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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.

In our last, we promised that we would further remark upon the influence that spirit beings, in the sense of Metaphysicians, are capable of exerting over mortals.

It is even true, that the spirit guides of mediums are often obliged to act as Metaphysicians, in order to cure the medium from some physical ailment.

It is done in this wise: The spirit guide will psychologize the Soul of the medium, and impress upon the Brain of the medium, the belief that there is no very serious cause for alarm, and that he or she is not sick; and then the Mind is turned into brighter and more life-giving channels of thought, and thro' the healthy action of the body which hope inspires, and the effects upon the Soul from cheerful thoughts, the Soul can exert itself and become positive to disease—all the while, the spirit guide is lending such Magnetic powers as it may command, and ere long, the once enfeebled body of the medium is brought back to a state of balance—which is health.

There is no manner of use for mortals, or spirits to try to balance the physical forces or bring health to the physical body, unless the Mind of the patient is either negative to the Metaphysician, or else in keeping with the work and Will-power of the Metaphysician, be it spirit or mortal.

True, one may overcome a local

trouble or disease, but health must come thro' the union of the Mind and the body.

QUES. By Markus Kent.

Can a Soul, when about to Re-incarnate, control the conditions determining its Future fate or destiny? If so, to what extent?

ANS. It is possible for a Soul of very mature unfoldment to Incarnate or become attached to a new physical body at such a time as when the conjunctural effects of two Planets would indicate the signs favorable to the desired course of life for that new body.

Yet, even, in such a case, the Soul Incarnate, in order to preserve the desired course in life, would require to be ever on the alert and ever ready to meet the changes consequent upon a new course of life resulting from a future conjunction of Planets.

It would be quite difficult for a Soul to control all the events of its Incarnated life, unless it be ready and able to cope with all counteracting influences which are likely to result from other Planetary conjunctions.

For, in years to come, say, in the latter half of the earthly existence, the Soul would be likely to meet with many changes which would be caused by the effects of a new conjunction of Planets; and all that the Soul would be capable of doing, would be to cause the body to be removed from such sections of the world as would be most powerfully affected by the Planetary change.

And also to call to its aid, spirit beings who are inhabitants of such Planets as are in affinity with the one about to be overcome by the conjunction.

For example: A new physical body is born to the physical life under the influence of the Planets Venus and Jupiter; and at the age of 21 years, a conjunction of other Planets is about to take place, whereby, Saturn and Mars would over-rule the former Planets (Venus and Jupiter).

Now, in order to prevent this earthly body from coming directly under the influence of the Planets Saturn and Mars, the Soul of that body should be attended and envi-

roned by influences direct from spirit beings who are inhabitants of the Planets Venus and Jupiter.

Thus, the earthly being would receive its influencing force from its kindred Sphere or Planet, and the Soul would be enabled the better to follow out its life-line as it had begun under the ruling powers of Venus and Jupiter.

In this wise, the Soul may control the fate of its future existence during Incarnation.

It might be very interesting to our readers to state, right here, that spirit beings are greatly influenced by Planetary powers; and that spirits of different grades of unfoldment dwell in the belt surrounding such Planets as are correspondingly in keeping with the unfoldment of such spirit beings.

And, furthermore, that these Planets move in obedience to the Law of Attraction and Repulsion; and, in the course of their travels, they come in close conjunction with other Planets, and all life upon these Planets which are in conjunction is affected thereby.

Again, we will say, that, spirit beings living in the atmosphere of these Planets can exercise a powerful influence over the inhabitants of such Planets as are in conjunction.

Hence, during the time that the Planet Saturn is lying in conjunction with the Planet Venus, there will be war between the spirit inhabitants of these respective Planets—hence, those who are upon the physical side of life, will, likewise, feel the effects.

Now, in as much as Saturn is an undeveloped Planet, and, hence, is continually throwing off eruptions of the most deadly gases and CHEMICALS: therefore, those spirit beings who are closely in affinity therewith, are deeply affected, and are at war with their surrounding companions—hence, they carry discord and mental warfare in their train.

Now, as for Venus, this is an old and highly rarefied Planet: altho' Astronomers claim it to be of recent birth, yet, by right, it is very old and mature: it has passed thro' successive Periods of Perihelion and Aphelion—in fact, in Ages back, its Aphelion was so great that it was deemed, by

Ancients, to have become extinct. Its next Perihelion gave it to the world as a new Planet. It has almost burned itself free from its CHEMICAL eruptions: and its influence is soothing, harmonizing, and equalizing.

Persons coming under the influence of Venus, are governed by sensations of love and social at-one-ness—hence, all the finer attributes of the physical being are aroused into action when brought into close association with those of the spirit side of life who dwell in the Ethereal Sea or Belt around the Planet Venus.

For every Planet has its Atmospheric Sea or Belt—Astronomical researches, notwithstanding.

Now, when these two Planets, Venus and Saturn, so directly the reverse, one of the other, shall come in close conjunction, there is every cause to fear that the more refined will be overcome by the more gross, hence, more powerful Planet.

And unless some other Planetary influence, such as would be of kindred unfoldment, yet, more defensive in its forces, shall be brought to bear upon that which is subject to the evil or undeveloped force—as in the nature of the Planet Saturn—then, Saturn and all its native Souls will rule in power, and triumph over the earth until a new conjunction of Planets shall take place.

Then, in consideration of all these above mentioned facts, the reader will be enabled to see, that, in case of a Soul having, prior to its earthly Incarnation, inhabited the Planet Venus; and during a term of years that Venus was in close conjunction with the Earth Planet, that Soul should have Incarnated itself with an earthly form, drawing directly from Venus for its support; and, that, after a few years, Venus be brought into close conjunction with Saturn, and, perhaps, Mars, which has a most powerful, yet erratic, malevolent, and changeable force, then, the earthly being will, of a certainty, feel, very forcibly, the disturbing influences of the conjunctural Planets: and, unless aid is received from some spirit beings who are of the kindred Planet with itself, then, the Soul will be overcome, and must leave the earth plain, and

Continued on Fifth Page.

Written for The Watchman.

ELMINA'S
FRAUD-HUNTING
TRIP.

In the May issue of THE WATCHMAN, "Aunt Elmina" has tried very hard to answer my exposition of her great fraud-hunting tour of last September, but, as usual, she has made a mess of it, just as she made a mess of the fraud-hunting business; as she is blindly navigating in (to her) unknown waters without a compass or a guide, we must not expect too much of her.

She strikes out blindly, in the dark, at every object that she dimly gets a glimpse at, and, like the drunken Irishman at a Dawnybrook Fair, she hits a-head wherever she sees one, let it be friend or foe.

As the Editress has answered Elmina pretty thoro'ly in the Editorial foot-notes, I will just say, again, that Elmina does get pay for writing for Papers: viz.:—

She has a large list of books on sale, which are advertised in every Paper that she writes for—yet, she says that she gets no pay for writing.

She writes for these Papers, and takes her pay in advertising—yet, she says that she gets no pay for writing.

Elmina does not mean to tell any wrong stories, but her style of "I knew it was all a fraud," and her "self-satisfaction" blind her to the truth.

