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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. Cate, Inspirational Writer
and Amanuensis.

The spirit faculties of life are similar to those of physical life, in so far as to give rise to all the sensibilities of mentality, hence, spiritual beings are endowed with varied sensations; and are susceptible to whatever surrounds them: likewise, are physical beings.

The spirit body is formed of the refined substances of the Universe, and is adjusted to suit the inhabitant, that is, the individual impetus, the Soul or intelligence.

This Soul, this individuality is the *Infinitude* of selfhood: it lives in Organic force, in spirit, and in flesh: it moulds and fashions at will.

The *Will* of the mother may mould and fashion the face and form of the new being about to inhabit the body which she, as a physical parent, is about to give to the physical world. We say the mother's *Will*—yes, and every thing that comes in ratio of her being, and thus acts upon her *Will*, thro' the organs of her physical being. This law governs all creative beings of the earth-plane.

The more of mental faculty displayed or possessed by the parents, the more susceptible to their surroundings will they be in their moulding and forming of their offspring. Remember also that spiritual beings may so act upon the *Will* of the mother, as to mould the new-born babe as the spirit may desire; often bringing to bear an entire amalgamation of a spirit being with one of earth; also, in other cases, direct Re-incarnation of Soul and spirit with the physical, as shown in our previous remarks on Re-incarnation in our first Volume of CONTRASTS OF LIFE.

It is here proper to state, that the term, "Re-incarnate," does not imply that the one who becomes Re-incarnated is *within* the physical body; but, rather, be it understood that the Soul or individual is within the spirit body, and the spirit body is amalgamated to the physical body thro' CHEMICAL attraction, forming thus a battery by which the spirit body works thro' the physical body.

To Re-incarnate means this: A Soul, once departed from the scenes of earth, returns to the earth and works, still further, the laws of physical life, thro' direct control of a physical body at its exclusive command.

It is hardly proper to say that the spirit is clothed upon by the flesh, altho' the term is more generally used; and we have used it that our readers might, the more clearly, follow our subject: instead, we should have said, and now say, that the spirit body, during Re-incarnation, is subject to the laws of the flesh: and, that all incarnated and Re-incarnated beings are operators upon their physical body, as much so, as a spirit who comes only transiently to a medium, to express its desires.

What we wish to prove to the thinking reader, is this: that at no time is the Soul of mankind confined within the physical body, but is in the spiritual body in atmospheric force around the physical body, and when that atmospheric force or aura is broken, the physical body decomposes, but the spirit body is whole, and the Soul is the same as when that physical body was in full vigor, altho', to physical sight, it appears dead and gone.

The spirit body is possessed of full vigor, and can freely travel from place to place thro'out its natural habitation, which is the atmospheric regions.

The spirit body is not subject to pain and disease, as the physical body is; but the spirit body is very susceptible to the action of *Will-power*, and is attracted and repelled by the force of its own, and the *Will* of others.

As we repeat, the spirit body does not feel pain and disease; and is not debarred the power of locomotion in that way, but is prevented from accomplishing many things that it may desire to, on account of the repellant force from an inaccessible *Will-aura* proceeding from another, this aura acting against them as a dense vapor, and an impenetrable barrier.

The mortal body feels this to a great extent, and is greatly affected by it, but not so much so as the spirit body.

Thro' the mortal body man exercises his *Will* to move and master physical things, and, in the attempt, the physical body often suffers pain and debility, because that physical body has not sufficient CHEMICAL qualities to withstand the wear and friction of continued motion.

For example:—Some bodies or grades of flesh are composed mostly of such CHEMICALS as are soft, pliable, and easily decomposed: such ones will not endure the contesting effect, against those of a harder composition; therefore, they fail to accomplish much thro' physical exercise, but may make use of the spirit faculties, and, by a double strength of *Will-power*, may move, in their favor, even more powerfully, than thro' physical contact and exertion.

The *Will-power* of mankind is like an invisible, yet potent agency; it is not dependant alone on flesh in order that its law may be carried out. It is an atmospheric agent, and, like the element, electricity, it moves thro' space upon and thro' organic life. It is not (as Materialists suppose) an agent of life, alone confined to physical or organic beings.

The spirit body is an agent of the Soul; the Soul is the *Utrum* of CHEMICAL force; and the physical body and all physical things are agencies of this *Utrum-force*.

Worlds are made and kept in motion by this *Utrum* of CHEMICAL FORCE. Planets and systems of Planets exist by virtue of CHEMICAL LAW.

Attraction and repulsion give balance and motion and fixture to every thing—even the Stars, the atmosphere, the earth, and all minor forms of life that exist upon the earth—within the atmosphere, and around the stella Planets or Spheres.

The Earth-planet contains CHEMICAL agencies, so uniting and so transfixing that a variety of forms of co-adhesiveness is the result.

Thus *Solidification* is one extreme of CHEMICAL LAW: *Evaporation* is the other: and all thro' earth's productions will be found the intermediate and varied grades of formation from solid to fluidific. In this agency of CHEMICAL LIFE will be found scintillative power, hence gaseous forces are the result.

These gases vary in accordance with their CHEMICAL component parts. These gases hold a powerful force in the balancing of all other relative forces. They give light, heat, and generative power to other

and surrounding agencies. These gases, when uniting with other and compensative forces, give place to fluids—fluids, in turn, give back a partial fluidific force, and, finally, converge into coagulation—this becomes matter, then flesh.

Spirit bodies are in the vapory stage; physical bodies are in the fleshy state of adipose force.

This force must, necessarily, have solid substance to rest upon—therefore, it dwells upon the earth-plane and is naturally of that plane, with all minor forms of life correspondingly.

The spirit bodies, being of the vapory stage, necessarily dwell in the vapory elements; and are conditioned to move about with perfect ease and symmetry of manner thro' atmospheric space, where physical bodies would find, with their present adipose weight, no support, no foothold, hence, would fall to the earth.

We have stated in Volume 1, That the time is coming when the adipose weight of mankind will be such that, by his power of *Will*, he can mount thro' the air, and master the elements to a powerful extent. This will come about as the earth-planet, in sections, becomes more and more refined and etherealized.

It is not in the order of natural law that the earth-planet will become wholly disintegrated, but it is according to the laws of Nature, that sections of the earth will become partially disintegrated, and, thereby, supply the necessary quantity of water and gases to balance and keep in order, the connecting forces and bodies.

