thro' with the investigation yet, and I do not mean to get thro' with it, if I live on earth an hundred years yet, there is room enough for me to investigate in, for all Eternity or what is left of it is before me, and I hope to unfold, spiritually, to all Eternity.

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

Yours.

J. W. DENNIS.

Buffalo, N. Y.

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REPLY to ELMINA.

Editress of The Watchman:—

I have read Sister Elmina's letter in the March issue of your valuable Paper, and I confess I am somewhat surprised that a lady of her apparent culture and ability, should bring such sweeping charges of fraud against all the mediums she visited during her tour of the North.

That there are fraudulent mediums, I do not deny; and I heard that Elmina visited one or more in this City whom I know to be such—but that all she saw were fraudulent, is not true, if her investigations were as extended as we are led to believe from her statements.

And yet, neither your experiences nor mine, are of any value to Elmina.

To use a homely phrase: You "hit the nail on the head," in saying, "that she has spirits around her who impress her not to accept what she thinks, at times, are tests of spirit power."

I fully believe that there is a strong antagonism at work over her.

I see a band of loving spirits about our sister, endeavoring to impress upon her mind, the truths of spirit power: at the same time, I also see about her a band of bigots—spirits who were so thoro'ly rusted with Orthodox bigotry, that they have, as yet, no desire for Progression; and they are the strongest about her of the two bands; and to this last band she yields herself most willingly.

Let us review her letter briefly, and in all candor and love. She says:—

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

Now, then, I beg to enquire of our good sister, what motive could possibly induce her, as an honest seeker after truth, to apply to a medium whom she knew to be a fraud?

And if she did—as she states—know him to be a fraud, what right had she to expect proof of the sublime truth of spirit power thro' him?

Again, does she know him to be a fraud?

Does the fact, that she "knew where he lived when a boy," make it absolutely certain that he is a fraud?

Again, she says: "I felt that it was all trick and deception."

She does not say that she knew it, or that she had the least evidence that it was trick or deception, but, simply, that she felt it.

Why did she feel so? I enquire.

Simply because her Band of bigoted or Materialistic, low-developed or evil spirits threw their power so strongly upon her—nothing more, nothing less.

I think sister Elmina will not grow into an appreciation of this sublime truth, until she—as did the Nazarine—says, with all the force of her will-power, "get thee behind me, satan," and allow me the free exercise of my own reasoning powers.

For Spiritualism, of all Isms, is Science: and it is the Science of all Sciences, and appeals to man's Reason.

While all other Religions exist by a blind, implicit Faith: Spiritualism rests its claims upon absolute facts—

upon Phenomena which can be reasonably and absolutely determined as facts.

And I insist that if persons will pursue their investigations of Spiritualism as they are compelled to in the so-called fixed Sciences, they will be convinced of its truth.

Our good sister implicitly says that she does not believe that a spirit exists.

Very well. Her belief does not alter the fact. Her belief has nothing to do with it, in any case.

But I must say, in all kindness, that, in the absence of any other Phenomenon, the manner of her investigations, and her conclusions based—as she admits—solely on her feelings, and not on any crucial tests, is, to me, a very strong evidence of the existence of spirits, and of low-developed spirits, at that—spirits with no desire for Progression.

If Elmina will sit, in a dark closet, alone, one hour each day—at the same hour each day—I believe that she will soon have evidence of spirit life and spirit power, which will transform her into an enthusiastic apostle of the New Dispensation.

For, probably, nothing short of Phenomenon presented thro' her own mediumship, will ever convince her of the truth. C. HOLLAND.

Boston, Mass.

Written for The Watchman.

LOGICAL AND PRACTICAL.

Spiritualism is logical, because it can prove itself by material demonstrations.

It is practical, for it points out the way of human escape from present environments: viz.:—

That there is a channel open for the advancement of something which exists: that a natural production has a natural perpetuity.

If the Scientist, thro' his material Science, cannot demonstrate the truths of Spiritualism, it only shows that his Science is not practical when applied to Spiritualism, and is of about as much use in explaining Spiritualism: as the discovery, that tall persons live longer than short ones, and, that women live longer than men, is, to the prolongation of mortal life—for, you see, first, to be applicable, you must stretch every body until they are taller, then, longevity is increased. Next, you must convert them all into women, to get the full benefit of this discovery.

