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Written for The Watchman.

UNDER THE DAISIES.

Dedicated to MARY E. VAN HORN,
of Milwaukee, Wis.

Our hearts go out to forms laid low,
In the Churchyard gray, beneath the
snow,
To the darlings laid so long ago,
Under the Daisies.

Our inmost thoughts are of our dead,
As we daily toil for our daily bread,
How oft we think of a golden head
Under the Daisies.

The father's heart mourns for his boy,
That was his pride and earthly joy,
He knows that life hath its alloy,
Under the Daisies.

The daughter, too, that grew so fair,
With angel form and golden hair,
Now dwells with the angels over there
Above the Daisies.

And so with all that from us go,
Under the Daisies, or under the snow,
Their spirits dwell within the glow,
Above the Daisies.

Their radiant Souls are living now
With Crowns of Glory on each brow
We loved them so, we know that now
They live among the Daisies.

J. W. DENNIS.

Buffalo, N. Y.

Written for The Watchman.

WHAT SHALL WE DO TO BE SAVED.

The question to be answered is,
What shall we do to be saved?

This question involves common
sense, Reason, and intuition.

The word "Salvation," means, ac-
cording to Webster, preservation from
destruction or eternal death.

An Orthodox Clergyman in win-
throp, Iowa., has just declared from
his rostrum, that in order to be saved,
we must believe.

Can mere assent to an incompre-
hensible proposition possess any pow-

er to save a Soul from endless woe?

Can there be any merit in simply
repeating with the lips what the heart
does not feel, and the head cannot
comprehend?

Emphatically and earnestly we say,
No.

The great Creator and Universal
Father requires no such stultification
from any of his creatures.

If the Clergyman meant Salvation
from punishment, we must kindly ask
him to prove any absolute punish-
ment from God.

In this Age of the World's History,
Faith is being buried so deep down-
ward, that it never will have a resur-
rection. And the Dogmas of the
Past that cannot be demonstrated,
have to be cast aside.

We think that our Brother of the
Desk, must soon see that his striving
to put Faith into his supporters, as an
inducement to Salvation, will prove
to be a farce.

The idea is fast going out of vogue,
as a relic of Old Theology.

Belief is an effect of the Organiza-
tion.

A man is no more responsible for
his Belief, than for the color of his
hair.

Besides, working for Salvation by
Faith, is to hinder man's natural en-
dowments.

Science is developing the great
Truths of Nature, in opposition to
Theology—proving its (Theology's)
falsity: Science proves these Truths,
and triumphs over the Dogmas, al-
ways.

Believers in Creeds are 40 years
behind the Times—being opposed to
Reason, common sense, and the light
of our glorious Spiritual Revelations.

When the charitable Doctrines of
Universalism were first announced,
the Creed-contracted world was horri-
fied, and stood in trembling awe, in
view of the Devil-sent Doctrine.

So, too, when the Soul of Immor-
tality first sounded the welcome
knockings, the slaves of Education
rallied to the rescue, and undertook
to muffle the mouth of Heaven, in
fear lest their Creeds should not be
justified by the spirits.

When the Church was denounced
as a work of man, and not of Divine
origin, the "Pulpit" cried, "Evil

spirits," and "Devil."

But the work goes on, and no pow-
ers of earth can stay its progressive
march.

The Church is a human affair, and
all Religions are made by man, and
by man alone.

God pity the human being who has
to be judged by the sense of Justice
employed by many who walk this
earth.

Would you abolish Churches alto-
gether?

"No," said Francis Train, "but,
Parsons and Priests! I would turn
them into Turkish baths, and have
ministers shampoo the body instead
of befog the mind."

As a matter of fact, says Beecher,
Newton, and Emerson, many millions
have little Faith to be pulled from
under them.

Intelligent men and women cannot
be induced at this late day of the
World's History, to accept the Bibli-
cal glories of the Creation, the Deluge,
the building of Babel, and the saluif-
erous qualities of Lot's Wife.