Hence, we say that portions of the earth are continually throwing off or disintegrating; and this disintegration results in forming stella orbits; in supplying the atmospheric necessities by which spirit life is sustained.

This effect from the disintegration process of the earth, gives a continual supply force to the Sun and the Moon, which are the positive and negative polarities to the atmospheric regions—these atmospheric regions help to sustain and support the earth-planet.

Further on, we will speak of the different Planets; of the possibility of their being inhabited; and of their atmosphere: also of the nature and office of the Sun, which is the incubative power of Nature: and also of the reliability or otherwise of Telescopic research.

(Continued in Next Issue.)

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EDITORIAL.

"JESUS CHRIST, A FICTION."

This is the title of a work purporting to be the testimony of spirits who claim to have been the original writers of the Bible: and if what they tell is the truth, then there is a mighty revelation against the validity of the Bible characters: and, as readers and reasoners, we have as much right to believe the modern, thro' spirit testimony, as we have to believe in the Biblical record. Yet, to believe, in toto, what any spirit or mortal may communicate, without ample testimony and established proofs, would be an act of imbecility on the part of the believer.

This question is greatly agitating the minds of many of our advanced thinkers; and, to them, it is of deep importance—for the entire Christian Faith is based upon the authenticity of the character, Jesus Christ: and the Salvation by his Redeeming power is what the Christian Religion holds out as an inducement to its adherents. This is the key-stone to their power as a Sect, and religious authority of which the masses are taught, in blind faith, to accept. And in accepting this, they must needs look upon the Bible as their guide-post for spiritual things. This the thinking, reasoning mind refuses to accept; for, as soon as the mind opens itself to self-thought, as derived from experience and intuition, it naturally questions the contradictory statements found in the Bible. And who shall say that the human mind has not the right to do this? Who shall presume to gauge the growing faculty of the human Soul? Surely, not another, unless they can present a demonstrable proof of what they advocate, and dictate to others.

A Spiritualist is enabled to give proof of the existence of spirit after physical death; and of man's intelligence continually at work upon and thro' matter—this knowledge comes by and thro' what is known as Spiritualism. Christianity gives no such proof—rather scoffs at the thought. Catholicism will not admit it to its Church people, altho' it long has held in private, the communion with the dead, yet in public they cloak it with Ecclesiastical right and rule.

Spiritualism comes nude and free to those who can and will receive it; thus shaking the tattered robes of dogmatic and biblical rulers; and calls the masses to think, search, and be self-made and wise. And if Christianity, Catholicism, and kindred religious bodies can prove, by their Bible and their theories, that Spiritualism be not the truth; let them also prove that their Jesus Christ and their Bible are all they claim for them.

This is now the contesting point between Christians and Spiritualists—the Christians claiming all resurrection of the spirit thro' Jesus Christ; and Spiritualists claiming an individual resurrection.

Spiritualism can and has proven that individual spirits return and minister to mortal life; while individual spirits also return and report their deeds done on earth. And among the latest is the testimony of the fallacy of the leading characters in the Bible, claiming the character of Jesus Christ as a fiction. This will, to some, be as a thunderbolt of assumption and blasphemy; while to others, as an expression of truth; and will open the way for deep and troubled discussion between different ones.

Personally we believe, and have reasons to feel assured that originally there was a character and personage as represented in the Bible as Jesus Christ; that he was gifted with even more spiritual power

than is accredited to him; and that he was a Savior to many, and, in his time, gave evidence of that power. As many of our modern media are, to-day, saving the masses from continued mental darkness, by giving them proofs of an after life.

We have, as a medium, been visited several times by the spirit of the man, Jesus, and who displayed no arrogant boasting of his titles, but who, in simplicity and prayer, besought those within hearing, to release his name from the false position which Christianity and other religions gave to him. He claimed to have been like other men; and that he did that which his organism permitted him to do—nothing more, nothing less.

He also wept in bitter anguish at the errors and religious disputes brought about in his name. He claimed to be greatly oppressed in spirit-life, on account of the world using his personality of spirit as a source of escape from their own mistakes and short-comings. Yet he also said he was spared much of this consequent dragging down of mental force, by other spirits who, in large numbers, assisted him to give light and truth to others, thereby, releasing his spirit from the minds of so many who call upon his name for anything they may desire.

We have given a gist of the communication as given to ourself from the spirit, in all respects and in name, answering the one of Jesus Christ.

We have become convinced that there was, and now is, in spirit-life, a Jesus of Nazareth; that he is now abused by those who claim to pattern from him; also that there are many spirits, now in spirit-life, who are returning to earth, and are trying to persuade those of earth that this Jesus is all a fiction. In a degree these spirits will relieve the spirit of Christ; and in another way they add greater embarrassment to his sensitive spirit.

Spiritualists who have at all learned to what extent spirits do suffer from what is said of them and in their name by earthly mortals, can, in a degree, understand what the spirit of Jesus has suffered in all these years of religious war and dissension by the different Sects—each claiming Christ as their representative and Savior.

What misery this gentle spirit has suffered on this account, we can partially sense because it was passed thro' our being while under his control.

We believe that those who now doubt his origin, are as much mistaken, in their way, as were the Priests and Biblical writers who installed him as a God and a Savior.

We believe that the Biblical translators have greatly misrepresented the man, Jesus, or whatever other name he may have born, and, in that way, the biblical account is a partial fiction.

Certainly we fail to find any recorded sayings of Jesus that would demoralize one—rather to the contrary: we have always found therein, a loving, forgiving, and, all together, an highly spiritual tendency, such as would characterize a person endowed with a spirit of salvation.

As we view the matter it is not so much whether there ever was a Jesus Christ, as it is whether the Bible is a proper guide for the people to be ruled by. And all we have to do is to review the results upon those who have taken it as their guide; and in that review we find persecution of those who believed differently from those who held it (the Bible) to be the Word of God; anarchical forms of government; war and bloodshed; fornication and debauchery of the worst form. All these have followed in the wake of Ages that have held the Bible and its interpretations as the revered Word of God. All this has been literally upheld in the Bible, in the

Old Testament especially. The New Testament giving testimony of the advancement brought to bear upon the people and the times, introducing a spirit of a saving character, which also shows to a thinking mind that whoever were the characters, whatever their name—for, in the abstract, it matters little, so far as it demonstrates a principle of advancement, and we think it does, and it also proves to us that the minds of the people, in the days of which the Bible relates, were not prepared to receive the broad and individualizing truths of this present time: therefore, the establishing of a character as a source of universal salvation was then a necessity, and has done its work; but the day of small thought is fast giving way to grander and finer views; and proofs of those views are demanded by the self-thinker.

