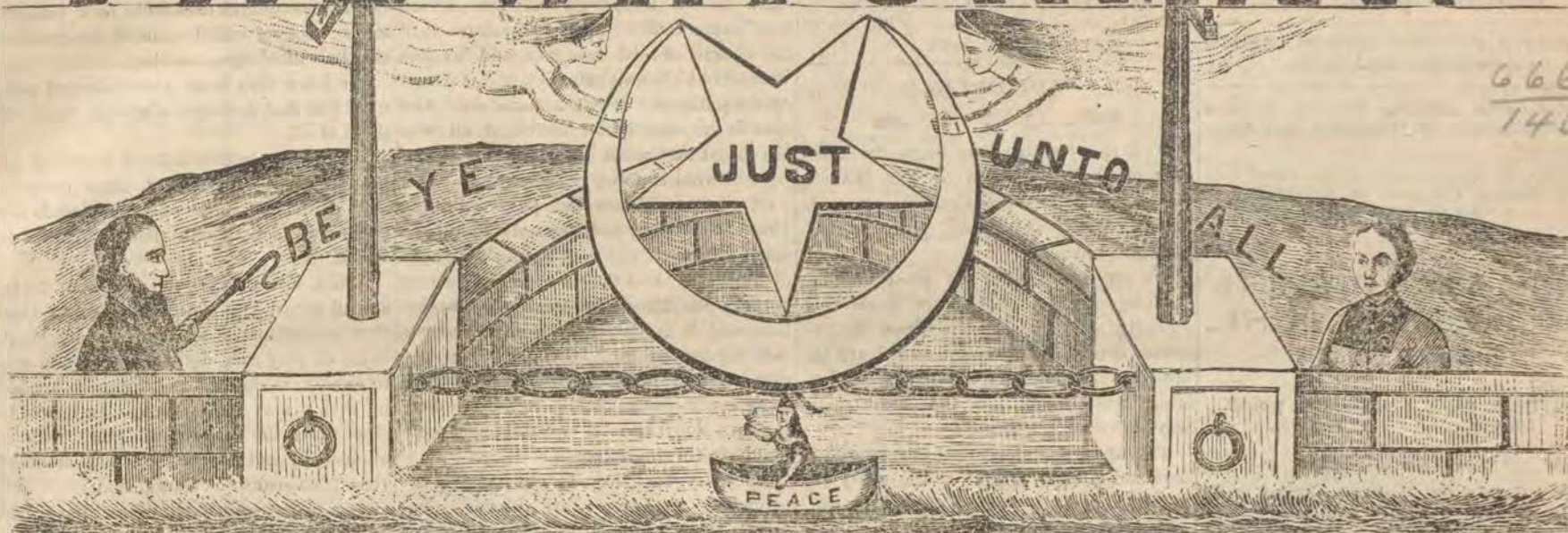


THE WATCHMAN



VOL. 3. NO. 1.

CHICAGO, ILL., SEPTEMBER, A. D. 1882., M. S. 35.

PRICE 5 CENTS.

Written for The Watchman.

CONTRASTS OF LIFE.

By Watchman, Spirit Editor.

H. A. Cate, Amanuensis.

Re-Incarnation.

The *Re-incarnating* of spirit in matter, is of so subtle a nature, that it is hard for mortals to arrive at the truth concerning the *pros* and *cons* thereof.

To those who have become dwellers of spiritual realms—those who have passed beyond the confines of physical laws—it is easier for such ones to observe and judge of the occupation and necessities of the various stages of spirit growth.

This subject of *Re-incarnation*, then, can only be understood by such minds as have experienced the same; also very sensitive, mediumistic beings, who, by the fitness of their organisms, can enter the realm of spirit and view the *modus operandi* of mind over matter.

Many beings dwelling in spirit atmosphere cannot see nor understand these subtle laws, any more than the physically conditioned being. It is a matter of growth to the finer, the Soul faculties of the individual.

This phase of existence—*Re-incarnation*—is of deep, earnest import; is that which affects the daily lives of those dwelling on the earth. It will explain many strange, and to the Scientist, unnatural manifestations of human nature. A full understanding of these things will give to mortals, the cup of joy full and running over. Because it will prove to them, that, although a beloved form be laid away in death, still the Soul that animated that body lives and can be with them, in a new form and body—with or without the recollection that they had previously met.

Re-incarnation is one form of mediumship.

There are two degrees of *Re-incarnation*.

One, that of temporarily amalgamating with the spirit of the already formed organism and stopping awhile on earth with those loved and left.

The other, is that of impressing two

mortals—male and female—to cohabit at the exact time when the proto forces of their natures would be most likely to unite and form a new organism. In this degree, the spirit, desiring to again inhabit an earthly body to work out upon the earth plane a desired, and, in many cases, necessary existence, will subjugate the *will-force* of both the male and female selected as physical operators, to the *motive* or *will* of the operating spirit, thus gaining *absolute control* of the *germinating atoms* before life is begun; and, thereby, *Re-incarnates* its motives, its Soul essence in the new physical organism. In a case like this, the new being does not derive its Soul essence from the physical parents, and, is, therefore, no more allied to them, than as if it had never known them, save in the physical, magnetic properties, which will become absolutely changed as time and growth proceed; because the Soul essence, the motive force, the being itself will desire elements and an existence wholly foreign to the earthly parents.