She says that she *knew* before she started, that she was not competent to the task before her—yet, *knowing* all this, knowing that her derision was not worth the paper it was written on, she *boldly* proclaims to the world that the whole matter is a fraud.

I again say that she does not really mean to tell any wrong stories, but, her egotism, and her "I knew it was a fraud," blind her to the truth.

So far as I can see or make out by her letters, she was looking, not for some communication from a loved one who had gone before, but she was looking for some scene like *Dante's Inferno*, or, for a Materialized Mastodon, or, may be, a view of the Christians' Heaven with a great white Throne, on which sits a God that she would have to look at thro' her fingers.

She started out with her mind made up as to what she wanted: she comes back dissatisfied with the show, because it was not what she thought it would be.

She does not claim that she was looking for spirit manifestations, but she does claim that she was testing mediums.

She asks me if I would advise her to shun all her Materialistic friends.

Not by any means; but I would advise her to shun all the *frauds* that she seemed to hunt up so readily.

Materialistic friends and *frauds* are the only parties she has reported as finding so far.

I do not mean to *stare*, in answering Elmina's letters, but when I read: "It is true, I did not expect to find a spirit," I feel just like laughing, any way.

What in the name of common sense has Aunt Elmina been looking for, if not for spirits, or Spiritualism?

You see here she unwittingly admits that it is not Spiritualism that she was looking for.

The fact is, she took this trip to get posted on the little *catches*—the the outs and ins of the matter, so that she could *shout fraud*.

Again, she was not looking for spirits, yet she went to *Mr. Keeler*, to get a spirit *picture*, and then finds fault because she did not get what she was not looking for.

It seems that she got something, for she has sent to another *fraud* to find out which one of her spirit friends was represented on the plate.

Elmina does not tell both sides of the whole story—she keeps something back.

She says that she has investigated Spiritual things for 25 years, (she was gone three weeks from home), and never got a rap—of course not, she did not expect to, therefore, she was not disappointed, in this case, at least.

I have asked, nay, I have defied Elmina to fairly dispute my assertions, and she does not fairly do so.

Elmina, you are in a fix, own up, and quit, it is time for you to do so. You are on the wrong track, and you do not know where you are, nor, do you know anything whatever about the subject that you are *trying* to write on.

"Like attracts like." I am afraid, Elmina, that you have "attracted something." I am afraid that you felt a little, just a little fraudulent when you started out to investigate mediums.

Yours.

J. W. DENNIS.

Buffalo, N. Y.

Written for The Watchman.

ELMINA'S
JUNKETING TRIP.
STRAIGHT QUESTIONS.

"Will Emanuel ask a few straight questions, and see if Elmina quibbles or prevaricates in her replies?"—*Elmina, in Rostrum, June 27, 1885.*

I will, therefore, propose the following, and trust that she will live to her promise.

How much longer would your appeals for W. W. Broom have run, either in conspicuous or obscure Journals, if the *Philadelphia Times* had not exposed your little game of money-getting; and I had not demanded to know for whom and what the money, so collected, was intended?

Why did you stop appealing? If the object was honest, why did you not keep on?

How can you write in the *Rostrum*, that you have no war with Spiritualists; while, in the *Missouri Liberal* of March 12, 1885, you say:

"It is the Professional Mediums that I am denouncing. It is the wrong and wickedness of deceiving the bereaved and the weeping, into the delusion that they can have communion with the beloved dead, that I object to."

Do you mean by "Professional Mediums", those who take money for their services?

Are you not eternally begging for money, yourself, in some shape or other—especially for Messrs. Broom and Tuttle's widows, *both dead*?

How do you know that people are deceived?

Apparently, you did not know it, yourself, until some one told you.

Because egotism and prejudice will not admit of your realizing the fact of spirit return, is no proof that it does not exist. Be careful, friend.

If Spiritualists furnished the larger part of the junketing money, were not their Papers as much entitled to your Articles as the *Truth Seeker*, *Kansas Blade*, and *Boston Investigator*?

Were not your dealings, in this case, rather a one-sided affair?

You say that you are not prejudiced, etc.

When Mary A. White, in the *Missouri Liberal*, of June 4, 1885, described her wonderful experiences with mediums; and whose word of honor I would accept without any hesitation; you wrote me:—

"I am bewildered by *Liberal* developments. I do not understand how it can be done, but I think time will unfold the *modus operandi*, and show it to be all of human origin, and all on this side."

Perhaps, Truesdell, Caffrey, & Co. could *operandi* it all plain for you, and you could, then, get money easier than by such heart-rending appeals!

Why should you desire to live a few hundred years in order to see some "proof", when everything that is offered you by way of proof, you throw aside as fraud, delusion, and humbug?

If you should find out that you did exist after death, would you be honorable enough to own it; or, would you still deny, in order to "prove" your theory correct?

Was it not prejudice that made you write in regard to Caroline Flanders' story:—

"I cannot doubt such testimony, and yet, no real Scientist will admit of its being a fact that reading is done thro' any but the actual eyes of the reader."

You may yet learn that the Phenomena of Spiritualism dumbfounds every Scientist that has attempted to analyze it, or make it conform to their rules.

I have heard sealed letters read in a dark room, word for word, by a medium who was an entire stranger to me—handing me back the letter unopened as soon as done reading.

In your letter, No. 4, to *Kansas Blade*, you relate that in your interview with Mrs. E. W. Mills, of Brooklyn, N. Y., an entire stranger to you, she told you many facts of your past and present life, and you acknowledged that you found something a little beyond mind-reading, etc., and you end up with:—

"My hope is, that the prophecies may not be fulfilled."

Was not that prejudice; or bigotry; or what?

Was the hope made in order that you might have the last crowing?

You say:—

"They [persons who furnished Elmina with the means to investigate these isms] take it for granted, that, before going, I knew nothing about the ism; whereas, I had read and studied it ever since the first report of the Rochester Rappings."

Meanwhile, several Papers were piteously begging for money, so that you might go on that junketing trip.

Does not that look like "obtaining money under FALSE pretenses; the same as raising money for DEAD people?"

If not, what is it?

Where does the claim to honesty come in?

Please locate it in some conspicuous place.

How do you know that the books, flowers, and other things conveyed from one room to another, in a dark circle, (See Article on Berry Sisters), is all clap-trap and sham?

I have known the same things to be done with all the doors and windows securely fastened.

If it is all clap-trap and sham, tell us, Oh, self-appointed Judge! how it is done.

A degenerate, tho' long-suffering world is awaiting your decision in breathless anxiety.

When you used trickery and low cunning, with the slate-writers, (Caffrey & Co. excepted), could you expect any thing but falsehood?

Like begets like, you know. Please answer these few questions straight.

Yours in Earnest.

EMANUEL M. JONES.

Philadelphia, Pa.

A KNOWING DOG.

The *New York Tribune* relates the following:—

Mr. Prichard, who lives in a suburban New Jersey village, has a Newfoundland Shepherd puppy not more than 9 months old. Its kennel, to which it is chained, is about fifty yards from the house.

The other day the regular feeding time passed without its food being taken to it. The dog waited an hour impatiently, and then barked and howled.