How many men who have taken
the trouble to think about it at all,
believe in the miraculous birth of the
child, Jesus?

Churches are greater burdens on
the People than the Tariff.

For every Church that lifts its
senseless spire to the skies, hundreds
of men, women, and children are com-
pelled to burrow in cellars, and die in
wretched tenements.

Fat Priests are fed by starving
Parishioners.

Every Preacher who utters wretch-
ed drivel (like Crosby, Talmage, Ad-
ler, Frothingham, Hall, Newman, and
many others) in splendid Churches
on Sunday, is supported at the ex-
pense of the toiling Population.

The Church is a more severe drain
on the people, than all other forms of
taxation, and is the cause of more
actual misery than all the wars of all
Ages.

The word, "Creation," has no sig-
nification—since there never was a
thing in existence that did not have a
prior cause.

He who talks of a beginning, talks
nonsense—any thing having one end,
must have two ends.

"As to a beginning and creation, I

have no experience," says Humboldt,
"and can give no opinion."

The terms, "God" and "Devil"
were invented, and have no meaning.

God neither created man, nor raised
him up into a higher State.

There is no need of God, for Nature
has produced Mankind and Animals
by her Laws of Evolution.

"The fear of the Lord is the begin-
ning of folly," says Frank Baxter.

Rev. H. W. Beecher said:—

"The old Theology says that 'Christ
came into the world to save a lost
Race.' There was, there is no lost
Race. It says he came to make good
Adam's stumble, but Adam never ex-
isted, and, consequently, never stum-
bled."

Thus, we see how the Race have
been imposed upon.

Col. Ingersoll said: "It is enough
to make one almost want to die of
pity to see how the world has been
deceived," by Priestcraft.

But Charles Darwin has destroyed
the last vestage of Orthodox Theology.
He has demonstrated that the
so-called inspired writer knew nothing
of this world, nothing of the origin of
man, nothing of Astronomy, nothing
of Geology, nothing of Nature; and
that the Bible is a Book written by
ignorance at the instigation of fear.

He has conquered the intellectual
world, and his doctrines are now ac-
cepted facts.

Whereas the Church has claimed
that the world has degenerated for
6000 years; but Darwin has demon-
strated that for 1000 years, it has
steadily advanced; and that the Gar-
den of Eden story is an ignorant myth.

There was no fall, no serpent, no
temptation—he has destroyed the
foundation of the Orthodox Religion,
and there is nothing left but Faith in
what we know could not and did not
happen.

Religion and Science are enemies—
one is a Superstition, and the other a
Fact; one is false, the other true;
one is the result of fear and Faith,
the other of Investigation and Reason.

RILEY M. ADAMS.

Vineland, N. J.

To Be Continued.

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Written for The Watchman.
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That man exists to-day, and has ever existed, and will ever exist:

That he had no beginning, and can never have an ending.

They teach eternal matehood, and many Incarnations as the only avenue for the unfoldment of the Divine Nature of the Human Soul:

That thro' Incarnations in Nature's great School for the development of the Soul, it becomes superior to matter, and controls matter by its Will-power, and thro' its experience in earth life and in the Spheres:

It reaches Angelhood, and stands in the presence of the Infinite, a full-orbed Angel, with the powers that have governed it, subservient to its Masterful Spirit.

Thus they reach eternal happiness: and Peace, Joy, and Happiness will eventually be the inheritance of every Soul that has been cast off from Deity.

The inhabitants of all worlds were once Deific sparks, two in one, male and female, twin Souls, cast off from Deity in Groups, Constellations, or Families, to people a World:

And when sent from their home in the love atmosphere of the Infinite, to incarnate a form, they went as individualized, Deific babes, two in one, possessing only purity and Immortality.

In due time they were born into earth life, clothed in materiality, male and female, twin Souls from Eternity.

And had it not been for the Law of Incarnation the Deific babes could never have been separated, and there could have been no progression, as the Deific babes would, to-day, be dwellers in the Central Spheres, with their Divine natures undeveloped.