Science, like every thing else, is liable to get into deep water when it assumes too much.

No doubt, if the truth was known, we are nursing many absurdities—supposing them to be great and Scientific facts.

This is well illustrated by the recent photographing of a horse while moving—drawings and paintings have been made by the best Artists in the world—men supposed to represent the facts—and fabulous prices were paid for them by experts, for the reason that they were thought to be so truthful to Nature.

But it has been found that a horse never did take an attitude, while in motion, as represented to, and accepted by these most learned people.

W. W. JUDSON.

Kansas City, Mo.

THE WATCHMAN.

THE WATCHMAN.

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C. B. & Q. R. R.

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SPECIAL

TO OUR EXCHANGES.

All Exchange Papers to THE WATCHMAN, should be directed to 1073 CLIFTON PARK AVE., MILLARD POSTAL STATION, CHICAGO, ILL.

Will our Exchanges please take notice of the above, and change our address, from 993 West Polk Street, to 1073 Clifton Park Ave., as above, and Oblige the Publishers of THE WATCHMAN.

Special Offer.

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

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

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

WOMAN'S WORK.

Woman's Work, Edited and Published by G. J. Manson, at 354 Gates Ave., Brooklyn, N. Y., at 60 cents per year, is a neat, little, 8-page Journal Devoted to the Employments of Women.

As we glance over its Columns, we find many interesting Articles pertinent to the welfare of Women.

We hope to see this little Paper long in the Ranks of Literature.—Ed.

Subscriptions received at this Office for the following Papers:

Mind and Matter, (weekly) \$2.00
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Our French Medical Practitioners are loud in its praise for the treatment of Rheumatism, Neuralgia, Paralysis, chronic Catarrh, Headache, and Toothache; Dr. Phillips, of the Paris Infirmary, declaring that out of the hundred and twenty-eight cases of Toothache treated by him in the month of June, only three failed of immediate relief from *Bell's French Electromotor*.

Dr. Matarici says that it is the only device discovered that produces an Electric current which can excite, at one time, sensation, and, at another, contraction, as it traverses a nerve with its mild and genial current, without giving the semblance of a shock.

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Address W. D. HART, Box 26, Toledo, Ohio.

Call for a Convention of Spiritualists at New Orleans, La., April 18, 19, & 20, 1885.

In accordance with a request from Officers and Members of the Southern Association of Spiritualists, we hereby call upon the friends of the Cause from all sections of the United States, to assemble in Mass Meeting at New Orleans, La., on Saturday, April 18, 1885, at 10 o'clock A. M., and continue in session three days. Public lecturers and mediums are all invited and urged to attend if possible, and help us make it a grand rally of Spiritualists. Samuel Watson, President, Memphis, Tenn. G. W. Kates, Secretary. Atlanta, Ga.

CONTRASTS OF LIFE.

Continued from First Page.

Impressive fright to the Mother will leave its effects upon the child: but sex-interference, when compulsory on the part of the male, carries worse than death in its results.

It breeds blood-disease to the child and mother: a disposition of vengeance and hatred, with deformity of Mind and body, to the child.

The aura of the male companion will not serve to create these deformities; but it will, frequently, enfeeble the vitality of both the mother and the child—hence, it leaves an enfeebled constitution upon the child, should the aura of the male companion be poisonous to the woman.

In such cases, no two persons should occupy the marital relation—but should study to understand the subtle Laws of Magnetism.

One great cause of so many enfeebled constitutions, is the custom that permits and calls for men and women living together thro' what is termed marital duty—even when they have become so Magnetically poisonous to each other that they commit slow murder to themselves and their children, in obeying what they blindly consider to be the duties of marital life.

They lose sight of the Physical, Soul, and Moral obligations as demanded of them by Nature; but blindly drag their own and the coming generations down in obsequious homage to the habits of erroneous customs.

We call upon men and women to live in conformity to the Laws of Nature: and not in conformity with laws and customs that time long usage has proven to be unefficacious in producing the result promised or expected of such customs.