We can readily see wherein the mere name, Jesus Christ, may be but the characterizing of the life's work, and of principles lived up to by an individual, and that the individual, in his time, was called "Apollonius", as set forth in the work on "Jesus Christ, a Fiction.", or any other name, does not necessitate a fictitious character—rather a characterizing of deeds and principles. And as soon as the Christian Church will fully conceive this, and will relinquish their blind hold upon the Bible as a safeguard, and turn to reason, facts, and modern revelations of man's spiritual existence, then will the saving and redeeming principles of spiritual qualifications as taught by this character, Jesus, be felt and understood. Reformers will not lose any thing by recognizing Jesus Christ as a character of elevating principles.

The above mentioned work, "Jesus Christ, a Fiction.", we have for sale at this Office. Price 50 cents. Postage 5 cents. Sent to any address on receipt of price.

We have received from the publishers, JANSEN, McCLEURG & Co., 117 and 119 State Street, Chicago, Ill., Mrs. FRANCES HODSON BURNETT's new book, entitled, "Through One Administration." Price \$1.50. Mrs. FRANCES HODSON BURNETT, as an Authoress, is clear, brilliant, and gives to her readers that pathetic genius characteristic of a cultured writer.—Ed.

The Third Chapter of "The Philosophy and Phenomena of Modern Spiritualism," by Thomas R. Hazard, was unavoidably crowded out this month.

"DO YOU WANT TO LIVE ANY LONGER?" Said a wealthy farmer of Hannibal, N. Y., as he stepped into the room where his wife lay suffering from a lingering illness. "Yes," replied she. "Well," said he, "I don't know as I do. We are paying out money all the time for doctoring and it don't amount to any thing." He took his revolver, went out to his orchard and fatally shot himself thro' the head. Here was the case of a man suffering from melancholy which a dose of Swayne's Pills would have quickly removed. If you feel miserable, despondent and weary, don't worry and fret, but try Swayne's Pills. They have saved many lives and caused much happiness.—Adv.

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Peace Bird's Circle-greeting.

Let PEACE BIRD send her message of love,
Let white-robed guardians from above
Bring into your hearts and homes to-night
Thoughts of patience & wisdom so bright,
That all of anguish on earth may go—
And naught of envy or care you'll know.

Let PEACE BIRD o'er your Circle throw
Her mantle white as whitest snow,
Warm and soft as Eider-down,
Giving a comfort to all around :
This my garment of spiritual white,
Shining all over with stars of light.

Then unto you I'll bring my power,
That you may use it from hour to hour :
And may your lives weave also for you,
Garments as white as the whitest hue,
Let peace be with you, and sorrow depart,
Let holiest love enter each throbbing heart;

Let patience, forbearance and virtue reign,
And the powers we send you will retain.
This my circle-night greeting to you,
Keep it always and ever freshly in view ;
With strength from my spirit band pure
and bright,

I come to greet you and help you to-night.

—Per Frenocia, Editress.

From May 15, '82 to '83.

One year ago I bade farewell
To loving friends and scenes of pleasure ;
And journeyed on to other scenes
Made glad by duty's fullest measure.

Off from my busy thought and care,
I turn to memory for a token ;
And find the tablet written full,
Of acts and words by true hearts spoken.

And as I thus these tokens find
Of friendship's mental embrace ;
I guard each one with loving care,
That none be e'er defaced.

For on this tablet of memory,
I shall look as years go by ;
And shall feel that the absent ones,
In spirit are often nigh.

And when the time shall come again
That I with them shall be ;
I feel assured that I shall find
A welcome of love afforded me.

—Editress.

MEDITATION.

I think that life is beautiful
Tho' sorrow cross my path ;
I think that life is beautiful,
And all that Nature hath.

I could not wish that I were dead
And to all life be dumb ;
I do not wish that I were dead
When sore afflictions come.

For in all sorrow do I find
A thread of life—expands ;
For in all sorrow do I find
I am linked with spirit bands.

I could not wish that I were dead
And pulseless as a stone ;
I could not wish that I were dead,
When earthly hopes are gone.

For well I know that life
Extends beyond the tomb ;
For well I know that life
Brings sunshine with its gloom.

Full well I know that while on earth
Clouds will obscure my way ;
Full well I know that it is worth
My patience day by day.

The still small voice of my Soul,
The Ego of my earthly life,
Whispers to me soft and low
"No victory without the strife."

I am content—life looks to me so grand,
With its varied shades and snushines ;
I am content—my Soul it doth expand
To the teachings of life sublime.

—Editress.

QUESTIONS.

All Questions of a general character, forwarded to this Office, whether of a Social, Political, or Religious nature, will be submitted to the Band of Spirit guides ; and the interpretation thereof will be published in THE WATCHMAN.

ANSWERS BY WATCHMAN, SPIRIT EDITOR,
A Member of, and Spokesman for the
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.
H. A. CATE, Amanuensis.

QUES. By F.—If an artificial pond be formed, and be fed by surface water, and also by a small subterranean spring, and having no direct connection with any other pond or brook, will that pond, in course of time, be stocked with fish and other aquatic life, as a natural sequence, from the cause of evolutionary growth, without said aquatic life being transported there by artificial means ?

Ans. In a body of water such as your question refers to, there would evolve minor species of aquatic life, such as small fish, frogs, snails, sparts, and many similar species : but if the body of water was greater, and had inlets and outlets to its surface waters, then there would be the qualifications of neutral Chemicals to produce larger and more powerful species of aquatic life.

In case of a small body of water, there would not be depths enough to form, at the bottom of the pond, sufficient bed or womb, whereby the germinal forces of Nature could unite and form powerful bodies : but could only form such as above stated, of small and delicate tissues.

All large species of aquatic life are germinated in deep water, where the bottom or womb is fathoms upon fathoms deep with light rich soil, highly charged with a great variety of Chemicals, all of which are kept in vibratory action by the upper currents of the water, and by the Sun and the atmospheric forces, sufficient to produce gestation, and enable the germinating substance to adhesively unite and produce varied and monstrous species. Whereas, a small womb of earth at the bottom of ponds, is not sufficient to protect the gestative action against the surface disturbances ; consequently, all species found to germinate in shallow water, are such as will germinate in the light and in the water when fastened to anything that will give sufficient firmness to the fluids while held in the gestative action. Hence, the germs of small fishes are fastened to rocks and trunks of trees, or any thing within the water's depths. This is done indiscriminately by each species at their season of spawning—they having but sufficient instinct to deposit their seed against any hard substance ; wherein the female is followed by the male, and the constituent qualities of their (the males') deposits being such, a glutinous or cementing formation entombs the germinating cells or eggs, and in this condition are they germinated.