In their first Incarnation, they gained a power that enabled each one to make the earth pilgrimage alone, which they usually did, and thus, in time, they forget their relationship.

Altho' they may often meet, and are attracted to each other, and live together in earth life and in spirit Spheres, and not recognize the relationship that exists between them.

But in time, and thro' the unfoldment of their inner or Divine natures, they will be attracted to each other, and the relation recognized and acknowledged as eternal matehood, and be united for a never-ending Eternity, to work together in Love and Wisdom on all worlds wherever they may be attracted.

The Sun-Angel's Order of Light, in its earth expressions, holds all things sacred within its enclosure.

Saidie, the Leader of the Band, permits no unworthy, unholy, influence, long there to remain.

Coming earthward with the one purpose, that of uplifting Humanity, and so hastening the day when redemption shall be fully recorded.

Saidie, and the Band in the higher

heavens work trying to uproot the evils, and sowing, broadcast, the seed of the Kingdom, that it may spring up and bear fruit of eternal Happiness.

Many Isms founded on a belief of life hereafter, have found place in the minds of men:

But minds, are tiring of the unsatisfactory old, and are reaching into the new, to see if there may be found a more correct solution of the Problem of Life, and a sure reply to the question:—

"If a man die, shall he live again?"

Saidie and the wise Band offer no new Philosophy; we give no new facts—we present to your understanding, not mysteries, but knowledge gleaned in many fields. We come to earth and offer to Mankind that which we possess.

If you wonder why these truths have not been taught before—Saidie will ask in turn, Why were not Railroads constructed before? Why was not Telegraph communication before established between the Continents? Why have you not known and used the Telephone, and Electric Light, before?

And Saidie says the half is not yet known.

Turn back the pages of written History, and read, turn back those of unwritten History, and read if you can. What is the record of both—does not Progress reveal itself in its pages?

Saidie brings no new Philosophy unsustained by fact, no chimera of fancy, or imagination of the brain.

She appeals to the higher Reason, the most exalted faculties of the Soul, and brings to the knowledge of Mankind, the fact of many Incarnations, as a School of Human unfoldment, Nature's great School where the powers of the Human Soul are unfolded, and the possibilities evolved, and man made to understand the value of Life.

And understanding aright, he reaches the same, becoming, thro' growth, Divine, and able to roam the fields of life when he will, and able to work in the fields of the Infinite as he will.

So, thro' material life he becomes superior to matter—making it subservient to the Human Will.

No mere plaything of chance is man, but a Power in the Universe of the Father—a Being with his Divine possibilities to unfold, and then, and not till then has man become really ready to live, and to live far beyond the possible power of Incarnation to call him back to earth again.

All who dwell in spirit life understand this not in its truth, in its adaptation to the needs of Mankind.

It has been given, but Humanity received it not, nor understood aright its import.

Humanity is much alike in its unfoldment on both sides of the River of Time.

Saidie refers to the lower Spheres which are near earth.

And it has been thro' ministrations from those Spheres that much has reached the minds of men thro' medial power, as has been possible much has been given.

And Saidie's Band have waited their time, for they are desirous to give knowledge concerning the higher life, where all must eventually find their home.

There is the true home of the Soul. There are the mansions of the blest. There the haven of eternal rest. Each one must, thro' joy and conflict, trial and happiness, earth and spirit existence, find his or her way back to the Father's house—where Dual-Souls—mates—thro' the uncounted Eternities forever dwell in homes of Peace and Love.

This infers not continual psalm singing, playing on harps, and shouting praises forever and ever.

Ah! No. Far superior is the idea of happiness that thrills within the exalted Being who is superior to every tie of Matter.

But to roam at will, not thro' one Sphere of our Planet alone, but thro' boundless, Infinite Space.

To explore the boundless Space of the Infinite, you must be made ready thro' the School of Experience, to comprehend and enjoy, to understand and know—Wisdom and Power are gained, and then, unbounded are the fields.