Failing to attract attention he broke his chain, picked up the earthen-ware dish in which his food was always served, and started for the house. Entering the open door, he sought Mrs. Prichard and her daughter, and held the empty dish up to them with a pleading expression in his dark-grown eyes.

"If that was instinct," said Mr. Prichard, in telling the story, "I'd like to know what Reason is."

WHAT THE LAST BOY
SAID.

The *San Francisco Argonaut* is responsible for the following:—

A New York Sunday-school teacher told her pupils that when they put their pennies into the contribution-box, she wanted each one to remember a Bible verse suitable for the occasion.

The first boy dropped his cent, saying: "The Lord loveth a cheerful giver."

The next boy dropped his penny into the box, saying:—

"He that giveth to the poor lendeth to the Lord."

The third and youngest boy dropped his penny, saying:—

"A fool and his money soon parted."

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THE WATCHMAN.

Written for The Watchman.

The Soul of Man.

The old Nursery Songs of the Past seemed to recognize, or convey the idea that angel guidance, and ministration was believed, and was fully expressed in the Lullaby Songs of the Long Ago.

In my boyhood days, I have often listened to the sweet voice of my dear mother and heard her sing, as she rocked the little one in its cradle lullaby:—

"Sleep, my babe, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings without number,
Are gently falling on thy head."

The Christian world sing and pray to holy angels, love divine—

But, the moment that you take one step in advance, and make the angel a reality, these self-appointed teachers will raise their eyes and hands in holy horror, and exclaim:—

"Tis the devil! the adversary of Souls—let it alone! shun it! or you are lost."

Here, my guardian angel comes, and says:—

Life, here and in the great beyond, with its aims, objects, and unfoldment of the Soul of Man, here, or in the higher life, is but little understood by those who claim to teach spiritual things: as their teachings have never given Humanity the faintest idea of the objects and unfoldment of the Soul of Man here, or in the higher life.

The teachings of the Christian world, give Humanity a poor commencement, and a bad ending.

The Book they worship, gives to Man, as his allotted time on earth, "three score years and ten," and passes him out of this life, to their endless Hell of torment, or, to their imaginary Heaven of everlasting happiness, to play on golden harps with many strings, and, thro' an Eternity, to shout and sing praises.

When Humanity reaches the higher life, they will find more useful work, and better adapted to their nature—as all willing hearts and hands will find plenty to do, to relieve those they will find who are struggling in sorrow and darkness, spiritually.

But, three score years and ten in the life of a Soul, is but a drop in the bucket of Time, when compared with the Eternity of the Past and of the Future—for the Soul of Man has ever existed, and can never end—it has a never-ending unfoldment and progression in the Future, as there ever has been in the Ages of the Past.

All Souls are dual, and are in a state of progression—they are male and female, twin Souls from Eternity—they are attracted to mother love on all worlds—and always come in pairs—one may incarnate a form, and the Soul-mate attends it in its earthly pilgrimage, as the guardian angel; and is a full participator in all its knowledge and acquirements, love, genius, sorrow, or joy, and both reap a two-fold harvest from both fields.

Matter has, and holds, as its own legitimate right, power to govern and make positive impressions on whatever it holds in its embrace, and thro' those impressions, the spirit held by it, must build its own bridges, pave its own highway, back again thro' matter to the home position of the Soul, before it is superior to matter; and not until it is superior to matter,

has it earned its heirship to a position of god-like power in the Sun center—it can, and does exist there prior to its baptism in matter, because of its purity and immortality.

But, as a Wisdom-father or mother, it has no conception of the innumerable worlds that find their centers in unlimited Space, and can have none, until it loses its position as babe deific, and weds itself to matter, and, thro' matter, again fights its own way back to the very tops of the eternal hills, where the love of the Infinite greets it in every breath that blows, and in every bud that blooms: it is then that it has fully deified itself, and becomes the masterful-power that can watch the birth of a world, and attend in its unfoldment.

All this is true of every Soul who, with its mate, has been cast from the central Sun; and this is why incarnation, like a loving mother, holds her hands forth, showing, therein, the radiant possibilities that, diamond-like, flash back the hidden rays of truth.

And had it not been for incarnation—the ever-existing savior of Mankind—all spirits would, to-day, be as babes, and still inhabitants of the center Spheres, with their possibilities yet undeveloped.

But it was not the special province of Deity to establish a nursery, and forever watch over tender babes—finding supreme content in their glorified smiles.

There were innumerable worlds to be born, and inhabited; and matter, which is the dual mate of Deity, had its own rights, and could and did make its own demands.

Thus, every new world that has been born in Space, and unfolded until it could make and hold an atmosphere that could support life, has attracted to it those tender immortals, folding them closely in its embrace, hushed them to sleep on its bosom, and then wakened them and started them on their long journey over hill, valley, and plain, with their faces ever turned toward their Father's house. No matter how far, at times, they may seem, in the false judgment of the world, to stray, the voice of the Father calls them, and thro' the winding paths that lie before them, over which they must pass, they are ever hastening homeward, where, for every Soul awaits the crown, that their brows could never wear, if they could not prove, their undoubted right to every star therein set, by the victories won thro' wedding with matter.

And thro' incarnations and experiences thro' Nature's School of Unfoldment in the higher Spheres, in time, unfolds its divine nature and possibilities, and reaches a condition of angelhood, and becomes a law unto all matter.

All Souls are cherub and seraph Souls; their home is in the central Sun Heavens of the Universe—male and female are they all—in their incarnation they are attended thro' their earthly pilgrimage by their Soul or twin mates—their guardian angels, who hold the cord in spirit life that binds them as Soul mates; and they partake fully, and are the recipients of all their knowledge and acquirements gained during their earthly baptism—partaking of all their joy, sorrow, love, genius, and ills,

and both reaping a two-fold harvest from both earth and spirit life, as each are recipient of each other's gains.

When liberated from the form by Nature's immutable law, the Soul rises to its love-lit home in Celestial Spheres, carrying its knowledge and acquirements for future use; and its crown of knowledge to be worn in Soul lands—and many uncounted years may come and go, while here they labor for the enlightenment of those in lower Spheres—preaching to the darkened minds, the gospel of many resurrections.

We see that some are thinking that our homes of the Soul are crowded, and in want of room.

We would assure all that we have plenty of room in the love gardens or home of the Soul—plenty of room for all who travel to this Country—we are not crowded, but have plenty of room for all.

And here is a point that needs simplifying:—

The individualized existences of the Universe, number no more, and no less than they ever numbered.

Each child born, to-day, into the earth life, is not the advent of a new Soul, fresh from the hand and heart of the Infinite: it is simply the return of one from the fields of the forever, who has heard the call of Mother Nature and has responded to the imperative demand, and comes again in obedience to the voice that reached it in the land of Souls.

We must clear the way, and cut down the underbrush of long-held, false ideas, and pave the way with solid facts, quarried fresh from the heart of the Infinite.

These higher Ages of Progressive Thought, are needful to the Army of Thinkers whose mighty tread is shaking the under-ground rooms and pillars of bigotry and all isms.