There is no higher relationship existing between two Souls, than that of Magnetic and Mental reciprocity. And none lower than the reverse of these—for the reverse of reciprocity, breeds disease of body and unhappiness of Soul.

Reciprocity of Soul, is the Law that attracts and holds spirit being together—the same is true of mortals.

The Magnetic reciprocity of two bodies, brings health, beauty, and life.

Continued in Our Next.

AN ACROSTIC.

Welcome to our hearts and firesides brave defender of
the right,
And teach mortals to be patient in the long and
weary fight
To crush out the blinding errors that wrapped us in
the Past,
Cruel lessons of injustice that have o'er the world
been cast;
Hail! fair morning light of Wisdom and Immor-
tality,
Making man from Creedal bondage and death forever
free:
Answered are our anxious questions with a voice of
holy love
Never ceasing to enlighten and its truthfulness to
prove.

GENA F. SMITH.

Rockland, Maine.

AUNT ELMINA.

Editress of The Watchman:—

I have just re-read Elmina D. Slenkers's open letter, describing her investigating tour.

She seems to have brought up all-standing, against the cold, dead wall of Materialism; and there, groping in darkness, in its shadow, she flounders about trying to console herself with the frozen realities of her Materialistic belief. Spurning the budding and blossoming beauties of a Spirit Life. Unfoldment and Progression she knows nothing about—the dead realities of a Material life, and utter Annihilation at death Seems to be her highest hope.

J. W. DENNIS.

Buffalo, N. Y.

Those who take the highest roost, have the greatest length to fall.—OSIPEE.

Contributed to The Watchman.

THERE IS NO DEATH.

There is no death! 'tis but the higher birth,
The stepping out from clay, away from earth
A spirit disenthralled, forever free,
'Tis but renewing life—not death to me.

There is no death! All Nature proves this truth,
'Tis but the glad returning of our youth,
What tho' the outer form be laid away!
The risen spirit finds eternal day.

There is no death? 'tis but a newer life,
The cutting of a cord by Nature's knife,
The breaking of a chain that holds us down—
The opening of a cage—the prisoner flown.

There is no death! What tho' exhaled the dew!
It rises into forms forever new:
What tho' the seed be laid in Wintry tomb!
The Spring-time comes and calls it up to bloom.

There is no death! the Sun goes down at night,
That it may rise again—the morning light;
The twinkling Stars, that seem to pass away,
Are only hid in clearer, brighter day.

There is no death! this pulsing heart of mine
May cease to beat, the Soul-lit eye to shine,
And from the body go the fleeting breath,
And yet the risen spirit knows no death.

There is no death! The Father calls us home,
In tender, loving tone, He bids us come,
Away from earth, away from weary care,
To higher, better life, to scenes more fair.

There is no death! This clod of mortal clay,
May lose its form thro' Nature's sure decay:
But the freed spirit in realms supernal
Solves life's mystery—THE LIFE ETERNAL.

HORACE M. RICHARDS.

New York City.

B. G. Chapman writes:—

TONAWANDA, N. Y., March 19, 1885.

Mrs. Hattie A. Berry:—

Dear Madam:—I enclose, for your very valuable and Soul-stirring Paper, an Article [*A Remarkable Case*], that my mother cut from a Buffalo Paper a number of years ago. As I have never seen it in any of the Spiritual Papers, I thought, perhaps, that you might find room for it in THE WATCHMAN.

A REMARKABLE CASE.

The following Article is, indeed, what the caption indicates, a most remarkable case. We conclude it must be true, from the fact that there are so many persons of known truth and veracity, who testify to the authenticity of the statement: VIZ.:—

Some time ago, a farmer living near El Paso, had a daughter about ten years old. While playing with the cat one day, the animal turned and bit her on the arm. Several days passed, and the wound on the little girl's arm healed. One day at the table she attempted to drink water, and was seized with convulsions, giving unmistakable signs of Hydrophobia.

Her father came to this City and procured some medicine for her, from a Physician. Returning home, he found his daughter lying on a lounge, evidently in great pain, not having been able to swallow anything since the first convulsions.

As soon as she saw her father, she climbed into his arms, with the exclamation:—

"Father, I've seen Mary."

[Mary was an infant sister, who died several years before.]