No Creed-bound, Church-embowered Paradise, but broad are the realms where our Father reigns in the Spheres of Light.

Saidie censures none for their limited Faith and Knowledge.

These things are of the Past, and then seemed a necessity.

But now the door of Wisdom has opened wide, across the threshold stands wise and loving ones beckoning you there.

Then become receptive to Angel Truths, and carefully, wisely, build for yourself a Temple whose foundation is laid in earth experiences, but whose turrets and spires point high to the Eternal City.

The Laws of Cause and Effect are sure in their working.

Can your mind reach back to the birth of your Planet, and imagine the state of its surface, ere progress and development had accorded fulfillment?

Think you there were then Cities and Villages; that car and steamboat transported man: or, even that the foot of man had trodden these fields and plains, these hills and valleys?

What has brought such wondrous change?

The Planet itself is the same—but the surface, the inhabitants, where are the old?

Has not change marked every foot of the soil?

Have not Nations flourished and decayed: and are not Nations existing, to-day, in every state of unfoldment, both on this Planet, and in the Spheres beyond?

Have not all possibilities that are now unfolding themselves, always existed, tho' unknown and unseen?

So Saidie invites you to know of Life, what its mission, its aims, what are its highest possibilities; and how can you attain for yourself its highest state—and asks you to search and know the Laws of spirit return: and understand how, and in what condition the loved ones who are on the other shore can come to you with knowledge of the land from whence they come.

Welcome hands are outstretched to you, hearts rejoice when you turn loving thoughts to them, and your own Soul will feel the blessings they shower upon you.

In life's walk you will be comforted and sustained; and as you make

an atmosphere for the pure and holy, you will be blest.

SAIDIE.

JOHN B. FAYETTE, President and Corresponding Secretary of The Sun-Angels' Order of Light.
Box 1362, Oswego, N. Y.

Written for The Watchman.

VIOLETS.

What beautiful Violets grew in the meadows,

When bare little feet pressed the tender green grass,

When gathering flowers was a joy that o'erpaid us,

Tho' fearing the threats which the bees at us cast.

Repeating our thoughts in innocent joy,

Regardless of sunbeams or tan on our face;

Ne'er counting the minutes—such charming employ

Was measured by flowers and a butterfly chase.

We questioned, and answered our questions as well;

Then we wished, and forgot our wishing as soon;

"Say did the flowers blossom or butterflies dwell

Any sweeter or gayer up in the Moon?"

What matter, the question was not very deep!

It served us for prattle—the seed of a thought,

Which mother revised, ere the years lay asleep

In the "long ago" time with preciousness fraught.

The breath of the Violets which grew in the meadows,

Has floated to me with the love of my mate,

In hours when the heart was curtained in shadows

And the jewels of Hope lay shattered by fate.

As something secure that would ever be mine,

This memory—this picture so bright and complete;

Of hunting for Violets in the fresh Spring-time,

Tho' the Violets now bloom o'er my playmate sweet.

PANSY.

Mystic Bridge, Conn.

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Subscribe for THE WATCHMAN.

DEFENSE OF THE TRUTH.

Editor of The Watchman:—

I do not believe it wise to get the clean little WATCHMAN into a controversy, unless the game I was after was pretty high, which is not the fact, but my last Article in your Paper, seems to have drawn out Mrs. A. P. Torrey to criticise its method, as well as to notice me.

Those who read what she says in the rather obscure *Religio-Philosophical Journal*, might suppose that I had been remiss in definiteness.

If other Papers had been read, it would have been found otherwise.

As I have a great respect for THE WATCHMAN, and also for its readers, I will reply briefly, tho' none is needed by those who know me, and know how careful I am in my statements.

Mrs. Torrey says she wishes Mr. Wetherbee had been a little more explicit in making his statements, and referred in detail to her "ten lies," so that she could reply and refute them.

I said there was but one truth in the letter she printed in the *Boston Globe*, it was printed also in the *Religio-Philosophical Journal*. I should think that was definite enough; and in the reply I made in the *Globe*, there were two definite statements.