Many brilliant minds of earth are begotten in this same way; and many who are not especially brilliant in earthly ways, but are as a central universe within themselves, attracting great currents of magno life force, both of earth and of ethereal Spheres; moving every thing before them to a higher growth; a divinely purposed plan.

Thus *Re-incarnation* solves in part the problem of physical continuity of life; gives to you the sequel to prodigies, and of unaccountable phenomena as existing in the lives of many.

In order that these facts may be comprehended, they must be well investigated and well discussed.

But the analysis of physical laws will not harmonize, in the rudimentary sense, with those of Soul or motive force. And until the spiritual forces of existence supersede and bring into a balanced condition the physical organisms of man, these facts which are of vital import cannot be conceived of by mortals.

Life once conceived is life forever; and although it may either be the result of a cointellation of and from the parents; or, as we have shown, of a third being acting through those parents; still it is life, and exists forever in one form or another.

Dropping for a time, the subject of *Re-incarnation* direct. We will proceed on to the subject of *Individuality*; treating of its varied stages of existence.

Individuality.

First in order must we deal with the protoplasmic forces of existence.

Here we find atomic life coadhesively uniting with attractive and compensative bodies—bringing into existence animalcule formations of matter, which, during the period of gestation, is wholly dependent upon a main body of supply force, that it may become self-sustaining through organization. This order of natural law is found both in the physical and mental unfoldment of the human being.

At conception, in the proto forces of life within the male and female organisms, as specified by the genitive, procreative functions, will be found a duality of proto forces, termed, male and female elements, which must be united in a compensative existence through the reproductive organs before there can ensue a growth of new life or being. These same laws holding good throughout all Nature.

The proto forces of life having arrived at the stage of organization through any special species—taking the human as the one in order—we will hasten on from the first stage of conception of atomic forces, to when, by force of expulsive law and fulfillment of requisite, compensative supplies, the being becomes independent of its main body supply, and is expelled to the outer scenes of rudimentary life—thus the infantile growth of organization.

Having briefly spoken of the physical laws of organization, we will now confine our remarks to the mental or motive, and spiritual or active functions of the being.

As all spirit is activity, all motive force is the impetus of demonstrative action.

This motive force is ever active, therefore is ever allied to the spiritual forces of eternity. It cannot die—cannot become null and void—although it may, and often does, cease, for a time, to demonstrate through organization or as bodies of earthly composition, and still not lose its motive or incentive powers of being—but attracting to itself the powers of organization as it may require, and as it may be enabled to do from its attainment of spirit force.

This motive power may become *individualized*, and hold special relations to classifications of matter; or, may retain, in Spheres of spiritual existence, its classification of identity; or, may immerse into a nucleus force, and become all-powerful and executive, purely through motive or

Soul life. Thus you have the God-power, the controlling, balancing force of the Universe.

This same motive power may again take on *individual* functions of being, and attract to itself all that it wishes or requires in order to express itself to kindred beings and Souls. Sometimes this is not extended beyond the ramifications of ethereal atmosphere or better known to the modern mind, as Spheres of Spirit Life.

Sometimes it is not desirable for a Soul that has once immersed into this nucleus state, to again take upon itself organization of form resembling that which it once held while dwelling in the *individual* stage of life. Therefore, in the Soul state it is privileged to remain as a part of the GOD-HEAD or CENTRAL FORCES of the UNIVERSE, by mortals, termed God.

You are not to understand that all Souls have the power to immerse into this state of CENTRAL FORCE as soon as they become disembodied. Oh, no! For there are many Spheres or degrees of existence that must be lived through, before the Soul being can attain *this* degree—as it is often compelled to re-incarnate within a physical body for a length of time, thereby, attracting to itself the powers requisite to pass on to the next higher degree of life.

During the period of time that a Soul is re-incarnated within a human body, it may either amalgamate with the Soul or rightful tenant of that body; or, it may, and often does, sever the magnetic or vibrative powers of the spirit born into that body, and thus live out its own life and motives; or, may form for itself a special body, as we have previously referred to.

While the spirit of the one robbed of its first earthly organism, is obliged to remain in spirit form, and gather the necessary forces from organisms, both in spirit life and those of earth. Often does this transpire; and it is the work of those in Spirit Spheres nearest to the earth plane, to form batteries of such elements as will assist the dwarfed spirit to attain its *individuality* of organism.

For this purpose, we, in spirit, have schools, homes, and all that is necessary within the intermediate Spheres for spirit growth. Passing on from these Spheres or degrees of spirit growth; we have subdivisions of EXECUTIVE bodies; then still on, THE COUNCIL or CONGRESS of *immense power and growth*, of which we will speak further on.

(Continued in our Next.)

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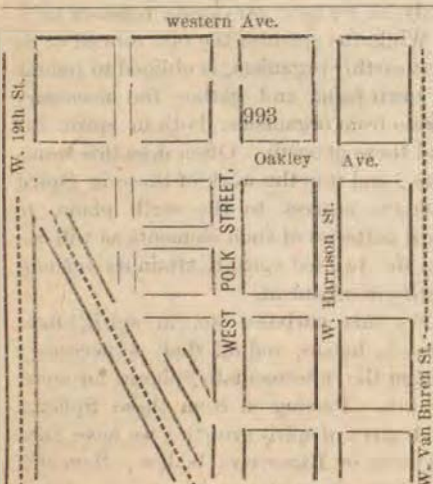


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EDITORIAL.