Her father, thinking that her mind was wandering, attempted to quiet her; but she still insisted that she had

seen her little sister, and that Mary had told her that if she took a teaspoonful of Nitric Acid and Sweet Oil, she would get well. Her father told her to lie down, and he would fix the medicine he got from town—she presently got up again, exclaiming:—

"Father, Mary says I must take the Acid now, if I would get well; do give it to me."

On his refusing, she again lay down on the lounge. Presently she got up a third time, crying:—

"Father, I must have it; Mary says I must, and that I must have a tooth pulled. I must be bled in the mouth."

Her father told her to keep still. In a short time she screamed out that her tooth hurt her. After an interval of half a minute, she cried out again, and soon ran up to her father, crying:—

"Mary says I must have my tooth pulled."

And at the same moment the tooth (a sound one) dropped out on the floor.

The little girl said:—

"See, father, Mary has pulled it; now, do get the Acid."

The astonished father finally got a teaspoonful of Acid, and mixing it with Sweet Oil, gave it to her. Previously, as we have stated, she had been unable to swallow; but she drank the mixture without any trouble, and returning to the lounge, lay down, saying that all she had to do now was to keep still. Mary said that she would get well.

Her father prepared the medicine he had received from the Physician, and approaching the lounge, told her that she must also take this.

She at first positively refused, saying that Mary said if she did it would kill her. But, on her father urging her, she replied that if he commanded her to drink it, she would do so, but she could never forgive him, for it would kill her.

Finally, after much persuasion, she took the medicine. She remained quiet a few moments, and then standing up, said:—

"I am dying, father; Mary says I soon shall be with her."

She called the neighbors around her, many of whom were present to witness the extraordinary scene, and bade them all good bye.

"Kiss me, mother," she said: "I am dying."

Turning to her father, she bade him good-bye, and then added:—

"Mary says I must forgive you before I die. I do forgive you. You did all for the best."

She then asked to be laid on the lounge, and crossing her arms in front of her, breathed her last in a few minutes.

The truth of this statement is vouched for by many and reliable witnesses.

Our informant, last week, saw and talked with the father of the girl, who related the circumstances to him, and said the tears coursed down the old man's face during the recital.

It has driven the wife almost distracted, and the sight of the farm and house has become so dreadful to him that he has now sold out and is about to move further West.

We believe these facts can be fully substantiated.—*Pennsylvania Transcript*.

BROOKLYN, N. Y., March 15, 1885.

Dear Mrs. Berry:—Many thanks for the kindly remembrance of THE WATCHMAN. It grows constantly more interesting.

I notice a statement in it, that "there are 300,000 surplus Women in the Atlantic States shut out from wedlock from want of men enough" to mate them.

Admitting this a fact, then may I ask a question?

If wedlock is the acme of happiness, as so many are taught to believe, then, where does the Law of Compensation come in, on this Material plane?

This condition of things alone, throws us on to the idealistic and Spiritual plane.

Are all those Women born, only to wash dishes, or darn their brothers' stockings, and patch their nephews' breeches; or to put out their eye-sight making wedding fineries for their more fortunate (?) sisters?

Those Soul-hungry Women looking in at the closed gate of what they suppose to be the bliss of earth, and dreading the stigma of "old maid," when, bless their hearts, if they did but know it, most of them are the "salt of the earth."

Will the old dogmas of Ignorance and Superstition

ever remedy this evil?

Most decidedly not. Woman must educate herself out of this thralldom.

Please, some one answer this query.

Respectfully.

HELEN BRETT.

Mrs. Maud E. Lord addressed a large, intelligent, and appreciative audience at Merrick Hall, Quincy, Ill., on Sunday, March 15, 1885.

Her style is very pleasing. The sentiments expressed were elevating and exceedingly delicate and refined, and were delivered in a simple and unaffected manner.

—Reported by M. M.

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



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,

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Millard Postal Station, Chicago, Ill.

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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.

INSANITY.

We are impressed with an almost irresistible force of feeling, to again write upon the most horrible subject of Insanity, and the cruel manner in which the unfortunate lunatics are confined.