I hardly had the right to fill up a Secular Paper with details not of general interest—and my only object in saying this now, is, to give your readers, who may have seen her late letter, the information that I have not been remiss.

She takes some credit to herself, because her letter in the *Globe* agreed with the statement in the *Post*, which I had said was not a true one: I do not see how two false statements are evidence of truth in either.

There is honor, they say, among thieves: so, also, there may be agreements or like mindedness among raiders.

I take nothing back. I pronounce the reports to which I have referred, as not being in accordance with the facts; and the testimony of all her crowd would not make them facts; and the well-behaved members of the circle have said, and will say that I told the truth in my reports, and they (my reports) contradict those to which I have referred.

Referring "to the sneers of Mr. Wetherbee," she writes as follows:—"I claim to speak truly, when I say I am a Spiritualist, and that there are none who can furnish more conclusive proof to substantiate their claim."

(I suppose I should differ from her in the definition of "proof," but I will not digress from her quotation).

"The important part I have performed in the recent exposure, has been done to try to free Spiritualism from the disgusting, vile impositions, that are being palmed off on loving and credulous Humanity as the materialized spirits of their arisen loved ones."

The lady may consider the foregoing quotation as truth—I certainly do not.

The important part she performed, was to disturb an honest woman's seance: and if she had the power as well as the will, she would have prevented Mrs. G. W. Morrill (widow of the late Senator) from having the

consolation she gets from the apparition of her late husband who materializes there unmistakably—did so before the raid, has done so since, and I know it to be a fact myself; and I think it would be better for the Cause of Spiritualism, if the disgusting, villainous impositions found in these raiding parties, who claim to be Spiritualists, were freed from it.

I have no reference to Mrs. Torrey in what I say, tho' I make use of her words, but I mean, squarely, some of them who raided Mrs. Ross and Mrs. Fairchild, and tried to raid Mrs. Coman, who was saved by my opportune presence.

As I have reason to know that these raids are, substantially, by the same party, more or less divided, I will only say of Mrs. Torrey, in this connection, that I think she is in bad company, to say the least.

Following this Torrey letter, is one from "Mignonette," rather artistically put there, to strengthen or clinch the other. But the person who wrote it, could not have been there, as the following will prove.

No person present could have written this letter unless she deliberately lied, and knew she did—or it may be a lie. It speaks so heroically and often of the "Texan" that he may be the source, if so, it is of no consequence, for I consider him a bad egg.

This ignorant and anonymous writer speaks of Mrs. Fairchild breaking the pitcher over the head of Mrs. Pope, she did not see it done, she says, but believes the lady's statement, and seeing the swollen bunch on her head a few hours afterwards, and lasting for days, corroborated the statement.

Now see how we will prick this lie. Mrs. Pope, and the pitcher, and the bunch on her head are all myths.

There was not only no Mrs. Pope, but no woman to transfigure into one.

In the circle on that occasion, the only ladies present were Mrs. Tyler and Mrs. Torrey, of the raiding party, and Mrs. Read and Mrs. Wetherbee, friends of truth and of the medium, these four and no more, so, as I have said, Mrs. Pope was a myth. That is as near as "Texan" or "Texaness" can get to the truth in that letter, for all the statements were about as far from the truth, as the episode about the mythical Mrs. Pope, pitcher, bunch, and all.

I think no one will see any forgetfulness of your motto: "Be ye just unto all," or the paragraph this Mrs. Torrey quoted by any thing you have said in her connection, or in printing what I wrote about it, or her, because the truth is always in order: only I think I was mild in method compared to what I ought to have been.

Speaking of the piece of garment she has which "has not dematerialized," and which can be produced, proves nothing in such hands, for some of this raiding party, (I am including the whole brood, those who raided Mrs. Ross, and Mrs. Fairchild, as they are of one gang), are not beyond helping the spirits to articles as pointers, and smuggling confederates into the seance to garnish their story with, who can never be found afterward, as was the case at Mrs. Ross'; and from what I know of Mrs. Fairchild, if there were any rags retained by the grabbers on that occasion, from what I know of some of the parties, there is to me no mystery, about it, and discredit to the materialized spir-

its. And while speaking of this, I will say that Blackhawk, the Indian spirit that guards the cabinet, told me he hit Mrs. Torrey, and will do it harder next time.