With this Number, we begin the third year of the publication of THE WATCHMAN, which, like the Century plant, is growing slowly and hardy, with promise of future bloom.

We are working for the good that can be done; for the ennobling of Souls both on earth and in spirit: to draw the two worlds nearer together, and thus learn the laws of our being; for the defense of Justice, Truth, and Life. And in many ways have we yet to work.

The first great step to reform, as we understand it, is to appeal to the every day habits and consequences of mortal life: giving Reason her full sceptre; and Observation her right; lending a hand of help to those who seek for aid.

It is not our object, to fill our paper with sensational, flowery versions, but to make use of the true ennobling and practicable features of life.

We, as mortals, are, as it were, in Libraries, with Volumes all around us, containing living evidence of each principle of existence. Some contain one branch of study, while others differ in essential primitive points. It is by a careful perusal and comparison of all, that we gain some definite facts that are irrefutable by honest, reasoning people. Yet, as human beings, many are too apt to become opinionated; are apt to lose sight of that which really is the incentive to actions. Customs are soon formed, and their habits cling to us with a tenacity that prompts the assurance that they are the very best that could be for the good of all concerned.

We work with spirit workers to prove the error of many of these customs of our land, and hope to reach the thinking people, that they may also help move the masses.

We protest against LEGALIZED MURDER—against taking a life for a life.

We also protest against the infallibility of the Church and Bible.

We affirm, that, on account of these false customs many of our moving masses (the people) are raised in sin, and are ignorant of the first laws of their being—therefore necessarily ignorant of the consequences attending a violation of another's rights.

We seek to prove that sin or a violation of right, is a sin and violation all the same, be it done by those holding power over the masses, as much as if done by the slave of circumstances and ungovernable passion.

The recent hanging of the man, James Tracey, for the alleged murder of policeman, John Huebner, of Chicago, with Tracey protesting his innocence to the last, was and is an outrage on a civilized Country—as well as scores of others also, among whom we will mention the late execution of the Talbott boys at Marysville, Mo., in July 1881—as accounts speak of this Tracey, he was not a character of honor or trust, yet does that justify the taking of his life?

We do not uphold any one in dishonor of any kind; neither do we agree to EXECUTION as a LEGAL PUNISHMENT.

Suppose the victim is a born burglar and thief; and has never had the reformative influences over and around him, is he to blame for the conditions under which

he was born? Is he to be thrust into spirit life with these unbalanced conditions, these evil propensities still unreformed, to return to the earth again and exist thro' a temporary re-incarnation; thro' some other one's organism until the course of evil has run, and he has worked out his own salvation and is developed up higher? Such he must do. And such is the consequent course of all who are thrust into spirit life without a knowledge of what is actually before them.

Of what avail are the prayers of the Priest and Clergy? They only blind the spirit of the one entering upon the shores of spirit life; and the disappointment that is met often drives the spirit to desperation, and it is determined on revenge—both for the hanging, and for the deception used in preparing its mind for the reception it was to receive when awakening into spirit life—as spirits have testified by returning to earth.

They say, that they do not receive the promised reception thro' Jesus, but are, in most cases, left to grope their way alone. Often perpetrating, through mediumistic beings of earth, more murders, more thefts; and causing the spread of evil to be manifestly greater upon the earth in consequence thereof.

Until, finally, by the aid of some ministering spirit; or thro' some earth medium who is working for this uplifting work, they are elevated out from the darkness they were in; and seek then to atone for all that they have done to injure others.

How much better it would be to confine them on earth while yet they have the control of their own bodies; and prove to them, through Spiritualism, that their own deeds will determine, for them, their future state of happiness.

In this sense, they might live on earth and be born again, from a carnal into a spiritual nature.

We think that the publishers of our reformatory, spiritual literature should seek, thro' their respective publications, to interest the masses in this direction more than they do.

The Law-makers must be shown that it is wholly wrong to take life for life.

Is it in accordance with the recorded teachings of Jesus—the very grounds used by the religious advisors to prepare the doomed one?

We say it is a farce from beginning to end. It is in no wise in accordance with the recorded teachings of the lowly, spiritual character of Jesus.

If Spiritualists, and Reformers of all classes will take this subject of EXECUTION into careful consideration, and learn all the consequences attending it; they will find ample reasons, why they should work diligently in that especial line.

There are millions of highly intellectual people thro'out the United States who believe in Spiritualism. They also have good reasons to believe, that, as spirits depart from the earth: so will they return, and, until elevated higher, will manifest anew the deeds perpetrated by them while in the body, for which they were accused and executed—guilty, or not guilty.

We ask of these same Spiritualists, Why do you not work for the remodeling of these earthly customs which so hinder the spiritual progress of the unfortunate ones?

Repeated calls have been rung out from the Spirits' Spheres of Light, calling upon mortals to stop sending into their world, thro' compulsion, the Souls of men and women, by hanging or execution in any form whatever.