The influence that surrounds a Lunatic Asylum, is sufficient to make and keep people insane—as we know that certain grades of spiritual influences attached to the brain and mind of man or woman, will cause insanity.

We declare, that, by the law and testimony of the Bible, and by our experience with our spirit guides and teachers, that we know what insanity is.

But the Doctors, Officers, and attendants of Insane Asylums, apparently, have no conception of what insanity really is.

We presume that those who govern those Institutions, claim to be Christians, and yet, know nothing about healing the sick or casting out the devil (disease), and, like the dog in manger, they cannot cure the lunatics, and will not allow those to cure them who have the heavenly gifts which were given them by the one spirit.

Jesus said, you can do greater works than I have done.

But who shows one sign that they believe any of his teachings?

Jesus said that signs should follow those who believed—and they should be saved: and, that where there were no signs, they should be damned.

What is damned?

We have an idea that it means condemned, as a pretender, a fraud, or a fraudulent medium.

Now, let us try the healers, and when one is found who has the gift to cast out unclean spirits, utilize the services of him or her—for there are men and women who claim to possess the power that the man, Jesus, demonstrated.

The miracles of the New Testament, are demonstrated facts or laws of Nature that have always existed, and now the Period has arrived when they must be utilized for the benefit and happiness of Humanity.

Orval G. Hursen was insane—he says that he was obsessed by evil spirits, and the influences that surrounded him, no doubt, produced the results. And to an unbiassed mind, this revelation of insanity would appear reasonable.

A gentleman told us, recently, that his brother had been confined in Jacksonville (Ill.) Asylum, for forty years, being in a comfortable state of health—but insane.

If that man had had any disease of the brain, he would have left his physical body, long since.

Now, the tax-payers are called upon to repair the Asylums that have been burned; and to enlarge others,

to accommodate the rapidly increasing number of lunatics.

Will some one of the Reverends or Doctors of Divinity tell us why they do not fulfill some of the laws found recorded in the infallible Book that they monopolize?

Those who have studied the Book, know that there is a command therein contained, saying:—

When you build a City, build a place for the lower members of the body of Humanity—a place to restrain them, and purified from moral, physical, and mental disease.

(The above is not the exact wording, but the sentiment is the same.)

The Word says:—

Where can you build me a house—and where is my place of rest—but this man that has a pure and contrite spirit is my Temple.

Not humble before an imaginary God—but before his neighbor—make a place for him, and not send him to Jacksonville, where his mother, or any other friends cannot see him.

We have 40 or 50 Churches in Quincy, Ill., and not one place suitable for the poor, unfortunate, obsessed people to lay their heads.

We have an ornamented Court House, with a Jail in the Basement, lighted by gas in the day-time, to keep those who transgress the laws—their board is paid, and they are kept in idleness, to punish them.

Every City should have a House of Refuge—a place to restrain men and women from injuring themselves, or others, and give them continual employment: also have an Asylum for the Insane, so that they may be near their friends, and their friends allowed to visit them often.

One thousand insane people confined in one place, is detrimental to their recovery.

When proper conditions are provided, there will be no need of Asylums.

Let us have something that corresponds with a Penitentiary, near every City, where the labor of those who transgress the laws, will be utilized to beautify and enrich the Institution; and encourage the inmates to work for the good of the City and Humanity—as work is divine when rightly understood—treat them like brothers who have a moral typhoid fever—try to cure, instead of punishing them.

MRS. MINERVA MERRICK.

THE BIBLE.

We are going to write about the Bible, altho' we have not read its contents entire.

We have no selfish object in view, only an impression that we may, thro' our willingness, express the ideas of Truth which the Spirit Bands that meet with us, wish to reveal.

There has always been controversy concerning the Book: and it, probably, will continue.

We have heard a person say, that Humanity would have been in a more elevated condition, to-day, if the Bible had been burned Ages ago.

We say, they know not what they are saying—as Jesus said to his followers, when they asked him if they should call down fire from heaven to consume those who did not obey him and go to Jerusalem.

Humanity is inclined to burn peo-

ple and books, when they disagree with their opinions.

Our knowledge is limited, but we appreciate the Bible as the most wonderful spiritual work extant.

We hear that there has been many more Bibles in all Nations of earth: and have learned that the foundation of them all was, in a measure, similar.