In reference to the sequence from evolution, we will briefly state that fishes, frogs, and all small species of aquatic life, are often drawn up in water or vapor clouds, and are again deposited upon the earth ; and, in this wise, any body of water, however confined, if open to the elements, is liable to receive a deposit of this kind. But to more directly answer your question, we should say, that all water

has the germinal atomic properties of animal life, and, if exposed to long standing, with the action of the elements, will give birth to aquatic life.

QUES. How long a period of time would it require for Nature to perform this apparent special creation ?

Ans. The length of time necessary for the germinal atoms contained within the water to draw together and form organic life ; as, fishes and so forth, decidedly depends upon the quality of the water, and its location and presentation to the direct rays of the Sun, which is Nature's incubative power.

QUES. Would the nature of the surrounding soil have an effect upon the approximate time of evolutionary creation ?

Ans. Yes, the surrounding soil greatly decides the nature of the species produced from atomic life, as a sequence of evolutionary powers.

MESSAGES.

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

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

Mary L. Jewett, Medium. Solomon W. Jewett, Amanuensis.

Betsey Saxe.

To her Son, Peter, of San Francisco, Cal.

Peter, my dear son, and all I loved so well on earth : A mother's love does not cease at the grave ; it is an attribute of the Soul that never dies.

I am very thankful for the privilege of communicating with those I left on earth ; and in justice to the Cause of truth and righteousness. I came this morning to testify to the truth and beauty of spirit communion.

Spiritualism is a truth—we are immortal—the loves and aspirations of our natures are a thousand-fold intensified by our transition into spirit-life. But I can no more explain the vocations and pleasures of my happy conscious spiritual existence, than the unborn child can reveal the mysteries of its growth.

I met your father and all the dear ones, as soon as I was born into spirit-life. I was conscious to the last moment of life on earth ; but could not express, at the last, what I felt and knew.

For a year or more before the change, I mingled my spirit with my friends in spirit-life, and seemed to have been lost to earthly scenes and transactions. I had only lost power to express thoughts and experiences. I had found that the teachings of the creeds are false. God is everywhere. I do not find any hell, only in the hearts of sinners. Some whom I thought had gone to hell, I found in spirit-life, bright and happy spirits. Each day of human life is the "Judgment-day" of that life. Our eyes are opened to see the erroneous teachings of the myths and dogmas of men. Where we find that the change—called "death"—is the entrance of the spirit into the realms of eternal life. Here we are bound by no prejudices or customs, and mingle always with those we love the best. Our homes are more real than earthly ones, because they are more permanent ; and the walls of our homes are adorned with the records of our lives—our good and evil deeds.

Would to heaven that all my family and relatives could believe in this truth ; it is so happy-fying, so elevating and Soul-inspiring to realize that in the twinkling of an eye, we are changed. "The corruptible puts on incorruption," and the mortal is clothed with the spiritual ; and as we look earthward, we find that we can still be with those we love in the earth-life, altho' they may not realize our presence. My son, I have been with you when you felt my presence, and said, "Mother is here." Yes mother was there, and, altho' we cannot be seen or heard, we are thankful to be remembered and recognized with a mother's love and watchful care.

I shall watch over you until you are all called home. I have much to say, but can only send a few of the thoughts that arise in my mind ; but hope, in the future, to give you my experience in spirit-life, thro' this medium. Father sends love, and says, "Beware, the wool excitement is about over."

Your mother, Betsey Saxe.

How brief and fleeting is all individual existence ! yet how dear and precious life is to us all—how full of bright hopes, sweet anticipations, and glorious aspirations ! 'Tis a great thing to have lived and known how much there is to live for ; to feel that tho' for us life's sunny dream will soon be o'er, the world will still be filled with countless millions who will feel as we feel and rejoice as we rejoice ; that as the race grows older it will grow wiser and happier, and, tho' pain and sorrow must come to all, they will grow less and less as the years roll on and man learns how to live rightly and happily.

To the Scientist and cultured thinker there is no sort of impropriety in discussing this subject of "fewer and better children" in our public papers or public meetings. To the lover of his kind, and the real seeker after the highest and best truths, no question that concerns man's health, welfare, or happiness, can be impure or undebatable, either publicly or privately. It is custom, fashion, and Mrs. Grundy who create public sentiment in this respect, and we therefore desire to educate this trinity in a broader and purer liberalism, and show them that "to the good all things are good." We wish to create a reign of common sense where no subject that is proper for private discussion may not be talked of in public, and finally prove to them that true morality is of the heart, and, to be pure, we must think pure thoughts as well as speak them. This covering up, or even half-veiling a thing, is only another means of suggesting or increasing prurient and improper thoughts, while a frank, clear, and candid discussion lays all open to the gaze and makes all proper and correct.

A high morality—such as embodies sexual temperance, a love and reverence for unadulterated truth and a scrupulous honesty, are the NATURAL inheritance of the well-born and cultured few who are reared in accordance with these virtues, while the ignorant, the degraded and the uncivilized are, as a general thing, intemperate, immoral untruthful and vicious.—Elmina Drake Stenker.

SUNSHINE AND SHADOW.

Sunshine seems to follow in the wake of some people, while gloom and sorrow enshrouds the pathway of others. And why is it ? The former make use of Swayne's Pills which act upon the system in a manner to keep it healthy ; while the latter suffer with Dyspepsia, Liver Complaint, Dropsy, Bilious and Sick Headache, Jaundice, Fevers, Constipation, Female Irregularities, etc. If they prefer to suffer rather than pay 25 cents for a box of Swayne's Pills, which is warranted to cure all the above ills, why—let them live to suffer.—Adv.

CORRESPONDENCE

to THE WATCHMAN

By MRS. MINERVA MERRICK,
QUINCY, ILL.,

Formerly Publisher of
A FOUNTAIN OF LIGHT.

WE CLAIM TO BE A SPIRITUALIST

And We Stand Upon the Rock of Truth as
Taught in the New Testament, which
is the Science and Moral Phi-
losophy of Human Life.