Many spirits say, that, the force of will-power thrown upon them by the minds of the people, acts upon them as a weight

that holds them down, and they cannot rise in spirit, but sink lower and lower. And, for this reason, the evils of earth are not removed. And as long as public sentiment encourages execution as a punishment: so long will the sins of one generation be visited upon another.

We know that these views are not popular, but that does not affect the truth of them at all.

We, as a Spiritualist; a lover of all that is true; an aspirant after progression, claim that those who can and do see these vital facts, should place them before the public.

Again, we call upon our correspondents, and all reformers—especially those who feel that execution is wrong: we ask them to do all they can, by word, pen, and act, to awaken in others, the interest needed in this great reformation. And not to stop until the custom of EXECUTION is abolished; and a more spiritual mode of JUST PUNISHMENT is established.

As a clairvoyant medium, we have had much experience in the return of spirits; and we will here note, for the interest of our readers, an incident which transpired on the evening of Sept. 16, 1882.

We were at supper with others of our family. We had been influenced, to converse with those around the table, under influence of a little child spirit; when, suddenly, a change of conditions was very evident; and a sense of distress followed, with labor for breathing, and straining of the diaphragm. Presently, by our clairvoyant, psychometric powers, we saw, standing by our side, the spirit of a man, dressed very neatly, with a sad, yet very determined face. He appeared to be distressed in mind; and tried to overcome our will-power to talk. But that not being desired on our part, we asked his name, and what he wished. He replied,

"I am James Tracey. I am in darkness; and I came for light."

We were very much surprised at first, and were wondering why the spirit had come to us; when soon we saw one of the noble developing spirits of our Band of Guides, step forward, and laying his hand upon the arm of the spirit of Tracey, gently lead him away.

We were then informed by spirit guides, that the spirit was allowed to come to our organism for developing magnetism, to aid him in overcoming the consequences of his death, that he might be prevented from working further harm, as the spirit was greatly in need of light and help.

In this case, there had but a few hours elapsed since the execution—he having been hanged on the afternoon before.

The man was an entire stranger to us, except that we had heard, through the Newspapers, of the execution to take place.

This experience, with many others too numerous to mention here, has proven to us, that LEGALIZED MURDER is as much a sin as UNLAWFUL MURDER: and fully substantiates our previous statements on the subject.

The Commandments of the Bible declare, "Thou shalt not kill. Thou shalt not bear false witness against thy neighbor. Thou shalt love thy neighbor as thyself." This a Christian Country, holding the Commandments of the Bible as the word of God's command, and yet dares to enact and execute laws that will necessitate the breaking of these commands. It is not in accordance with the teachings of Jesus that the laws of this Republic are founded, but in accordance with the old Mosaic Laws of darkened ages, which called for "An eye for an eye; and a tooth for a tooth"—when the Sun of Spiritual Light was clouded; when men's

natures were more thirsty for blood than for love and justice: when ignorance, Priestcraft, and hierarchy were the ruling powers. But at this age, when the Light of Spiritualism is shining full upon us, it is unchristian, inhuman, and non-spiritual to take life for life.

Written for THE WATCHMAN.

Hope, the Anchor of the Soul.

By PEACE BIRD.

Dedicated to Leona for a Symbol wrought and presented by her to Frenocia.

"Hope, the anchor of the Soul,"
Its wealth of meaning yet untold;
Wrought with silver threads of light,
Burnished o'er with gold so bright.

"Hope, the anchor of the Soul,"
Held an emblem since ages old;
Hope of safety, life, and power,
A safe guard east thro' grief's dark hour.

"Hope, the anchor of the Soul,"
Life to the weary; a promise to the bold:
On thee, bright hope, future joys must cling
While events of life their changes bring.

"Hope, the anchor of the Soul,"
Standing firm as in days of old;
Proving more than tongue can tell,
That of which the Soul knows well.

Per Frenocia.

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.

H. A. Cate, Amanuensis.

QUES. By F.—If two persons (male and female) properly and compensatively mated should pass early to spirit life; and both desiring to again become denizens of the earthly plane: would both re-incarnate by amalgamation with two properly and compensatively mated individuals (male and female) in physical life?

Ans. They would necessarily require to either amalgamate with correspondingly compensative mortals; or else overpower the parents of some newly conceived organism, (as alluded to in article on re-incarnation,) and control the very motive force and growth of the physical form of a new being born to this earth planet. This method is not so common or frequent as the amalgamating with the spirit of those already accustomed to a physical body.

Many of earth's inhabitants are living dual natures; and the duality is of this nature above referred to.

QUES. Would the offspring of this four-fold union be likely to partake of the qualities and characteristics of the physical parents; or of the qualities and characteristics of the re-incarnated or Spirit parents; or of the qualities and characteristics of the four Soul individualities?

Ans. In the case of offspring, there are many circumstances that must decide and determine the nature of said offspring. Such, for instance, if the motive of conception was conceived by the two Souls living in conjunction with the other two

of the earth plane; then the motive of conception would be derived from the spirit parents, and the offspring would partake decidedly of the spirit parents—for such, by right, they would be; the earthly parents simply acting as physical batteries to attract and form the component parts for the new organism; and as the mental would be from the spirit parents: so, consequently, would the Soul of the new being partake of the Soul parents; while the physical of one or both of the earthly parents would be stamped physically upon the form of the child.