The Hebrew Bible is a History of human experiences, written in fables, correspondences, symbols, and parables.

It teaches the spiritual Science of the life of man—showing his dark side as well as the light side—teaching that there is a Superior Power of Intelligence in existence; a Supreme Power that governs and sustains all Life; and Pharaoh was used to prove that this Power did exist.

A voice said:—

I will make Moses a God before Pharaoh, and Aaron his Prophet.

(All Gods must have a Prophet or Medium to speak to mortals in this Sphere.)

Also, the voice said:—

And I will harden Pharaoh's heart, so that he will not let the people go, until I prove that I, the spirit of love and mercy, of good and evil, that I am the Tree of Life of all that exists—prove it to Egypt, to Pharaoh, and to all the world.

If this is only a parable, it has an application, to-day, just as important as in the morning of life, when but a few rays of light gleamed thro' the darkness of night; when the diamond of Intellect lay deep in its bed, a moss-covered gem, to be nourished and fed from the angelic Spheres of mercy and love, by the will of our heavenly Father above.

The Jewish Bible is claimed to be a plenary divinely inspired work.

All thoughts, written or expressed, are inspired—whether good or evil, thro' the brain of man.

As we breathe the atmosphere to support the physical body: so we inspire thoughts to support the spiritual body.

All books are written thro' the same law.

When we were a child, we heard, or read that God spake to the children of earth, the same as one man would speak to another.

Once, when we were about ten years old, we saw the Sun in a smoky atmosphere, and an impression touched our brain—was this made in six days? Something within our mind said, "No." And we find, now, that the impression was correct.

The Period of Time has arrived, when the voice of the same Power that raised up Pharaoh, is speaking face to face with Humanity, and proving that God and man are one, as the Messiah said, "I and my Father are one." And also said to Mary, "Go and tell my brethren that I ascend to my Father."

Those are important truths, teaching the Philosophy of Life—the lessons for man to learn in order to know himself, and to appreciate the God that is within.

And by looking into the mirror of his thoughts and deeds, he beholds what manner of person he is, and the name of the God who dwells within, whether good or evil—God or Devil.

We will continue this subject, as we are impressed to prove some of the truths contained in the Word. M. M.

EXPERIENCES.

We will endeavor to write briefly and truly to the readers of THE WATCHMAN, of our experience with angels or the spirits of mortals that we have known while on earth, and many more that we have not known.

Some two years since, a gentleman and his wife then living in Quincy, Ill., had two children—girls, who both died during the same week.

The parents felt their bereavement so deeply, that a lady brought them to us for consolation—they being strangers to us—and such as we had, we freely gave, and they were comforted. And, thro' investigation, they became convinced that their children still lived.

In a few weeks the gentleman and his wife went to Grand Rapids, Mich.

The readers of THE WATCHMAN may recollect reading, in the October, 1883, issue, a letter from Mr. and Mrs. M. M. Mallory, in relation to Spiritualism.

We will here introduce an extract from that letter, wherein Mrs. Mallory says:—

"As we sat in the Circle, there was a lady sitting beside us who described, perfectly, our children, standing by us—even to the color of their eyes, and their dress, and many of their little peculiarities that no one knew but us—she did not know, until she saw them standing in front of us, that we had lost any children, or ever had any: and under those circumstances, how could we, for one moment, doubt that it was our own sweet babies who were there having a good time with us."

Recently, as a medium and myself were sitting together, the medium said:—

"There are children here. One says: 'Mamma has a baby, my sister.' And the medium heard the word, 'Mallory.'"

The next morning, we wrote to Mrs. Mallory, to ascertain the truth of the test, and to have the message verified.

The following letter is the reply that we received from Mrs. Mallory.

GRAND RAPIDS, MICH., Feb. 16, '85.

Mrs. Merrick:—

Dear Friend:—Yours of the 10th is received, and I was so happy to know that you had heard from our dear spirit children.

How pleasant it must be for you and your Niece to be able to communicate with your spirit friends!

Yes, we have a little baby girl, she will be three months old the 28th of this month—isn't it a splendid test? And I know the children in spirit life must be delighted—they would be if they were here.