The Editor of *The Microcosm* has become interested in what he calls the "Prayer or Faith-cure." He says, "There are many Orthodox, and sincere Clergymen who are now firm believers in the doctrines as taught in the New Testament."

Is it possible this is the first time those Evangelical ministers have believed in the teachings of Jesus, the doctrines of the New Testament.

Jesus selected twelve men, as witnesses, to go about with him and observe all he did, and learn the lessons he taught, and they (the lessons) are recorded in that New Testament that Orthodox ministers ought to have believed, understood, and practiced when they were sent out as lambs among wolves, to heal the sick, cast out devils (the evil spirits that make people insane), and preach the Kingdom of Heaven, and the Resurrection of man from the physical body.

The gentleman says: "The Orthodox Churches and ministers have totally repudiated the doctrine as applicable to the present state and age of the Church."

The Orthodox Churches do not show any signs of Christianity that Jesus said should follow, if they had faith in him and his works.

The "Prayer-cure" is not mentioned in *Luke X.*, nor in *I Corinthians XII.*

There are thousands of healers in the land to-day, that, by the laying on of hands, heal the people of incurable diseases. They are Gentiles—Orthodox believers in Truth as taught by the Mighty Prophet.

The Law of Life is perfect; and when we behold that law executed, and become familiar with it, miracles and supernatural powers will be forgotten.

There is not a chapter in the four Gospels that does not teach of spirituality—all Jesus' teachings are spiritual, and he demonstrated the fact and fulfilled the law—the spirit of man returning to this Sphere, proved they could be recognized. He (Jesus) entered an upper room when the doors were shut, and those assembled there in harmony, saw and conversed with him, but the one outside, Thomas, thought that his brothers were hallucinated, deluded; as, all sceptics think the true believers, are, in spirit communion.

The Editor says: "Of course, no one can charge this prayer-cure-practice as trickery or intentional deception; as the slate-writing tricks of Slade and others. These latter exhibit their tricks for money, which is *prima facie* evidence to every Christian believer [what do they believe?] they are not of God, since the Apostle positively declares that such miraculous gifts of God cannot be bartered for money."

There are a diversity of gifts—a voice for singing is a gift, it is certainly bartered for money in those Christian Churches, also the preaching is a gift bartered for money. Mr. Slade has a gift of working miracles by law, trying to convince sceptics (religious) of the power spirit has over matter.

He also says: "The Prayer-cure advocates dispense their healing mercies without money and without price, and this is a decided point in their favor, but does it prove the result of supernatural interposition?"

We say: (How can you prove that healing is done by supernatural power?) All things are done by the Law of Nature or God. The Law governing the Universe cannot be obstructed, or the Moon turned into blood: neither will prayer cure an invalid, or produce the least effect unless the one who prays, has a diploma from the College of the Soul—the gift that cannot be bought with money.

Paul declared he would not have his brethren ignorant of spiritual gifts, and he has no brethren now who heed his teachings or experience.

Paul was a medium, and was treated much the same as mediums are to-day, and by the same class of people.

He had belts and aprons sent to him from invalids and they (the invalids) were restored to health.

This gift of healing should be cultivated for the benefit of humanity, to relieve their sufferings—that was the mission of the man, Jesus; his works were not done to prove that he was a God, but to demonstrate the powers that are in existence waiting to be utilized for the elevation of mankind, to teach them the true way to live, by doing to others as they would wish others to do by them.

There was a healer who lived in Ottumwa, Iowa, a poor man who discovered the power of healing, and commenced treating invalids with good success; and, in time, built a large healing establishment, and people came from all points to be healed, and those who were lame, left a room full of crutches and canes, as a token of their recovery. He healed rich people for money, and poor ones for charity's sake. He may have psychologized his patients, as you say—brought them unto a crisis that produced the desired result.

Does any mortal know exactly by what power Jesus healed? or, what disease is?

This healing power is a truth, a demonstrated fact, and why should it not be utilized in healing the insane that crowd our asylums, instead of opposing and exposing, studying legerdemain to refute the teachings of the infallible book.

How many witnesses will it take to convince a religious sceptic of the truths Jesus taught, and was executed to prove. M. M.

COMMENTS

by M. M. on

"MODERN PRAYER OR FAITH-CURE,"

by Rev. Dr. M. Staples," in an Article Addressed to the Editor of "The Microcosm," Agreeing with Him in His Editorial in the February Number on the Subject Heading this Article.

We will take the liberty of selecting a few texts from the article, and expressing our thoughts and experiences on the subject of "Spiritual Gifts," mentioned in *I Corinthians XII.*, that were "given to every man to profit withal." There are a diversity of gifts by the same spirit. The "Gift of Healing" is not called a miracle. Every man has a gift inborn and it should be cultivated for the benefit and elevation of humanity.

There is not a word said in *Luke X.*, about praying over the people to cure them. (And they that were sent out, returned, rejoicing that they had power over evil spirits). There must have been evil spirits then, as well as to-day.

The gentleman says: "The subject involved, is of the greatest importance. No intelligent person, be he Christian or Infidel, will deny. The claim set up must be either false or true. If Christians do now possess the power claimed, it may be used not only in the relief of human suffering, but in the continuation of human life indefinitely."

The Evangelical Orthodox Christians do not possess, or claim to practice any of the gifts Jesus taught his pupils; and they were very dull, for, when they met the man with his son who was a lunatic, he (Jesus) upbraided them saying, as a teacher would to children, "How long shall I be with you and suffer you?" Jesus did not teach the lesson, that this physical body should not disintegrate.

He also says: "The power claimed may become, as you urge, a powerful element, if rightly used, in the speedy triumph of Christianity over the doubts of all but the incorrigibly wicked." [We would say, the triumph of humanity over the devil or evil.] "But if founded on delusion, its effects cannot be otherwise than pernicious, to the Cause of Christianity, in the end."

It must be either false or true. If true, it will show that Christianity has built its Temple on the sand; and when the battering-rams of Truth are brought to bear upon it, it will fall.

He says: "If the parties are laboring under a delusion, however honest they may be in this respect, they, certainly, should be opposed and exposed by all true and good men."

He would, of course, do the same as the Council did with Peter and John. The Council knew the lame man was healed, but they charged them not to heal any more by that miraculous power. Peter said, Shall we listen to you, or to the voice that speaks from the spirit-realm? It is just the same to-day, as it was 1800 years ago.

He says: "It is not enough that some wonderful cures are effected by them, the merely wonderful, is not proof of the supernatural."