I do not know as this is perfect evidence that the blow was supermundane, but I will bet on the truth of the Indian's statement, before I will on the statement of Mrs. Torrey of the exploits of her "Lina."

I am not a very vain individual, and I do not set myself very high, but I think, in this connection, you need have no misgivings for printing what you did on "the mere statement of John Wetherbee," as that lady intimates, for he is generally believed on this subject by good Spiritualists, as my Autographic evidence in the form of letters will show.

I have also the highest respect of the Editorial Fraternity of the Spiritual Press, and any one who reads the Papers, will notice that.

I am, also, one of the few Spiritualists who have been asked by Secular Papers for an Article on Spiritualism, and been offered pay therefor.

Of course the *Religio-Philosophical Journal* gives me "a wide berth," but I hardly consider that a Spiritualist Paper; and then, again, the berth is not a very wide one, as the Paper is rather disposed to distinguish me with slurs, which hurt the Editor more than it hurts me, and if he can stand it, I can.

JOHN WETHERBEE.
Boston, Mass.

[We have no hesitancy in printing anything from the pen of the honorable John Wetherbee.

We have reasons to feel the greatest confidence possible, in whatsoever he may give to the Press.

We have known of John Wetherbee, for the last 12 years, and we have, while residing in Boston, frequently, listened to his addresses, and we were always an admirer of his strait-forward, unbiased opinions regarding any subject that he felt called upon to testify in behalf thereof.

We have always heard him spoken of as a man of high moral standing, and of integral worth and honesty; and we are both pleased and honored by receiving his contribution to our Columns.

We are not at all disturbed by the remarks of Alice P. Torrey, in the *Religio-Philosophical Journal* of July 2, 1887, on John Wetherbee in THE WATCHMAN.

We would, naturally, have more confidence in one whom we do know, than in one whom we do not know. And this is our precise position regarding the statements of John Wetherbee, and the *Religio-Philosophical Journal's* correspondent, A. P. Torrey.

What we have seen and heard of John Wetherbee, has served to convince us that he is a gentleman, and one who is not over-credulous, but one who will seek first to be convinced of the truth of a case, and having become convinced, will be firm in the face of danger and insult.

For this reason, we freely open our Columns to him, and feel that in his statements he will ever be JUST UNTO ALL. H. A. BERRY, Editress.]

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THE WATCHMAN.

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

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Our Columns are open to all for a free and liberal discussion on all matters of Reform—avoid personalities. Each Contributor is individually responsible for Articles appearing over his or her Signature.

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

CORRESPONDENCE.

Editress of The Watchman:—

Having access to your Journal, and perusing the contents of each Volume since its first Issue, I have a voluntary desire to give expression to my satisfaction in reading the varied subjects introduced in these Papers, presenting much information of usefulness lodged therein, so much needed by all seekers after truth, that no living Soul, in, or of himself could have so ably expressed, without the cooperation or aid and sanction of elevated ministrations delivered in both rhythm and prose, and often prophetic, as showered upon us from the higher divine sight, and revealing the Past, Present, and Future—revealing knowledge that all have a right to know, and they can, if they seek in humble submission and secret prayer before the Great Giver of All Good.

Those Contributions relating to

"CONTRASTS OF LIFE;"

"SPIRIT HABITATION, OR PLANETARY LIFE,"

which are so elaborately and uniquely presented, reach beyond the ken of mortals alone to give.

How sincerely grateful we should feel for having obtained this knowledge from so high a standpoint, as communion with angels in heaven, in this Period of Man's abode on earth.