Man exists to-day, and has ever existed, and will ever exist, and will ever and anon touch the shores of earth, gathering from the sand-strewn shores of life's rivers, the shells that to him seem brightest, selecting from the thorny way, blossoms that, to him, seem most fragrant, then, again returns to the land of Souls.

Thus, in response to the ticking of the Clock of Time, he comes and goes, until he can claim his heirship to the Courts Celestial—when is ended the battle, when matter is conquered, and he stands a full-orbed angel, with the powers that have governed him, subservient to his masterful spirit.

J. B. FAYETTE.

Oswego, N. Y.

Written for The Watchman.

Elmina's Investigations.

Esteemed Editress:—

In the March (1885) Issue of THE WATCHMAN, I found and read Elmina's "Open Letter," also your very kind and charitable Editorial Notes.

Having been familiar with Elmina's mode of dealing with the subject of Human Immortality, Spiritual Philosophy, and Spiritual Manifestations, for many years, I could not unite entirely with the following quoted sentiment:—

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

Now, kind Editress, being, myself, one of the number who have frequently seen, talked with, and shaken hands with my own relations, and with many others who have passed the change in life, that we have all been taught to call by the gloomy name "death": and having, for many years, had *absolute, positive, knowledge* that human life continues right on, after passing thro' that interesting change.

And yet, I have no hope, not the least atom of it, that any of us could impart one single ray of the light of spiritual truth to Elmina's mind by conversing with her.

I feel sure that her mind has been made up, and her opinions stereotyped, upon this question, during all the years that she has been so dilligently writing and arguing in behalf of the absurd opinion that "death ends all."

Her father was a preacher, her mother a teacher, and she inherited from them, the desire and the capacity to make her mark in the world as a leader or teacher of others.

Having the gift of intuition to see that her own father's sermons "were not worth very much, and his prayers useless." Satisfied, as she was, that the *truth* was not to be found in that direction, and still desiring sympathy, society, friendship, and affection, she turned entirely from spiritual or religious subjects—going in the opposite direction to find employment for her inherited teaching talent; she united with the Sect called "Materialists", and has, for many years, been a sprightly, active Sectarian, greatly admired and highly esteemed by the members of the Sect or Denomination of which she appears to be one "in good standing."

Judging Elmina and her Sect by their own reports of themselves, whatever faith they have, is faith in an opinion, that the living creatures which others call *Human beings*, are only "the survival of the fittest" among *Soulless animals*.

They have but little respect for the Creeds of other Denominations, especially if those "confessions of faith" mention some Scripture text or sentiment found in the Bible as the foundation or basic principle.

Now, I do not accuse sister Elmina and her friends of searching thro' the Bible for a text upon which to build their *Creed*; yet, I do accuse the BIBLE of containing, in well-condensed and clearly-stated form, the most cherished opinions of this Materialistic, Sectarian Denomination.

Should any one doubt the correctness of this assertion, let them get a Bible, and turn to ECCLESIASTES, or the PREACHER, and find the third Chapter, and read from the 18th to the 22nd verses. The first verse of the Creed published there, as written by some inspired Materialist, reads thus:

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts."

You will see the same gloomy and beastly Doctrine mentioned in the other four verses of the Chapter.

The temptation is very strong to overturn some of her statements concerning mediumship—but I forbear.

With Kind Regards,

VALENTINE NICHOLSON.
Fosters, Ohio.

THE WATCHMAN.

THE WATCHMAN.

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If Subscribers pay in Advance, they are bound to give notice to the Publisher at the end of their time if they do not wish to continue taking the Paper; otherwise the Publisher is authorized to send it on, and the Subscriber will be responsible until an express notice, with payment of all arrears, is sent to the Publisher.—U. S. Newspaper Law.

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

Diagram showing the Location of "The Watchman" Office.



Trains for Millard Ave.

Leave Central Depot at 10.00 a. m.

Leave Union Depot at 7.30 : 11.05 a. m.
1.30 : 3.20 : 4.30 : 5.15 : 5.45 : 6.20 : 9.20,
and 11.30 p. m. Sunday at 8.30 a. m.
1.05 : 6.20, and 10.15 p. m.

Leave Millard Ave. at 6.23 : 7.18 : 7.51
8.19 : 9.23 and 10.30 a. m. 1.20 : 2.15 :
4.24 and 7.08 p. m. Sunday at 9.35
a. m. 2.35, and 6.05 p. m.

EDITORIAL.

It gives us great pleasure to inform our readers of the fact, that with this present Issue of THE WATCHMAN, we enter upon the Sixth Volume of its Publication: also, that the last year, like the preceding ones, has been filled with earnest labor and encouragement.

We stand (as formerly) financially free from debt or embarrassment, and we feel great encouragement for the ensuing year.

Many of our readers have been with us, as subscribers, since the first Issue of THE WATCHMAN, and the same give promise of remaining life-subscribers, or as long as the Publication of THE WATCHMAN be continued; which we trust will be for many years yet to come.

A few of our readers have expressed their displeasure at finding the discussion between Elmina D. Slenker and others of our correspondents continued for so long a time in the Columns of THE WATCHMAN—fearing, as they say, that it will do great harm to the Cause of Spiritualism: while others of our readers who are staunch Spiritualists, are glad to see that the Columns of THE WATCHMAN are not closed against the Pros and Cons of the subject, nor against the honest opinions of investigators.

We shall earnestly hope that such of our readers who do not take kindly to these discussions, will bear with us yet a little longer; and that they will try to see the good therein involved. For, we truly believe, that, to elicit thought, one from another, we must permit both sides of a subject to be discussed.

We do not intend to allow, in the Columns of THE WATCHMAN, discussions to run too closely into personal matters, but only such as will strengthen the truth of the subject under discussion.

As regards Elmina's Investigating Trip, we think, that, as it was planned between herself and many of the readers of most of our Spiritualistic Journals, that those same Journals should give their readers a chance to understand Elmina most thoro'ly. She claims to be honest. Let us give her a chance to prove whether she is so or not.

If the Editors of Spiritualistic Journals close their Columns against Elmina, then, she must be heard thro' Materialistic and Infidel Papers, and many of those who are Spiritualists, and who helped her to take the Trip, will not be enabled, thro' those Journals, to defend the Cause of Spiritualism, should she attack it with her sarcasm and her Materialistic views.

But the discussion is drawing to a close, and we hope that such of our readers who do not agree with it, will kindly bear with it yet a short while longer.

As we have said before, we have many reasons to feel encouraged in the work in we were engaged.

Since the first Issue of THE WATCHMAN, there has sprung to light and then gone out in darkness, many Spiritualistic and Reformatory Publications—some of which were well deserving of Public patronage, yet the Public failed to give their patronage sufficient to keep those lights ablaze—but THE WATCHMAN, so far, has fared a happier fate.

We are frequently reminded of the remark made, at the time of our first Issue, by one of our contemporaries: VIZ.:—

"THE WATCHMAN will do for a cheap Tract, but it will not live long—a Paper must be large in order to succeed."

Yet, we find that it has long outlived that contemporary Publication, and has grown to be a power in the Literary field.

We attribute the success of THE WATCHMAN, to the foresight displayed by our Spirit Guides, for, in many ways, they have added to the continued usefulness and prosperity of its Publication.