Has any one had experience in supernatural laws?

We are impressed, from the Spirit called God, thro' the spiritual brains of men and women who have lived in this mundane Sphere—it is inspiration. We live by inspiration here and hereafter—by that law of growth and development.

The Law governing the Universe is inevitable—one Law and one Executive. There is no limit to the variations of that law called Natural; and it cannot be interrupted. Man cannot make one hair black or white; but he can transgress the law of God or Nature that is within himself: and when he does, he must suffer the penalty—no blood can wash it away.

The spirit manifested in *The Microcosm* in regard to healing the sick, lame, blind, insane; and the casting out of what is called the devil, is not in harmony with the teachings of Jesus of Nazareth.

Rev. Dr. M. Staples says: "We do not question the honesty of any parties concerned in this matter; but we do most sincerely believe they are laboring, in some respects, under serious delusions, and that all real cures that have been effected, are the result of natural causes."

We say: If the result was a good one, why should good men oppose the good because it was done by a natural power or law?

There is a man living forty miles from Quincy, Ill., a farmer, who discovered that he possessed the "Gift of Healing"—curing disease by the laying on of hands. The discovery seemed to be accidental, but he made use of the gift, and gave two days every week, to invalids who chose to come and be healed: and he told us that he treated them for various incurable diseases, with good success, without remuneration. He did not pray over the invalids, but we think he had a

communication from the spirit-world, saying, he should work in the Vineyard.

This advocate of "Prayer-cure" allows that Peter and John's meeting with the cripple at the gate of the Temple was purely accidental, therefore, they made no preparation. (We do not know where he gets his authority for saying the meeting was accidental—there is not any thing that takes place by chance or accident with us.) And they did not pray over him. It is evident that the mendicant had no faith, therefore, he was not healed by prayer or faith, but by a spiritual gift, an inherent power in man that Jesus taught his pupils, and, no doubt, was present with a band of followers, and, by that influence, the man, was made whole, who was born for that demonstration.

A VISION.

One who has the gift of discerning spiritual things saw, as we sat by a small table, three brilliant crowns laying together, one lapping about half way upon another, and we learned that the symbol meant crowns of three kings—King David, King Solomon, and the King of the Jews—Jesus of Nazareth.

There is an intelligent something here in my house that hears my thoughts and answers them; and I am impressed to enquire, about all things that I wish to know, of this something: whether it be the great Center Soul, angel messengers, or friends who have passed beyond the veil, we will leave to the judgment of readers to decide—it is here no doubt.

The information obtained in regard to the symbol, is, that Jesus was first introduced into this Sphere of existence thro' the organism of King David, and experienced life in its various trials and pleasures; and when released from that organism, he took possession of King Solomon and lived another life, thro' that organism had another experience of pain and pleasure, of trials and suffering—which is the order of progression—advancement toward the mount of perfection. 1882 years ago last Christmas, (no matter about the precision of date), a child was born—the Star of Bethlehem—son of Joseph and Mary—son of the spiritual world—a star from the great Central Sun or Soul. He, being born under harmonious conditions and surrounded by suitable influences, produced a perfect human being; and from the manger to his departure from this Sphere of existence, taught the science and moral philosophy of human life, by precept and example; and his teachings are so pure and exalted that but few can appreciate the grandeur, beauty, and importance of his life to humanity.

All his lessons are perfect that we are acquainted with. The illustration of who is our neighbor, is drawn from the highest Spheres of Love and Mercy, and is a truth forever. The Priest went by on the other side; and the Levite, one belonging to the Priesthood, went where he was and looked at him and passed by on the other side; but when the Good Samaritan saw him, he took him up and treated him as he would wish to be treated under similar circumstances.

That Good Samaritan, no doubt, was an Infidel—did not believe in Priests or Churches, but represented one of the sheep who stood on the right hand of Love and Mercy.

The sentiment expressed in this lesson is pure and white as the driven snow, no selfishness or expected rewards, or knowledge of making a sacrifice. It is pure, generous loving-kindness; and the Angel of the World, Jesus, said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

M. M.

THE WATCHMAN.

Written for The Watchman.

WOMAN, IN THE SPHERE OF MOTHERHOOD.

By Leona.

Of all the Spheres assigned to Woman, none are so *terribly* important as that of Motherhood, involving, as it does, the very highest and most sacred responsibility known to humanity. For, upon it may depend the usefulness of many generations.

Often, too often is the marriage relation entered into *hastily* and utterly regardless of consequences. Blinded thro' some psychological law, originating in the sexual nature, their reasoning faculties, for the time, being in subjection to its subtle power, they rush impulsively into this most sacred of all relationships, never, for a moment, considering their moral or mental condition, and, above all, their adaptability to each other; or whether the state of *his* finances will not necessitate their becoming dependant upon relatives or friends—a situation that is *sure* to detract from his manliness, and, sooner or later, bring the inevitable result—discontent and bitter regret.

Is it any wonder that there is so much suffering to themselves and families? And their offspring, conceived, nurtured, and brought forth in this discordant element, are stamped with disease and mental weakness? Ought they to be allowed to go on thrusting such children upon the world, adding to the number of murderers and suicides? Helping to crowd our jails and lunatic asylums?

And Woman must look on in silence and not seek to change it!! If you ask why!! the answer will be, because husband and wife must live *naturally*, (the most *unnatural* relationship in all God's Creation), and the sexual functions must be sustained in order to secure their health, regardless of the evil they may be disseminating to even the third and fourth generations. Away with such a flimsy excuse for selfish gratification!!

A wonderful amount of research and money have been expended in the propagation of plants and animals. For a rare horticultural specimen men have traveled extensively, and devoted the best years of their lives in bringing, to perfection, a flower or a choice berry. A superior breed of cattle has been the result of careful propagation.

Ought marriage, then, and the consideration of children (immortal Souls) to receive *less* attention than this *dumb* creation?

Who are responsible for this degeneracy of the human race?

Why, Mothers, most assuredly!!

The Sphere of Motherhood is *hers*, both by *nature* and by *right*, and it is her highest duty (and privilege as well) to bring children into the world under the best possible conditions—cleansing her own Soul and body that she may acceptably fulfill the obligations of her mission.

When we can have *more* children born in love pure and noble, and *fewer* born of *lust* and every other low and debasing passion, *then*, and *not till then* will humanity begin to harmonize and round out in beauty and perfection, and the number of criminals and imbeciles lessened, to taunt us with the condemning accusation of "*what we might have been*" had you conditioned us properly.