Evidently, we are entering new and richer fields of development in Arts, Sciences, Medical Lore, Jurisprudence, and Religion, which will be made to bear favorably upon the more needful and important departments of Education, of Human Life, and Human Love.

We merely mention that in progressive inventions, the study of character, Hygiene, and various subjects that have been introduced since the "Rochester Knockings"—where angels have been sought to obtain Wisdom from the experienced in the higher Spheres—we have already been blessed with a great revolution, a higher standard which is to continue—a rich inheritance to children yet unborn.

The time is near at hand when woman—"the weaker sex"—will rank shoulder to shoulder with her former compeers who ruled in the Past, without her co-operation or assent.

I can say no better things as to the identity and character of the "lowly Nazarene," than we find expressed in THE WATCHMAN for July 1883, thro' the endowments of its Editress.

And CONTRASTS OF LIFE (of the same Issue) treats upon "The Sphere of Motherhood," which should be read by every mother and marriageable woman in the land.

The Millennial Era will never come to us on earth, as it is in heaven, nor, can the "Son of Man" appear in all his glory, descending from the clouds of heavenly day, or in the stillness of night, until all are recognized as Brothers and Sisters. Fraternally.

SOLOMON W. JEWETT.

Written on board the Steamer, en Route to California, between Panama and San Francisco, July 4, 1887.

Mrs. H. A. Berry, Editress:—

If I could write fluently in the English Language, I would write out how I came to the knowledge and truth of Spiritualism.

But you know I am a Pole by birth; and was raised in the Faith or Belief of the Roman Catholic Church.

But now my only Religion is Purity and Truth, and a Belief in Spiritualism, and this is my baptism, and all that I shall worship in the Future.

I do not possess mediumistic power, but I talk with my spirit mother thro' our family medium, in my own Language. The medium does not understand what I say, and yet I receive answers to my questions, correctly.

At one time when my spirit mother was present, I asked her in the Polish Language, if she would come to my bed in my dying hour. And the answer was:—

"My Son, you must be kind, charitable, and true in all your dealings. I will come."

The answer was received in the Polish Language, to the astonishment of all present.

And now, my dear Sisters and Brothers of the Spiritualistic Faith or Belief, I wish to say that no Pope, no Cardinal, no Priest of any of the Denominations can ever make me believe that this Spirit Communion is the Devil's work.

Since I became convinced of the knowledge of Spiritualism, I am a happier and a better man.

I send my best wishes to all true Spiritualists, but, particularly, my congratulations to the Sister, Laura V. H. Stahl, for her experiences in finding the Truths of Spiritualism; and also to you, kind Editress, I send my sympathy in the good work—with \$1 for my subscription for the ensuing year.

Yours for Truth.

JOHN ROSEMOND.

Hillsboro, N. C.

Selected.

TWENTY QUESTIONS.

[A Writer many years ago propounded the following Questions (now revised and corrected).]

Tell me, ye learned heads, if such there be,
Nature's profound and secret mystery!

How this vast Orb on unseen Axles turns,
And unconsumed the Sun forever burns?

What unknown power gives it heat and force,
Orders its motion, and directs its course?

How angry Tempests drive the Seas to shore,
Beat the vast swelling Waves, and make them roar?

When Waves, like mighty Islands, rise and swell,
How Fish beneath these moving Mountains dwell?

Why servile Springs do constant tribute pay
Unto their arbitrary Monarch, Sea?

How in the hidden space of Fate's dark Womb
Things are at present laid that are to come?

Next, the mysterious births of Flowers disclose,
From the field Daisy to the garden Rose:

Why such a painted coat the Tulip wears,
Or why in red the blushing Rose appears?

Why clad in White the innocent Lily's seen,
And how the scent comes from the Jessamine?

Why humble Strawberries creep along the ground,
And why the Apple struts, and looks so round?

Why Ivy clings to the Oak's hardened waist,
And why the Elm by loving Vine's embraced?

Why Nature did for Fishes Scales prepare,
And clothes some Beasts in Wool, and some in Hair?

Why Golden Feathers do the Fowls adorn,
And why they chirp and sing beneath the Morn?