This may easily be observed thro' your earthly life by a close observation of these things.

In cases where the spirit temporarily dwells with a mortal or couple of mortals (man and wife) and the spirit having no desire except for passing pleasures of self, there would be a mixed nature imparted to the offspring of such.

QUES. Are we to understand that every person born to the earth is overshadowed by some spirit out of the body, or is a re-incarnation?

Ans. No, not necessarily. For there are many children born to the earth planet who are direct intillations from their earthly parents, and are the very spawn and type of those parents in every respect. Such will desire to do exactly as their parents did; will be very hard to adopt to themselves any new movement, because their parents did not do so before them. Such persons are much allied to the earth, earthy; and cannot see any futurity or after existence, because they but live in the present, and have no knowledge of a previous association. Such would be environed by the earthly parents' will-force, and not by spirit will-force.

Imbeciles are of the first or primal stage of human mentality, having the physical forces intact, but lacking the balance of spirit motive power to quicken the physical organs of mental receptibility.

[We will refer to these points in our future work on "CONTRASTS OF LIFE." —WATCHMAN, Spirit Editor.]

QUES. Is it not a frequent occurrence, that truly, compensatively mated individuals (male and female) are brought together from different sections of the Country, by spirit power, for the express purpose of a compensatively amalgamated re-incarnation?

Ans. It is of frequent event, the bringing together, by spirit will-force, such persons as are best suited, mentally and physically, for the advancement, on earth, of a higher unfoldment of life than was hitherto existing in their Sphere of life.

Also for the purpose of spirit amalgamation and re-incarnation.

QUES. In re-incarnation by amalgamation, does the amalgamating spirit cause the individual spirit of the physical body to pass thro' experiences similar to those passed thro' by said amalgamating spirit while inhabiting its own physical body?

Ans. In many instances they do to a great extent.

But if the spirit of the one re-incarnated by amalgamation has outgrown those experiences and conditions attending them, then there is an entirely new and advance life to be lived out thro' the amalgamation with the earthly being, progressive to both spirits.

QUES. By H.—What is Imagination?

Ans. Imagination is like taking a coincidence that has happened and fitting that by a mental wish or conception of what you would like to have come or what is coming.

It is a formation of thought thro' conception of image, form; mental potency.

For illustration: If there was a berry vine growing along the road in its green and flowery state—not a berry yet it make: comes a tiny child along who had never berries found; there would no thought of berries be, if it did not berries see: but a child older grown who had oft the berries found, would declare, that soon would be berries trailing on the ground.—Imagination from past recollection.

MEDIUMS' HOME—SPIRIT COLLEGE—DEVELOPING SCHOOL AND SANITARIUM.

DEAR EDITOR:—As you are aware, a Mediums' Home has been much desired and talked of for some years and some money raised, but no good results from it yet, nor can there be, because it requires too much money to purchase ground, erect buildings, furnish and carry on the business.

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When the light of dawn
Shineth from on high;
Then it is that we are drawn
To the loved ones nigh.

When the evening shadows
Darken as the tomb;
Then it is that angels gather
Around our earthly home.

FRENOCIA.

Great truths are like potent medicines. If given to the afflicted and administered with wisdom, they benefit; while an over dose proves dangerous: likewise, the mind must be prepared for truth.—Mary B. Hunt.

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EXTRACT FROM
CONTRASTS IN SPIRIT LIFE.

By Spirit Samuel Bowles.

THE TERRIBLE FATE OF THE MOTHER
AND FATHER WHO CONSENT TO THE
KILLING OF THEIR UNBORN BABES,
AND THE WORSE FATE OF THE
ABORTIONIST WHO KILLS THEM.

I have touched upon the contrasts between good and bad people in professional and business life, and would willingly carry these contrasts into the humblest occupations of men, but I think you see my purpose, which is to show you that Nature's laws have placed you as a resident of earth for a purpose. Those who have passed to spirit life see the great waste involved by a lack of proper education. Therefore it is our duty to help educate the earth people, and teach them the acts of life do live after death, that nothing is trivial, that every hour means something, either for your eternal happiness, or something to retard that happiness; and when a proper view of this fact is taken, it will show you that all time is worse than wasted that does not tend to purify, physically and spiritually. As weeds in your garden, in a short time, will far out-number its fruits, so you then, with the garden of the Soul to care for, must see how much more rapid is the growth of evil than the growth of good.

I would have Spiritualism enter into every thing, guiding the child at his play, the student in his work, and the statesman in his power, showing that all immortal Souls are precious and capable of wondrous growth for good, or evil. While Christians say of Spiritualism, be gone, they know not what a power they are attempting to cast aside. Neither do they know the help that would come to them by accepting the only real proof of immortality that life gives, save the records of sacred Histories. But it is as idle for me to strive to open their hearts by little efforts of mine, as for a boy to expect to overthrow a mighty edifice by hurling pebbles at it. They must learn to let in the light as they have heretofore learned to discard the theory of infant damnation, or the doctrine of brimstone as an ingredient in Orthodox hell fire.