Awaking as from a dream, Woman sometimes finds that the enchanting veil has been removed that hid from her the *real* man whom she confidently loved and

respected, and she turns from him with loathing and disgust. A quiet harmonious union no longer exists. She is young and liable to bear him many children—what is to be done?

It is a difficult question to answer, certainly, and, may be, we might answer by asking another:—

Has she any right to poison herself and her children with the moral malaria arising from this discordant union? By what law, human or divine, would she be justified?

No!! a thousand times No! Let the sexual nature be *forever* closed toward any such risk.

I long for the day when the higher education of Woman will enable her to be a law unto herself in these matters; when an understanding of her better nature will teach and guide her, for then will it become easy to subjugate the sexual nature and make it subservient to the moral and spiritual.

Very few men have any thought or care for the well-being of the coming generation. The improvement of the race is to come *thro'* Woman, and she, in this grand Sphere of Motherhood, must *seek to know* her duty and responsibility. The fact is, Woman is too susceptible to the flattery of man. *Accepting*, thro' the law of inheritance, *his great superiority and domination*, she often looks up when she should look *down* upon him. But when Woman becomes self-supporting, her attitude towards him is *less reverent*; and then she is not afraid to give him all the respect he is entitled to, *no more and no less*. Education and growth will also enable her to produce children under the best conditions possible.

The Sphere of Motherhood is far reaching. Not *all* who require of us the exercise of maternal love are children born of our own bodies, for there are poor little *waifs* suffering from the antagonisms of the natural mother, who cry to us for sympathy and strength. A time comes in the lives of us all when the warm magnetic mother-love is required, nay, *demanded* of us to develop these little dwarfed and almost starved Souls.

We look upon the darling babe,
The happy child at play;
The girl approaching Womanhood,
And wonderingly do say—
Have they not all that's needed?
They're nursed with tender care—
They've raiment, food, and shelter—
What lack they anywhere?
But look—within the growing Soul
See! how the opening flower
Demands the sunshine of our love
To strengthen every power.

Surpassingly terrible (?) is Woman's responsibility in the Sphere of Motherhood. Even before the babe opens its eyes upon its earthly existence, impressions are made upon its little spirit, which may not be effaced thro'out its life. How dreadful the thought that mothers who have attempted, but failed to destroy, before its birth, her offspring, have stamped upon its spirit the "murderous intent," sowing the seeds of revenge, which will crop out in various ways, while passing thro' its earthly career. How many murders have been from this indirect cause, we know not.

And to Mothers who have *succeeded* in destroying the unborn, *retribution is SURE*; for at some time in the future you will be held accountable for *that* child.

Mothers sometimes argue like this:—

"Oh! I am sure there is no harm in it before the fourth month, for there is no life till then."

Oh! misguided and ignorant Soul! Do you not know that the principle of life is there from the very moment of concep-

tion? And you have no more right to destroy it, than you have to draw a razor across your child's throat after it is born, the matured babe.

The girl entering the Sphere of Womanhood must take up the same tangled skein of life's inconsistencies that her mother before her has tried so hard to unravel; she will seek to solve the same knotty problems, encounter much the same disappointments—not quite the same *experiences* will be hers, but much of like ground must be traveled. And from the child there comes a loud despairing cry reaching the *very heart* of the Sphere of Motherhood, and with it there is presented the temptation to lift the burdens from the child and bear them upon her own shoulders.

But, Oh Mothers! as you value your child's advancement, be not *over anxious to do this*. Extend the warm loving sympathy, yes! But can you not see that in assuming the burdens which rightfully belong to the child, you are depriving it of the *benefit* of the experience which the trial brings, and which is needed to insure the child's proper development and growth.

A well developed Woman, having passed thro' the Spheres of Wifehood and Motherhood, is truly in the Sphere of Womanhood. She has performed her mission in the Home-circle, and she goes out into the world, a matured Woman, receptive and ready to utilize every advanced thought that she meets. The soil of her nature enriched by experiences, and purified thro' suffering, quickens readily the seed that is sown. Her mental and spiritual gardens grow rapidly, from which she is ever culling the rich, fragrant blossoms, *dispensing and receiving* continually till her expanding Soul it seems

Must burst its prison door
And wing its flight
To that immortal shore
Where crowned with golden light,
Woman's most honored name shall shine,
Truly rever'd and without peer—
Her sacred mission most divine
Will on and on thro' many a Sphere.

Dear Editress:—Your Easter card and blessing are received. I have been unable to answer before; and now do not feel competent to write you an article of importance—for my mind has been exercised with the work I have been called to do; and the *result of intemperance*.

I have been called to minister to a mortal, brought to me in a state of intoxication—therefore, I know whereof I speak. After caring for him—feeding, doctoring, and in all charity caring for him and his wife—he, after promising to drink no more, but to go into the lecture field, *fell back* into his old *habits*.

One day, while sober, he said, when he lectured, he would begin with the convict and insane, and show why they should not be allowed to propagate their offspring.

Now I will go back of the insane and criminal, and show how every degree and species of *intemperance* causes insanity and crime; and nothing more so than the use of intoxicating liquor, which, in turn, excites *lust* in individuals so inclined, and makes a man worse than a beast.

Intemperance is the cause of impurity; and in order to have God's law obeyed, we must be temperate in *all* things. Then that which is pure, after that which is peaceable. There is no use in crying, *peace! peace!* when there is no peace. For, if we defile these Temples of the Living God, what can we expect? Law is law, fixed and immutable. And if human beings will *partake* of such drink or food that does, in truth, harm and deprive

them of REASON; can they expect purity?

The Goddess of Reason is *one* with the Christ of Purity, *one* with the God of Love: Wisdom sits enthroned, and Justice, with *equal* Power—all belong to God: and we can in no wise violate *one* of these most holy laws and go unpunished.

Sad, indeed, are the effects of this law made violate, either thro' ignorance or carelessness; and not until humanity fully understands the beauty of holiness thro' the principle of purity—showing that the old scripture writers understood this great spiritual Trinity and Unity—will they (humanity) understand the blessings of an Easter-day dawning with its risen Christ of Purity; keeping the law of God in living temples not made with hands, eternal in the Ages of spiritual light and love. Yea, Easter brings her blessings; and those who understand not the depths of our spiritual Easter, go groping their way in darkness, whether they say, "we be followers of Christ," or not. And, truly, we will have occasion to say to some who dispise spiritual light (because of ignorance), "I never knew you." "Go to the ant... and be wise." If you waste your hours in idleness or in gayety how can you expect a recompense? Seek first the Kingdom of God thro' purity, lived up to by Jesus, and dispise not this law: for there is nothing good, nothing clean, nothing holy, nothing wise, that does, in any way, denounce this truth. Purify yourselves, then, that ye may be pure; and remember, "Blessed are the pure in heart: for they shall see God."