Our Contributors have felt free to express their views in their own way, feeling confident that their views would be published, verbatim, as they desired.

This is one means of success for a Publication. Let each Contributor feel safe in sending his or her honest opinions for publication.

We think that an Editor has no right to change the phraseology of the manuscript sent to be published—of course, any grammatical error should be corrected, but let the individual phraseology remain—it will carry better satisfaction to the readers thereof, as well as to the contributor who sent it.

We will call the attention of our readers to the very appreciatory remarks, as dedicatory to the Birthday of THE WATCHMAN, by Mrs. J. Clark, showing, at least, how kindly the Paper is received—which fully corresponds with the views as expressed by many of our subscribers.

Kind readers, we hope to share your very generous patronage thro' the ensuing year, and that you will fully enjoy reading the contents of each Issue of THE WATCHMAN.

We wish that we could take you each one by the hand, and thank you for your generous patronage in the years that are past.

Remember, you are free to express, thro' the Columns of THE WATCHMAN, your honest views, in your own way, and we will try and BE JUST UNTO ALL.

H. A. BERRY, Editress.

[We have been requested to publish the following. For the good of the Cause of Liberalism, we cheerfully do so.—ED.]

CALL FOR THE NINTH ANNUAL CONGRESS OF THE NATIONAL LIBERAL LEAGUE.

To the Auxiliary Liberal Leagues and All Citizens of the United States and Canadas who support the Nine Demands of Liberalism:

You are invited to attend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday, and Sunday, October 9, 10, and 11, 1885.

According to a vote at the last Congress of the League, notice is hereby given that an Amendment to the Constitution will be submitted, as follows: Article I, of the Constitution of the National Liberal League shall be amended to read: "The Name of the Association shall be The American Secular Union."

Measures for the affiliation of the Freethought Societies of Canada with the National Liberal League will also come up to be acted upon.

Also measures for carrying on the work of Freethought, and securing the adoption of such laws by the various State Governments and by the National Government as shall make the United States thoro'ly Secular, and the repeal of all laws now on the Statute Books which conflict with the Nine Demands of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representatives in the Congress—the President and Secretary and three Delegates. All Charter Members and Life Members, all Vice-Presidents, all Chairmen of State Executive Committees, are entitled to seats and votes in the Congress. Annual Members are entitled to seats but not votes, except by permission of the Congress.

It is hoped that every Auxiliary League will send a full Delegation to the Congress, and that every Freethinker in the United States and Canada, who can, will be present. Having adopted a common basis of work upon which all Liberals can combine, it is now desirable to discover the best means by which this work can be carried forward, and to this end large attendance and free expression of opinion will contribute. It is hoped that all will come to the Congress to emphasize the unity of Liberalism and to create an interest for harmonious action which shall result in the abolition of all laws that are contrary to Secular Government.

Per Order of the Board of Directors:

R. G. INGERSOLL, President.
SAMUEL P. PUTNAM, Secretary.
COURTLANDT PALMER, Treasurer.
CHARLES B. REYNOLDS, Ch. Ex. Com.
A. C. MACDONALD, Ch. Fin. Com.

Subscribe for THE WATCHMAN.

THE WATCHMAN.

Written for The Watchman.

BIRTHDAY GREETING TO THE WATCHMAN.

The Sixth Birthday of the dear old WATCHMAN is at hand. With honest love and hearty good-will, we welcome each number of it to our heart and home. We have learned to love it, to watch and wait its coming, with heart-felt pleasure. And, then, too, we are proud of its reputation.

It has been our privilege to be possessed of every number since its advent, September 1, 1880.

How like a little modest plant, lifting its head timidly above the cold and barren soil of public criticism, humbly asking a place in the great garden of Literature. How it has grown, gathering strength slowly but surely, till now it occupies noticeable place—bidding fair, in the near future, to rank with its superiors in the field.

We feel justly proud, for it is the work of a Woman, one of rare executive ability, and of the strictest integrity, a Woman of high, moral principle, honest and truthful—a bread winner in the battle of life.

Why should THE WATCHMAN not succeed!

Of course she (the Editress) is only the medium—the Editor being a spirit—but these sterling qualities of which we have spoken belong, individually, to her.

We receive the "water of life" from a pure fountain, else it would be foul with envy, hatred, malice, jealousy, etc. Who ever saw aught in the pages of THE WATCHMAN but "plain, unvarnished truth"?

Have exaggeration or love of the marvelous tempted her to overstep the bounds of Reason or common sense?

Does it affect a Superior Wisdom, knowing all there is to be known?

Has vile slander ever marred or soiled its pages?

No. It comes to us each month freighted with love—"Peace on earth, good-will to man"—Justice is its keynote, and because of this, it will live.

It accepts the humblest effort of the true believer. It sympathizes, and, like "one of old", takes the little children in its (great, generous) arms and blesses them.

Those who may not gain a hearing in other Journals of the day; those who out of their heart's fullness honestly desire to give vent to their suppressed thoughts, and fired with enthusiasm to express one useful idea, find acceptance.

Despising not small things, the dear, old WATCHMAN encourages and sustains each feeble effort—Honesty and Truth being the grand pass-words.

Judging from its Past, the Future of THE WATCHMAN has a bright and shining pathway.

To our noble Spirit Editor

United with dear ones above;

To our Sister their patient co-worker

We offer our tribute of love.

From the WATCHMAN's "golden treasury"

Many famishing, thirsty Souls

Have been fed with the "bread of life"

And homes brightened where darkness controlled.

May every successive Birthday

Be more and more radiant with light!

A Constant Reader.

MRS. J. CLARK.

Brooklyn, N. Y.

[We feel very grateful to our Correspondent, Mrs. J. Clark, for the above worthy tribute to THE WATCHMAN.

Coming, as it did, to us, a free-will offering and a tribute of deep appreciation on her part; we are more than thankful for the sympathy and feeling therein expressed.

And we shall earnestly endeavor to keep our standard in years to come, even as we have done in the years that are passed.—EDITRESS OF THE WATCHMAN.]

Any person subscribing for THE WATCHMAN for one year, and remitting \$1.25, will receive, as a premium, *A Fountain of Light*, a book containing 832 pages.

This offer will hold good until Oct. 1, 1885.

Continued from First Page.

CONTRASTS OF LIFE.

seek its Soul Sphere, which would be the Planet Venus.

This very subject, if investigated deeply enough, would reveal the cause of many, otherwise, inexplicable changes in the lives and natures of mortals—in domestic relations where there had, previously, existed, between man and wife, between brother and brother, between friend and friend, perfect unison of feeling and action; and, in course of years, without apparent earthly cause, this unison has been entirely destroyed; and between the two, there will exist an unseen, yet potent element of discord and warfare: and yet, try as hard as they may to overcome it, they will fail to do so, unless they succeed in finding the cause.

In many cases, the cause, and only cause, lies in the influence brought to bear upon them from the conjunction of Planets—as the following will show:—

Where the horoscope of the one is under Venus, or Jupiter, and the horoscope of the other is under Saturn, or Mars, then, when the corresponding Planets meet in conjunction, the two earthly beings are influenced accordingly.