I wonder if they are not trying to carry messages—how I do love to hear from them, tho' I have not been able to attend circles for some time, and I miss them all the time. I think they try hard to make their presence known to us.

Ever Your Friend.

MRS. M. M. MALLORY.

Respectfully Submitted.

MRS. MINERVA MERRICK.

Subscribe for THE WATCHMAN.

JOTTINGS BY THE WAY-SIDE.

Dear Watchman:—

For several days, I have been impressed to write to you, and, to-day, I am called in from my work, and am seated beside my table—but, for the life of me, I know not what to write about, as the subject has not been given to me—so I wait to see what is wanted—and now comes a soft whisper, saying:—

"Jottings by the Way-side, please, and I will stay with you and help you."

"All right," said I, "you shall have your desire."

And I wrote as follows:—

It was in the early days of my earth life that I became one of the pioneers who sought the setting Sun to see what we could find in the far West.

We left the little Town of St. Louis, Mo., situated on the bank of the great Father of Waters, in June, I think it was.

I remember the day—our little party went bathing in what was then known as Shotoe's Mill Pond, which, at that time, was quite an out-of-the-way place.

The route we intended to travel, lay up the Missouri River, and was long and tiresome.

Many a weary night we spent in trudging along with jaded mules—seeing our way only by the lightning's flash, and awakened by the thunder's roar.

Thus we made our way, till, finally, we reached the little Town of Independence, Jackson Co., Mo.

There we found one store, a blacksmith's shop, and his Satanic Majesty's Chapel—the grog-shop, which, invariably, seems to be one of the "necessaries" on which to found a large City.

This was the last mark of Civilization that we ever expected to see till we returned—not knowing when that might be.

After resting our mules for a few days, and preparing their feed for the long and weary journey that lay before us, we sallied forth, Columbus like, guided by our compass, and hearts to conquer.

Soon, the marks of Civilization were lost sight of, and our little band of sixteen was out on the great Western wild that lay before us, called the Missouri or Indian Territory, determined to conquer or die—like Sherman, all communication in front and rear was closed.

Soon, the big John Spring Council Grove, and Little Arkansas River were passed, and we found ourselves camped on the bank of the grand old Arkansas River, several hundred miles below its source, which, to-day, is the Theatre of man's ingenuity, helped on by those unseen, to develop the skill and Wisdom of the wise.

Up this River we made our way, till a point was reached near where the old Fort Pueblo was first erected, which, in after years, I helped to build—where, now, the very earth is made to tremble at the heavy tread of the iron horse.

It was now getting late in the Season, Winter was fast approaching,

and our little company went into Winter-quarters to await the coming of another Spring.

At this Camp our little band of braves was strengthened by the arrival of six Delaware Indians and a young half-breed, whom we knew as Nez Perces Jack.

These Delawares had just had an encounter with the Cheyennes.

These Delawares were a band of desperados, and, like the wandering Jew, were making their foot-prints in the Western wilds.

With these Delawares we laid our plans for the coming Season—they pledging themselves to accompany us if we would go into the Blackfoot Country where Beaver was plenty—which we consented to do.

Our company now consisted of twenty-three, all told, and we considered ourselves, and, in fact, were masters of the Forest.

It is true, I was but a lad, yet I was counted as a man.

Finally, Spring came, and we again took up the line of march.

We had fed our mules on cottonwood bark during the Winter, and they were fat.

We had also chosen John Swanock, one of the Delawares, as our Captain, as he had been the leader of his little band of six, and had taken them safely thro' all of the encounters that they had chanced to meet with.

Those six Delawares were the terror of all the Indians they chanced to fall in with.

One day, as we were nearing the Blackfoot Country, in the far Northwest, Captain Swanock, while we were camped for noon, to let our mules rest, called us all together, and stated to us that we were then on the edge of the Red Land, made red by the blood of all who chanced to fall into the power of those murderous Blackfeet (Indians), and it stood all in hand to tend strictly to duty and be on the lookout.

This was a most timely and wise move of our Captain, for, in less than five minutes, while he was still talking to us, we saw the heads of about fifty red-skins coming towards us, and on examining, we found that they were coming in upon us from all sides.