After writing the other day of the experience of two Physicians, on entrance to spirit life, my mind was most forcibly called back to it by witnessing a scene, where two motherly hearts were trying to direct the steps of one, who even in spirit life was a maniac. "If you take me there and leave me alone, they will be running in and telling me over and over again that I murdered them," and screams rent the air after this poor unfortunate was persuaded to avail herself of one of the hospitals for sick Souls. I listened to her story from one who was acquainted with her in earth life. She said, "No fairer girl ever lived than this poor sick Soul at the age of sixteen. Surrounded by love, with all the advantages that wealth could give, she was the petted child of fashion. But the influences at her home were not ennobling. To look well, to dress well, to dance well, and to captivate the opposite sex, was the sum total of her existence. Yet even with these traits, there was much that was lovely in her nature, and had her mother seen the necessity of instilling pure thoughts and principles into her mind, she might have been saved.

American independence ought to place its children on too high an elevation, to have them fall down and worship Foreign Nobility. But such is not the case. To be honored by the notice of one of the class from whom our fathers fought to free themselves, appears to some people to be of great importance. The title of Nobleman is thought to be of more value than the possession of a good character. Instead of shielding her daughter from such an acquaintance, this mother encouraged it, and at the age of eighteen, her daughter's virtue had been laid on the shrine of a false nobility. For this man was neither titled nor wealthy, and after borrowing all the money he could of the girl's father, while "waiting for funds," he disappeared. The downcast face of the daughter soon told its story, and the family Physician was called in, and under strict promise of secrecy, a little life was sent on its mission to eternity. The daughter recovered; no one, save those interested, knew of this secret sin. Her heart soon healed of the old wound, and within a year she gave her hand in marriage to one of the same fashionable set as herself. She was young and gay, and could not give her time to motherhood, and so one after another, the mother sacrificed her unborn babes.

At last surfeited with fashionable life, she made up her mind it would be really nice to have a child to brighten up the house, and determined to allow Nature to take its course. But Nature always avenges her own wrongs. With all the care that could be used, she could not go beyond the month in which she had been accustomed to send her children to spirit life. This woman, to some degree, found out her mistake while in earth life, for when her lonely heart cried out for companionship, the answer to herself was, "I do not deserve the blessing of children, I have given the best of my life to fashion. I have outraged my better nature, and now I am trying to give this poor remnant of a wasted life to bring forth that which all of these years I have hindered." So intense was her thought on this subject in the weary days of sickness, that her brain became diseased, and she left earth and entered spirit life a maniac. The subtle chord ever existing between mother and child, tells her constantly which are her children, and their coldness and avoidance of her, is indeed hell to her. She moans for her lost girlhood, prays that the blight may not always be upon her children, but as yet no comforting interchange between mother and children has taken place. The children, so dwarfed to what they might have been, require the wisest care from the best of teachers. Sullen and suspicious in their natures, they are indeed a fitting tribute to lay on fashion's altar.

"How long before a better state of things will come," I ask? "So long," said she, "that children will be born in earth life, grow old, and come over here and find these poor waifs but little farther progressed than now. Tho' every thing will be done for all parties that is possible, yet it takes a long time for the muddy fountain of an immortal Soul to become pure."

I pondered long, whether this was a fitting subject to put before you there, or whether it would be rightly understood, but at last made up my mind whether understood or not, I would do my duty; and if I can by this paper, stay the hand of one abortionist, (and I have in my mind one in your city whose hands are red with the blood from slaughtered innocents,) or cause one woman to stop in her career of wickedness, I would willingly face all possible objections, by saying I have only

search your past and see what will face you in eternity, and if you do not feel like taking all the responsibilities of married life, do not enter that relation; for as sure as continued existence is a fact, your sin shall find you out. Neither does the mother who allows these wrongs and becomes a partner to them, suffer alone. The husband, engrossed in business and gayety, may not stop to think there, but will be made to think here. The reproach to him is quite as great, for tho' his hand has not done the deed, he has paid the abortionist to do it, and therefore becomes a party to the crime of murdering his own children. His manhood is debased, his self-respect gone. It is a severe punishment to go for a long period thro' spirit life, with head bowed down, hardly daring to lift it because he expects reproachful looks. We need no gossiping women to tell tales here, for if we stop to read, each Soul has more or less of a history stamped in indelible letters on his face, and spirit life shows us to each other as we are. But if the mother and father suffer in this way, words will fail to picture the suffering of a person who has builded costly mansions, purchased fine horses, and every day been envied by his apparently less fortunate brethren. As I before remarked, my mind turns to one in your city, who, tho' it may not be generally known, owes most of his monetary success to the taking of human life. He does not now consider it a sin, and as he thinks, will give wise ideas as to when there is life in the fetus, and smiles pityingly on ignorance that thinks abortion may be wrong at any period. He is enjoying what wealth has come to him at the cost of life. He is respected, and now calls a class of patients from among the wealthy; therefore, is willing to drop the lower classes on whom he first tried his experiments. But if I could today draw a pen picture of him as he is, then another of what he will be in spirit life, it would make the stoutest heart quail. For in spirit life there can be no wealth, save that which comes from an honest life. When once the man is stripped of all adornings, he will stand out as he is, wicked, blood-stained; one more wicked than the traditional Herod, because then mothers wept. But in murders of this kind the mother is a party, and money, not power is wanted. Think of children fleeing as from a pestilence at his approach, for here children are not told untruths, and turned off with careless answers. But they are told the truth and know their friends will not lead them wrong. I can see naught but darkness for a long time for such a life. I would help many if I could, but law is immutable, and must be obeyed. Men and women who have made this dangerous and unlawful practice a part of your life, I am writing to you, and I ask you to study carefully this chapter. Disbelieve it if you will, say all you can against it, but remember you will wake up in eternity to find it a dread reality.