I do not give this of myself, for I am only a mortal who, in all earnestness, endeavors to follow the light I see and understand; but, to me, it is the beginning and the end, the Alpha and Omega of all spiritual truth—the only true light that lighteth every man who cometh into the world, if they will see, or are not born blind. It is the only cure for spiritual blindness. Purity, the Christ of the Ages; the great and most important truth that was in the bosom of the Father before the World was; the Son of Righteousness; the Prince of Peace.

Welcome! welcome! *Easter blessings! May the Love of God shower many down on the mediums of this Age: and the Light of Immortal Life and Truth be proven with more ZEAL and COURAGE than ever before: and the Purity that bringeth PEACE, be and abide with us all forever and ever more without end, spiritual and eternal.

SPIRITUALISM, THE TRUE EASTER-DAWN.

Glorious Easter morning,
Brightest of all the year;
Because of the spiritual dawning
Of all the heart holds dear;
Proving us life immortal—
Showing us joys to come
When we burst thro' the portal
Of our earthly tomb—
And the joy of believing—
And hopes of our spirit HOME.
Oh! the glorious blessing
Of the resurrection morn—
What would be worth the living
If the hope of it were gone?
Why should we sigh and suffer
When we see our friends lay low—
If they perish thus and back to dust
Their ashes to earth bestow?
If this life were all the living—
And spirits there are none;
Why should a Jesus have suffered?
And his followers still suffer on—
We could name an host of Martyrs
All for the living truth—
But the one who sought for Purity
And Immortality FORSOOK.
We accept this Easter blessing
As an emblem of the light:
The Truth is resurrected
And dawns upon our sight.
Joy to this world of sorrow
And to the mortals here below;
For we know there is a morrow
And a spiritual blessing also.
Joy and endless praises
Ring thro' heaven's topmost arch;
Wheresoe'er this standard raises
And the conquering legions march.
Life eternal sing the angels—
Onward, upward, ever on—
Join the chorus happy millions,
Sing aloud Redemption's song.

Mary Barling Hunt, Muck, Wash., Ter.

SUCCESS IN BUSINESS.

The Career of a New Jersey Organ-builder,
DANIEL F. BEATTY.

Success in business is undoubtedly the result of intelligence, pluck, and enterprise. It is said that the HON. DANIEL F. BEATTY, of Washington, N. J., began business in 1870 without one dollar. Since that time he has built up an enormous Piano and Organ trade all over the civilized world by his remarkable pluck, and enterprise. His attention was early turned to music, and in this way he became interested in the sale, and finally in the manufacture of musical instruments at Washington, New Jersey, which bear his name. His first operations were on a small scale, but his active and progressive mind saw a wide field open to energy and enterprise. He has never wavered or faltered in this project. By his shrewd, skillful, and persistent newspaper advertising he has attracted wide attention everywhere, so that at the present his instruments are in use in all parts of the civilized world. He believes in the free use of printer's ink, and it has paid him a thousand fold.

MR. BEATTY was the man who first conceived the idea of reducing the prices of Pianos and Organs. He knew the agents were making entirely too much profit on them, the same as was being done on sewing machines. He at once began to expose the deception practiced by leading manufacturers, who asked \$450 for an Organ that could be sold for \$90, and still leave a fair profit, or \$1,000 for a Piano that \$297 is sufficient for. Then the war began. He was ridiculed and misrepresented in a shameful manner by the monopolists, whose large profits were in danger. No stone was left unturned to defeat and ruin him. Circulars were printed and sent out, and circulated by their agents, articles were published in music trade journals, and many other dirty tricks were resorted to. But, by the course of right and justice, Mayor BEATTY has succeeded in reducing the prices of Pianos and Organs, so that he is said to be by far the most successful man that has ever engaged in the music business.

On the 18th of Sept., 1881, a fire destroyed his immense factory, employing at that time about 400 hands. The indomitable will of the man immediately asserted itself, and a new factory, covering 4 acres, combining all the improvements in manufacturing, which had suggested themselves, was erected, and in 120 days was in running order, and turning out 50 completed Organs daily. The new factory is one-third larger in size, with facilities for manufacturing that are not equalled by any other Reed Organ works on the Globe. It is equipped for running all night, having a complete Edison Electric Lighting system, with 300 lights. A special Railroad has been built to the factory door, for saving all the expenses of cartage on lumber, coal and Organs, thus saving a large per cent. in cost of manufacture. He offers as an inducement to come and visit his works and select an Organ, a reduction of from \$5 to \$15, according to distance traveled. This includes a free ride upon BEATTY'S Switch-Back R. R., connecting his establishment with the Delaware, Lackawanna and Western Railroad.

But amid the rush and hurry of a vast business MR. BEATTY never forgets the duties of a man and a citizen. He has four times been elected Mayor of Washington without his own seeking,

which office he now holds. His fellow-citizens chose him. He conducted no campaign whatever, and was not even at home election day. His generous donation of orders upon the largest local stores to supply flour to the needy during the past Winter, and his liberal contributions to the various religious organizations, without regard to denominations, are indicative of but a few of the many incidents that are continually transpiring, and which have made him exceedingly popular among his fellow-citizens.

Men who have won for themselves honorable distinction in their particular avocations in life, and which we denominate as the successful self-made men of the day, are apt to possess all the qualifications necessary for the high position of public trust, and form the nucleus from which the Nation draws its best supporters. Mayor BEATTY'S career thus far has been marked by untiring perseverance, indomitable will, acute perception, and good, sound common sense.

FOURTH OF JULY.

The people all cry,
"Tis the Fourth of July!"
And rejoice in the glorious day;
But if they would see
All the dark misery
That abounds on earth, they'd pray
That our Father above,
In kindness and love,
Would hasten to open their eyes;
And let truth and light,
Every mortal delight,
As it does those who dwell in the skies.
There is much to be said
Of the patriots dead,
And of martyrs wearing the crown.
There is work to be done
For America's sons—
Lo! our Nation is tumbling down!!
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