Often times, the spirit attendants of these two earthly beings coming, as they do, from such different degrees of Soul-unfoldment, are instrumental in increasing the disturbance between the two earthly ones.

The only safe course for these two earthly ones to follow, lies in their getting as far from each other as will enable each one to follow out the bend of his or her influencing force, and not interfere with each other.

Yet, if two beings thus conditioned, will but seek and profit by the knowledge gained by the understanding of the facts relative to their case, as above illustrated, then, they may, by mutual endeavor, aid each other.

If they will not do this, then, for the sake of peace, and for individual Soul-growth, they had better withdraw from each other's society.

Continued in Our Next.

Our success in life generally bears a direct proportion to the exertions we make; and if we aim at nothing we shall certainly achieve nothing.

By the remission of labor and energy it often happens that poverty and contempt, disaster and defeat steal a march upon prosperity and honor, and overwhelm us with reverses and shame.—*Ex.*

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:

<i>Mind and Matter</i> , (weekly)	\$2.00
<i>Spiritual Offering</i> , (weekly)	2.00
<i>Phrenological Journal</i> , (monthly)	2.00
<i>Banner of Light</i> , (weekly)	3.00

The *Freethinkers' Magazine and Freethought Directory*, for the United States and Canada, is a bi-monthly publication, devoted to the interests of Freethinkers everywhere.

H. L. Green, Editor and Proprietor, Salamanca, N. Y.

Terms:—\$1.50 per annum, in advance, 25 cents a copy.

Fee for entering your name in the *Directory*, 25 cents.

The above mentioned work is a truly useful publication.

Freethinkers will do well to enter their names in the *Directory* Department.—*Ed.* Address H. L. Green, Salamanca, N. Y.

The *Gnostic* is a new 24-page Monthly Magazine, devoted to Theosophy, Spiritualism, Occult Phenomena, and the Cultivation of the Higher Life.

George Chainey and Anna Kimball, Publishers and Editors.

Assisted by an able corps of Correspondents.

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Make all orders payable to the Proprietors of *Gnostic*.

167 East 10th St., East Oakland, Cal.

Transcript Poem Dedicated to the
Editress of The Watchman
by B. G. C.

BE A WOMAN.

Be a Woman—brightest model
Of that high and perfect beauty,
Where the mind and Soul and body
Blend to work out life's great duty—

Be a Woman—naught is higher
On the gilded list of fame;
On the catalogue of virtue
There's no brighter, holier name.

Be a Woman—on to duty,
Raise the world from all that's low,
Place high in the social heaven
Virtue's fair and radiant bow!

Lend your influence to effort
That shall raise our natural human,
Be not fashion's gilded lady;
Be a brave, whole-souled, true Woman.



Peace Bird's Mission Fund.



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

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

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

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

HATTIE A. BERRY, Editress,

1073 Clifton Park Ave.,

Millard Postal Station, Chicago, Ill.

REMEMBER to ADDRESS US at 1073 Clifton 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."

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

E. S. WETMORE, 444 Broome St., N. Y. City, is a duly authorized Agent of the Boston Star & Crescent Co., to receive subscriptions for THE WATCHMAN and sign receipts for the same. Per Order.

Boston Star & Crescent Co.

Persons sending money to our address, 1073 Clifton Park Ave., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the receipt of funds, by return mail. Per Order.

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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.

THE FIRST RESURRECTION.

We saw a contribution in the *Microcosm*, from the Rev. J. I. Swander, on this subject, which, to our mind, is rather obscure—but he declares, emphatically, that he does not believe in the resurrection of flesh and blood.

We perceive that the gentleman has a seed of truth planted in his mind, that will grow forever—as thoughts, like sound, move on Electric currents.

Martin Luther wrote us a message by the hand of a medium, saying:—

"The light I was seeking, which led me to look onward, and think beyond what I had been taught, floods in upon you to-day."

The same light has touched the mind of Rev. J. I. Swander, and all the belief, faith, and Orthodox theories cannot extinguish it.

Feeling our inability to properly treat this interesting subject alone, we desire the higher intelligences to direct the pen, and with perfect confidence in their guidance, we shall express the truth.

(We use the plural, because we are not alone.)

Jesus said, the Father is with me—the Father is greater than I am.

We know not how many thoughts are conveyed to us from the Ocean of Intelligence by spirits of truth and light.

Since man's mind has been in a condition to inspire thoughts, and reflect them back from whence they came, and they were shed over the mind again (like the waters returning back to their springs filling them full of refreshment) until he could record his experiences in life.

There has been Bibles or Testimonies of these experiences, preserved with great care, for our examples, as it is recorded in the tenth Chapter of 1 Corinthians, "upon whom the ends of the world (or the ends of the Ages) are come," Ages of experience.

Now, the Period has arrived, and the end of the Christian Age is at hand. Now, is the Judgement-day, and truth and error will be weighed in the balance of Justice, and love and mercy will decide the result.

The Bible, called the Word of God, is being illustrated, and the prophecies are being fulfilled, and all the mysteries that it contains are being revealed.

Since the Jewish Dispensation closed, a New Testament has been written, recording the experience of the Human Family, in acting on the Stage of Life, showing the struggle between good and evil, for the example of future generations.

Now, is the sifting time, and the truth will be sifted from the false, and the chaff will be burned in the unquenchable fire of Progressive

Thought, which will consume all the rubbish of false teachings, hypocrisy, tyranny, and oppression.

Altho' opposers are kicking against this light of Progressive Thought, as Paul did, with the battering-rams of oppression, the truth and light of love will, in time, prevail.

Now, the Gospel of the Resurrection of the spiritual body from the material body is preached in every land on the Globe; and is demonstrated to the physical senses of man.

When Jesus was teaching his lessons by his works, Herod sent messengers to make observations, and when they returned and reported the works that Jesus performed, Herod exclaimed: John has arisen, that these mighty works do show forth.

Herod, it appears, knew as much about the resurrection, as the wise (?) men of to-day, do, and that the spirit of man could make itself visible in this Material Sphere after being beheaded.

Jesus said: I came to fulfill the Law of the Resurrection of Man.

And we say, to teach the Philosophy of Life—how we should live in peace and happiness towards each other.

Jesus also said: I will come again in the clouds, (the clouds of darkness and superstition).

And the Signs of the Times indicate the presence of miraculous spiritual power.

The following message was written thro' the hand of a medium: viz.:—

"Mistake me not. I am he who was spoken of as John the Baptist, and am but one of the beings who inhabit the eternal Universe.

"I can come to the Sphere called earth, as easily as he who passed from it years since I left it.

"Not as the mind fancies, is the eternal world.

"I witnessed the first coming, also foretold it, also foretell the second.

"It is presaged by signs and wonders, as was the first coming.

"Ye cannot see me, neither can ye see the air that ye breathe—but by their works ye shall know them."

The Scientific Theologians are advocating Substantialism, and appear to anticipate great results in converting the Gentile world of Souls to subscribe to their theoretical opinions concerning their God, the Bible, Creeds, Superstitions, and their interpretations of the Book, and the Resurrection of the Soul of man and the material body.