Soon there appeared close by, one dressed in gaudy array.

"That's the Chief," said Swanock, "and I want him," and he made signs for him to approach.

In less than a minute, Swanock had him by the hand, and ordered him to sit down on a log close by, at the same moment he brought his faithful rifle down upon him and ordered him at once to command his people to retreat or death would be his portion if they advanced another step.

The Chief spoke good Spanish, and could easily understand, and was prompt to obey, for well he knew his fate in case of refusal.

His warriors were under good discipline, and seeing the situation, soon moved back, and no firing was done.

By this time all of our mules had been thrown down in a circle, and their legs tied, to serve as a breast-work in case of necessity, and all stood, with guns in hand ready for action, listening to the conversation between Swanock and our rival guest.

I can almost see the keen black

eye of Swanock, the Delaware, as it seemed to pierce the very Soul of the Chief, and read his inmost thoughts.

The Chief used much persuasion and flattery to induce our party to join his Village, saying, that if we would do so, we could load our animals with Beaver in a short time, and they had many skins that they would give us.

When the Chief got thro' speaking, Swanock, the Delaware, who had listened to his talk, said:—

"I am an Indian, and you cannot catch me in the trap that you have set for me."

At the same time, saying:—

"Boys, saddle your mules, we must leave here, this is bad ground to fight on."

During this time, poor Jack had become infatuated with the Chief's persuasive words, and became decided to go with him, and live in his Village.

Swanock remonstrated sharply against his going, but to no avail—he stated to Jack, that he would not live one minute after he got beyond the reach of our rifles. But all of our persuasions failed.

Swanock told the Chief to go and he could follow with his men if he chose to do so, that any other place was better to fight on than where we then were.

Swanock gave the word, and we all mounted, he leading the way.

The Chief led off toward his men—we had hardly got beyond the reach of gun-shot when suddenly a company of horsemen, with lances, charged from behind a small eminence, and in less than one-half minute, poor Jack's body was cut into as many pieces as there was joints in it; and we could see them throw into the air, his legs, arms, head, and all parts of his body.

Then, suddenly, a little to our left, appeared the same Chief, on a shining black horse, with poor Jack's scalp on the point of a lance. He told us that he would have had all of our scalps, had it not been for Swanock, the Delaware.

Thus ended the career of poor Jack. And who knows but what it was his spirit that caused me to lay down the saw and pruning-knife about one hour since, to write these lines.

Having now complied with the wish of whoever it may be, I will lay down the pen, and take up the pruning-knife and saw, and resume my work again.

Wishing all well.

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From The Liberal.

STRANGE THINGS!

There are many strange things
On this strange little sod;
And done, too, by people
Believing in God.
But of all these strange things,
I am thinking of one
That to me is the strangest thing
Under the Sun.
Sold for life! Sold for life!
But she's not a harlot,
Because she's called wife!

A man goes to Europe
With plenty of gold,
Attends all the fairs
Where choice farm stock's sold,
And pays several hundreds
For one pair of Swine,
His herd to improve,
And he thinks them divine;
Then mates his young daughter
But eighteen years old,
With a wheezy old rake
And a bag filled with gold
To raise scrawny women,
And rickety men,
Worth less to the world
Than the Swine in his pen!
Sold for life! Sold for life!
But she's not a harlot,
Because she's called wife!

One marries a hog
For a share in his pen;
Another a bear
For a place in his den;
And one takes an ass
In magnificent stall,
And strands in splendor
From castle to hall,
Arrayed in rich wardrobe
With diamonds and gold;
But her heart is another's,
And she, too, is sold!
Sold for life! Sold for life!
But they are not harlots
Because they're called wife!

One married Old Grundy
With gravel and gout,
For sake of his money,
To travel about;
And while he lies grunting
She goes to the Springs
To show off her jewels
And—do nameless things;
And turns up her nose
At the females who fall,
While she and her cronies
Are lowest of all!
Sold for life! Sold for life!
But they are not harlots
Because they're called wife!

Why not improve humans
As well as the Swine?
Why not make marriage
A union divine,
And give to each child
A sound body and mind!
Saved for life! Saved for life!
Because there's no harlot
In place of a wife.

J. HACKER.

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