"Contrasts in Spirit Life," is kept on sale by BOSTON STAR AND CRESCENT CO., 293 West Polk Street, Chicago, Illinois, @ 50 cents per copy. Sent post-paid to any address on receipt of price.

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HOPE.

Oh Hope, thou bright winged messenger of Peace, how wretched, indeed, would be the children of earth without thee! Faith would wither and die, and Charity be unknown. For who could love his neighbor as himself if bright, beautiful Hope did not give encouragement of Joy and Peace in so doing? And so among them all, the Star of Hope is, to me, the brightest.

MARY B. HUNT.

Virtue is the universal charm. Even its shadow is courted when the substance is wanting.

The dishonest man gives no more light in the world than a tallow candle, and when he dies he leaves as bad an odor behind him.

The wise man, as well as the fool, makes blunders. The wise man, however, never makes the same blunder twice.

A clear conscience is the palace of the Soul; the temple of the Holy; the paradise of life; and the Bethesda of earthly sorrows.—Frenocia.

The highest spiritual condition is perfect purity of purpose, to which all Humanity is approximating in different degrees of perfection; but to which, probably, no man, as yet, has ever attained. We are striving for this purity of purpose, seeking to bring our whole lives to this spiritual standard; and laboring to assist others to reach this same standard of perfection.—Frenocia.

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THE WATCHMAN.

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Watchman, Spirit Editor.

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EVIL THOUGHTS

AND THEIR

DESTRUCTIVE POWER.

BY MRS. MINERVA MERRICK.

When a mortal is filled or impressed with the Holy Ghost; he or she is in a condition to receive thoughts from the Sphere of Intelligence that corresponds with his or her development, desire, or prayer; drawing as the magnet draws the bar.

Thoughts flow on the brain, as rain drops from the clouds flow over the earth refreshing the fruits and flowers.

Loving thoughts correspond with gentle showers; evil ones with water-spouts, cyclones, floods of destruction—causing wars, murders, and miseries the most awful to contemplate. The influence of evil thoughts produced by the assassination of our late President, JAMES A. GARFIELD, may be causing the horrible crimes that are committed daily. Only think of the storm of indignation that was whirled on the electric currents from one end of the land to the other. It touched the brain of the guard, Mason, in Washington, D. C., causing him to shoot—try to kill. The coal was not from the altar of love, justice, and mercy that touched his brain; but from the opposite direction. And the unfortunate man is suffering from the evil influence thrown to him by those who desired to kill.

Whom shall we blame?

Who can decide this very important question.

Thoughts produce action—there is no action without. And thoughts move in circles all over the land, like the sweet fragrance of flowers; or like the deadly malaria of murder, that awful contagious disease—taking those who are in a favorable condition and causing them to commit crimes of the darkest dye.

All who think of murder and desire to have a human being killed are on a level with murderers.

The time is drawing near, when man made laws will not be a sufficient excuse for depriving a man or woman of the privilege of suffering the penalty of their misdeeds here in this first Sphere of existence.

How astonishing that so few people have any commiseration for criminals!

When the perfect model—the one Christians say is the Great Supreme Spirit called God—wept tears of anguish in sympathizing with those who suffered—pitying them instead of condemning, He said, "Neither do I condemn thee." And when those cruel hearted brothers were nailing His hands and feet to the cross, He said, in the same spirit of loving kindness,

"Forgive them, they know not what they do."

This Christ or man Jesus, conceived in Truth, had suitable surroundings and conditions to make a perfect man—the wonder of the Age; the wonder of the world; and one of the most remarkable mediums ever born; the Savior for that period, through Whom the Christ-principle—the Spirit of all Truth could come to teach the world, of righteousness and of things to come. He came to fulfill the whole law of life—taught lessons of perfection, yet, but few have learned them.

The people of this Age who claim to be the chosen ones—the Children of Israel; the followers of the gentle Nazarene—how do they compare with those of ancient time—those who stoned the unfortunate ones; killed the prophets; and killed the Mighty Prophet before God, saying, "His blood be on us, and on our children." Is it not the same today? Was it "Blood for blood" that He taught the people to practice? He could have called legions of angels or spirits of men to take Him from their grasp—but He suffered to prove the principles He taught—the law of love to our neighbor and to our God—perfect love, supreme perfection.

He showed us plainly the resurrection of the spiritual body from the physical. And taught us by His words to many, that all mankind must arise under the same law. He said, "Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." And this truth is being demonstrated today—proved a certainty.

When Peter fulfilled his mission to Cornelius, he told him of Jesus and His resurrection; said that himself and others had witnessed the acts that Jesus demonstrated; said they ate and drank with Him. And Cornelius believed what Peter had seen, as he was told by an angel to send for Peter; and knew from his own experience, that angels—spirits of mortals—could appear and did appear unto him.