We are not in a condition to appreciate the value of Substantialism, if it has any, therefore, we have no use for it to prove the resurrection, as that is being demonstrated daily, according to the Law and Testimony in the Biography of the man, Jesus.

If an angel or the spirit of man ever appeared in this Mundane Sphere, they can always appear when proper conditions are provided.

The stone was rolled away from the door of the sepulchre by the same power which moves all things movable—that which causes the spiritualisticisms, as the Rev. J. I. Swander says of dancing furniture.

Jesus said: all power is given to me of my Father. I can do nothing without the Father. My Father is greater than I am.

We say: as much greater as the

Ocean is greater than a drop of water.

Other men [and women] have the same power, in a measure, according to their organism and development.

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

Who believes his (Jesus') words, or who has tried to heal the sick or cast out evil spirits?

There is no School established that teaches these lessons among those who claim to be Christians.

They (Christians) may stand, today, on the left-hand side, as they do not appear to be acquainted with Jesus of Nazareth—but have created an imaginary one, an image, an idol.

The Children of Abraham have, in all their experience, been led into idolatry, going up into high groves and gilded palaces to worship, what? not our Father, the Almighty Power that sustains all worlds of Souls, as that intelligence spoke thro' the mouth of a Prophet (medium), saying: Thou shalt not make unto thyself anything to worship, as I am the Supreme Creator.

Jesus said: God is a spirit, and must be worshipped in spirit and in truth.

"Tis in the smallest acts of life That it is most truly portrayed, And thro' scenes of earth's sad strife The path of Worship's made."

Jesus said: I came not to bring peace—but a sword.

The Truth, that sword, is harmless to pierce a dead man or one that is petrified.

Those who have selected the higher seats in the Synagogue, and have repudiated the [spiritual] teachings of the infallible (?) Book, when the Master (the Truth) comes, they may have to acknowledge their errors, and, with remorse and regret, take a lower seat.

Jesus sent out seventy others, not Apostles, to preach the Resurrection, and to cast out evil spirits. And they returned, rejoicing that they had power over evil spirits.

Jesus said: I thank thee, O Father of the Heavens and the Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

MRS. MINERVA MERRICK.

The Prospect of a Materialist.

The poor criminal in his lonely cell Feeds on misery, regret, and remorse; Wrings his hands in sorrow, And bids farewell to all life's hopes And aspirations—for tomorrow ends all—He must dangle at the end of a rope.

Oh! for one sympathizing thought, Just one motherly embrace To feed my hungry Soul And cool my aching brow! Oh! to feel one breath of innocence Pass over me now when all I loved is lost.

My beautiful child, my darling Who called me father, and whose Smooth, soft cheek so often passed In love's embrace on mine, Must suffer for the father's crime, And blot his name from out his memory!

O, rum! O, jealousy! those fiends Of torment who clasp me now In their deathly grip— But it will soon be over And all this surging life within Be hushed forever—dust to dust.

The last link is about to be broken, And thick darkness surrounds me. What is this life, this animated clay That thinks, lives, loves, Suffers and bates and dies?

Since writing the above, we noticed

Mrs. E. D. Slenker's assertion, in THE WATCHMAN, viz.:—

That, "The Mind or Soul is the outgrowth of the five senses, each of which helps to build the thinking part."

We take the opposite view, and assert that the seven senses are the outgrowth of the Soul of Man.

Man's Soul has seven attributes or faculties which constitute the real Man [male or female], the germ from whence the outgrowth of his organism comes.

Science teaches that there are seven tones in the Scale of Music, which is the foundation. There is no limit to the variations of sound played on these seven tones.

The Science of Music was, before it was discovered or understood on this Planet. And it corresponds with the Science of the Soul of Man.

The seven attributes of the Soul of Man have no limit to the variations of thought—which were always in existence, the same as the Science of Music, and they cannot be annihilated—they are substantial.

[The physical brain of] Man, that harp of many [sensitive nerve] strings is the instrument on which is played the intelligence of the spirit realm.

When these [sensitive nerve] strings are touched by a ray of light (intelligence) from the Sphere of Love and Mercy, the chords will vibrate and thrill the Souls of those in harmony therewith, and echo and re-echo the thrilling strains forever.

One seed of truth planted or revealed in the receptive mind, must blossom and bear fruit forever—but if there is not a seed planted, there will be no fruit.

The physical brain or instrument does not act of itself, any more than an instrument of music plays without a player.

Mental action, we understand, is produced by an outside influence touching the aura that surrounds the brain; and when a ray of intelligence from the spiritual Sun touches the aura, thoughts are produced: the same as the Electric rays from the Solar Orb, touching the atmosphere of earth, produce light.

The aura around the brain displays the character of the person.

An undeveloped, bad character is in a dark cloud, foul with iniquity. And there are mediums who can discern them in the street by the cloud of witnesses that are with them.

The pure in heart have their cloud of witnesses, also, that are bright and lovely, reflecting love, mercy, purity, charity, and sympathy.

Materialists cannot estimate the grandeur and sublimity of the Soul of Man, nor accept the unity of the Spiritual and Material Spheres of existence. They can only grasp the shadow and ignore the substance.

MRS. MINERVA MERRICK.

The time is coming, shortly, when a glorious light will burst upon the inhabitants of the earth, and they will see the Sun of Righteousness arise and shine into the darkness; and bring ignorance to light, and change it into knowledge. It will warm and invigorate life, and bring happiness and joy, break down the wall of prejudice and illuminate the hearts of Mankind.

M. M.

Written for The Watchman.

CASSADAGA CAMP.

CASSADAGA CAMP, Sept. 1, 1885.

Cassadaga Camp is beautifully situated at Lily Dale Station, on the Dunkirk and Alleghany Valley Rail Road, 15 miles from Dunkirk, and is about half way between New York City and Chicago, Ill.

It is 3 hours ride, by rail, from Buffalo, N. Y., 5 hours from Cleveland, O., 9 hours from Pittsburgh, Pa., 16 hours from Philadelphia Pa., 18 hours from New York City, 20 hours from Boston, Mass., and Washington, D. C.

It is 8 miles South of Lake Erie; and 700 feet above the water-level of Lake Erie, and about 1400 feet above the level of the Sea—making it one of the most delightfully cool places in the Northern States.

Cassadaga Lakes, three in number, lie adjacent to the Camp-ground, and the waters of the Lakes are perfectly clear and cool; and the blue, clear depths are filled with the finest of fish.

Chautauqua, 12 miles beyond here, has no finer location; and the waters at Cassadaga are far ahead of those at Chautauqua.

THE CASSADAGA LAKE FREE ASSOCIATION was established in 1880 (?), and now owns 50 acres of fine woodland, all fenced in.

There is 1 Hotel, 1 Store, 4 Confectionary Stands, 80 Cottages, 12 Tents, and 100 Families occupying them—making about 800 Persons on the Grounds during the Meetings, and of this number, 25 are Public Mediums.

The Officers of the Association, consist of President, Vice President, Secretary, and Treasurer.

The HON. T. J. SKIDMORE, of Fredonia, N. Y., is President and Treasurer, to whom all letters should be addressed.