Now, if one angel was seen on this earth, millions can and will appear.

If the people believed in Jesus's works or teachings, when He says, you can do greater works than I have done; they can do them—thousands are doing them today. There are millions of witnesses to prove that His words are a living truth.

There is no other proof of His resurrection and works than a record—a biography of a man's life. And it was such an extraordinary one, and has been so misrepresented, that but few have any just conception of the grandeur and worth to humanity of the Life and Works of Jesus of Nazareth.

JOY TO MANKIND.

By Franchimoug.

TUNE:—"Antioch."

Joy to mankind—the spirits come
To bid the darkness fly;
They bring glad news to every home,
From far beyond the sky.

Joy to mankind—a bridge is built
Across the ether sea;
And patriots bring a power that's felt,
To make the women free.

Joy to mankind—Progression's Star
Is shining in the sky;
It gives us light from shores afar,
That makes the tyrant fly.

Joy to mankind—for freedom comes
To every child of earth;
And proves to all—yes, every one,
The spirit's glad new birth.

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The household of a young wife is now considered incomplete without a sewing machine.

Next to her lover the thought uppermost in the mind of the maiden just blooming into womanhood is a sewing machine.

When asked by her parents or affianced what her Christmas or birthday present shall be, the answer in a majority of cases is, "A sewing machine."

But after the mind has been fully made up to purchase one of these indispensable articles, the question arises as to what kind of a machine to buy.

It should be so simply constructed that the most inexperienced can successfully operate it. The other points mainly to be considered, and which are the most desirable, are durability, rapidity, capacity for work, ease of operation, regularity of motion, uniformity of tension, and silence while in operation.

The "Light Running New Home" fills all these requirements, and is said to combine the good points of all other sewing machines, with the addition of many new improvements and labor-saving devices.

The price is no higher than that of other machines, and every lady who is the happy possessor of one may rest assured she has indeed a treasure.

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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, through 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.

FRANK T. RIPLEY, Medium.

LILLIE ROBERTS.

I wish to say to my dear father, God and angels bless you. Go on with your good work. You have a great deal to do. Be strong, be positive—yet kind in all you do. Love and trust all mediums, and great good will come of it—the battle is not over yet. You are one of the noble Army of martyrs that are doing battle for the spiritual. Be strong—a vast Army of good, true spirits guard you, and they will keep you. Fear not, then, dear father, there is a great power that will aid and sustain you—no matter what others say, you will be sustained.

Grandpa is here with me to day, and he sends much love.

To my father, J. M. Roberts, from his daughter, Lillie Roberts.

GERTRUDE HAZARD.

I wish to send a message to my dear father. I would like to say to him, that I am very much pleased with all he has done; and that great good will come out

of it. I was with you the other night while you were doing a good deed.

Dear mother sends a great deal of love to you, and we are only waiting till you come here, which will be soon. Oh, what a beautiful home you have! Oh, what rejoicing there will be! We are all so happy. My love to all my friends.

To my father, from Gertrude Hazard.

WILLIAM HENRY DAVENPORT.

I wish to say to my father, who is now at Lake Pleasant Camp-Meeting, that all is well with me. That the rest of this year there are various changes coming to you, dear father, but fear not—we shall look after you and help you.

Say to brother Ira, that I wish he would make a change.

Give my love to sister Lizzie, and all my friends; and great love to my wife and children.

I passed away with consumption. My name is William Henry Davenport.

CORA (BIRDIE) WILSON.

I wish to say to my father and dear mother, I am so glad to find an opportunity to come here to day. Tell mother I shall be with her at my anniversary. She will understand. I send a great deal of love to both father and mother, and I will communicate with them through this instrument again. I am with them at all times; and Vashti is with me to help me send this message. My name is Cora (Birdie) Wilson. My father you will find at No. 9 Montgomery Place, Boston, Mass.

JONATHAN FARNSWORTH.

I wish you would say to my son, that I hope he will do better in regard to spiritual things. Be very careful and do right in all things. I send this message thro' this stranger. My son lives in New York City. My name is Jonathan Farnsworth.

THOMAS D. LANE.

Well I came round here and thought I would send a message to Father Hinckley, Boston, Mass. I would say to him, don't worry, old friend, you are coming over soon. Then your trials and troubles will all be over; and I will be there to help you. My wife and myself included send you much love. Thomas D. Lane.

YERMAH.

Yermah would send a special message to his charge at Columbia, Cal.

I would say, into green fields; and along golden streets; and on silver rivers I will lead you before the snow shall come again. Fear not, all shall be well with thee. Before thou comest unto the Altar of the Infinite, thy greatest hopes shall be realized. Again, I salute you, my charge.

My message is to go to J. Winchester, Columbia, Cal. Yermah.

CHARLES G. THOMPSON.

I write to say to my son, that I am very happy; and that you have kept your word with me. That I find the spirit world a reality. And I send my love to my dear wife.

I am pleased, my boy, because of your well doing. I shall try to manifest better, through your mediumistic friend who is at your home. I want you to think of him as your best friend, because he is true.

Louise is here with me. She sends her love to Alice.

I will try to say more through other lips, my son. Charles G. Thompson.

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