The Grounds are free to all who choose to occupy them—of course a gate-fee of 10 cents is collected of each person, to defray expense of care of Grounds, &c.

The Audience Room or Pavilion will seat 4000 people with ease, and has been filled every Sunday during the month of August—the daily attendance has been about 2000.

The Annual Camp-meeting of Spiritualists, for 1885, began on Aug. 1st, and opened in good style.

The first meeting was addressed by the Rev. Samuel Watson, of Memphis, Tenn., and in the afternoon of the same day, Jennie B. Hagan, of Mass., addressed the audience. She is a fine trance speaker of good address, and all classes of Spiritualists are admirers of Jennie B. Hagan, and very much regretted her early departure. She staid with us until Aug. 7th, speaking every other day while with us.

On Sunday, Aug. 2nd, we were more than delighted with the address of Mrs. Elizabeth L. Watson, of Cal. She speaks under control, and is a splendid and forcible speaker. Her departure was regretted by all, and a whole evening was given up to bidding her good bye, and tears and regrets were more prevalent than smiles.

Next, came Mrs. H. S. Lake, of Wis., one of our standard speakers,

one of the solid ones; her lectures were all sledge-hammer blows for the Truth, clothed in language that was forceable, as well as eloquent. All hope to see her again at the next Camp-meeting in 1886. Mrs. Lake is a normal speaker, or, in other words, she controls herself—but, I think she receives an inspiration from a higher source than earth.

Lyman C. Howe, of Fredonia, N. Y., and J. Frank Baxter, of Mass. filled in the time with good deeds and good speeches or addresses, until Saturday, Aug. 14th.

On Aug. 15th, Judge R. S. McCormick, of Pa., addressed us. The Judge leans towards the Church a little, and is inclined to hold out the olive branch to the Orthodox brethren, because the Orthodox brethren hold the olive branch out to him—but, withal, the Judge is a good Christian Spiritualist.

Mrs. R. Shepard Lillie, of Pa., one of the old regulars, began her course of lectures, to-day (Aug. 15th). She is a lady of culture, and her addresses are always a prayer for higher life on earth, for better thought, and nobler action. She is a master of the English Language—every word she utters, is truth, good advice, and good counsel to all Mankind. No man or woman can find a word of fault with Mrs. Lillie. Would that we had more of her class of speakers on our Spiritual Platforms!

Mr. and Mrs. Wm. Fletcher, of Boston, Mass., came to us on the 16th, both the wife and husband are people of refinement and culture, as well as splendid mediums.

A Conference was held, at least, twice a week, in which any one had a right to speak on any subject that he or she might choose: the consequence was, that Mrs. Fletcher was called out at every conference, to charm us with her musical voice and lady-like ways. Her addresses were always pleadings for a higher grade of thought and action on the part of her brothers and sisters who had taken up the truth of our beautiful knowledge and belief.

On Aug. 18th and 20th, Mrs. Nellie J. T. Brigham, of Mass., began her course of inspirational lectures: her voice is womanly and musical, and her arguments for the good Cause are above the ordinary class of speakers—mild, but forceable—she has a persuasive way that makes one think of Heaven. In private life, she is motherly and kind. May her days always be as pleasant as she has made ours for the time that she was with us!

O. P. Kellogg, of Ohio, came about the 23rd. Mr. Kellogg is a genius, a little egotistical, perhaps, but hard on the old, Orthodox Church. He never lets an opportunity go by, to hit right and left: and, like the Irishman at a Dawnybrook Fair, he hits a-head wherever he sees one, more especially, if it is an Orthodox one.

A. B. French, of Ohio, Mrs. S. E. Bishop, of Indiana, and Mrs. R. S. Lillie, filled the time up to the 30th, with good advice, and good and grand speeches.

Too much cannot be said in favor of all the good, intellectual feasts that were continually spread before us.

These Camp-meetings are the date from which many a poor Soul first beholds the light, the glorious light

of the beautiful truths of our Philosophy.

To many, these Camp-meetings, held amid the beauties of Nature in the grand, old woods and by the beautiful Lakes of Cassadaga, are the one great Holiday of the year.

Here, in this sylvan retreat, hearts are made glad with messages from the loved ones who have gone before.

Here, many a weary Soul finds relief in communion sweet with the spirit world.

And here, many an old head, whose locks, the Snows of Time have whitened, bows in meek submission, and tears of joy course down furrowed cheeks that have not been wet for years.

Here, in the presence of the soothing spirit power, hearts are melted, and fathers' and mothers' eyes are moistened, because the little ones, who once brightened their homes, come back again.

People come here, who have no faith in any Religion, and here they get a proof and a knowledge that goes beyond a faith.

If there is a spot on God's green earth where hearts are softened, and hope renewed, and Souls filled with heavenly joys, it is at Cassadaga Camp.

The Newspapers, most of them have, for a wonder, given us a kind word: and several Orthodox Ministers have called on our Camp to see what all this is about: and not a day passes but what several Christian brothers and sisters call, first, to laugh and jeer, but, in most cases, to shed tears; before they leave, they begin to think that, after all, there is something in it.

Some of them rather think that, may be, we ought not to quarrel any more, but join forces—but sad will be the day for Spiritualism, when it allows itself to be taken into the fatal folds of the Christian Church, to be smothered to death, as the Church has done with other isms, before.

Let Spiritualists beware of the Church, for there are sharp claws beneath the fur of that velvety paw, that only grasp to kill.

To President Skidmore and wife, are the campers indebted for the success and pleasures of Cassadaga—they never tire in their efforts to please all.

Col. Daniel E. Bailey, of Buffalo, N. Y., entertained your correspondent at his beautiful cottage on the bank of the upper Lake. Col. Bailey's cottage is one of the finest on the grounds; it is two stories high, plastered, carpeted, papered, decorated, and well-furnished thro'out.

The Mediums were with us in hosts—good, bad, and indifferent—Edgar W. Emerson, Wm. Fletcher and wife, J. Frank Baxter, J. V. Mansfield, Annie Lord Chamberlain, and Mrs. Olie C. Denslow with her two children, were among the leading attractions.

Mrs. Denslow, Mr. John Lillie, J. F. Baxter, the celebrated Grattan Smith Family, of Ohio, and Damon's Cornet Band furnished music for us at every meeting.

Lyman C. Howe, of Fredonia, N. Y., Presided at all of our meetings.

No Police nor even a single Watchman is required to keep order inside of the Camp-grounds—every Spiritualist has the welfare of Cassadaga at heart, and each one is a jealous pro-

tector of the fair name of their Summer Retreat.

Newspaper correspondents have done well by us this year, but, after all, some of them are disposed to cast a sly slur at us.

There is a fellow that hangs around the Camp who signs himself, *Grapho*, who is fond of airing his crankiness, once in a while; his letters are dull and prosy and insinuating, and do not compare well with other letters; he is disposed to shout "fraud," at mediums, under a false name, but "never" gives any proof of fraud.

There are plenty of such people on earth, and the world would be better without them: and Cassadaga would be better without "*Grapho*."

J. W. DENNIS.

Of Buffalo, N. Y.

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[Blessed are the Peacemakers.—
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