And why of these hath Nature's mighty plan
Ordained as Sovereign Lord the Creature—MAN?

LINES

DEDICATED TO THE EDITRESS

BY HER SPIRIT GUIDE, PEACE BIRD.

Thoughts crushed to silence shall yet again be heard;
Take courage then, and wield your pen in honor of the Word of Truth.

The implements of torture for the Body and the Brain,
practiced with by Jesuits of old, no more shall bind the Tongue, nor sever the Body from the Soul. The Hydra-headed Monster opens wide its Mouth to sting; but its Fangs are nipped by Truth in the form of PEACE BIRD, (White Dove) on the Wing.

Thus Peace shall dwell within thy Soul, in place of War, and KNOWLEDGE shall in Triumph open wide the Door of TRUTH.

My highest aim is to help Woman up to a standard of Health and Marital Happiness.

Humanity, in general, may ask of me what I can give—but to Woman I give first, because she must born the coming Family of Humanity.—H. A. BERRY.

Give me the storm and tempest of Thought and action,
rather than the dead calm of Ignorance and Faith.—R. G. Ingersoll.

Written for The Watchman.

UNCLE JOE'S SAYINGS.

Spirit Communion solves the Mystery.

Spirit Communion gives what the Church holds back.

Superstition and Mystery pertaining to the future life, are the strength of the Church.

"Hope deferred maketh the heart sick." The Church gives us a poor, forlorn Hope. But Spirit Communion gives us a reality.

The unchangeable Laws of Nature rule Spirit Communion—but the "Father of Lies" rules the Church.

As Spirit Communion solves the Mystery, Christian Churches hate it: for the Christian Church works hard to mystify and blind its votaries to the truth about a future life.

Mortal man is as good, or are born as good as the Maker can make them, and need no Church or Religion, so the Church first lie to a man and tell him that he is begotten in sin, born in sin, and born at enmity with his Maker; and when the man, in fright, cries out, "What shall I do to be saved?" The Church steps in and says, Oh! we have a plan of Salvation—give us a few Dollars, and we will go to the Son, Jesus, and Jesus will appeal to God, his Father, and make it all right.

So you see the Church has to work up a job, or put up a job on its victim so as to receive a few dollars for their support, which they rob him of in his fright.

Buffalo, N. Y.

J. W. DENNIS.

Written for The Watchman.

LEVITICUS V. 15, and 16.

"If a Soul commit a trespass, and sin thro' ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering."—15th verse.

"And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the Priest: and the Priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him."—16th verse.

There is nothing like a little money when you have done wrong to (it seems) even a Church, or a holy thing, in order to get forgiven the sin of ignorance of the Law notwithstanding.

So it seems that way back in the time of Moses, the Priests were after the shekels, the same as our more modern ones are after the dollars.

How many Priests would there be in 10 years from the Present, were not the dollars, or at least a fair living to be made by preaching, guaranteed to each individual one of "The Cloth," be he Protestant, or Catholic?

Is it purely a love for their fellow mortals that they thus stand up and try to induce people to believe in the "virtue of the blood" of one, who, according to their own Book, (Deut. XXIII 2) cannot enter the Congregation of the Lord even until his tenth Generation—yet, still the cry is, Believe on the Lord Jesus, and be saved from a burning hell.

Why do they keep up this cry?

Because they make money by it to provide for their families. And also, they do not have to labor with their hands, and can wear the best of clothes, and are "hand in glove" with the greater part of the Aristocratic part of every Community—and will only condescend to speak to the poorer men and women, (who earn, honestly, what they get, and are too independent to beg or steal in an Aristocratic manner), except to solicit money upon one pretext or another.

I am a poor man, but what I have I can look the man square in the face that I deal with. And I do not propose to pave my path to the beyond, with rams, or blood, or money given to any Priest, or Church.

I propose, whenever I can, to assist those who need the helping hand, if in no other way, to give them good cheering words, and if able to do a good deed to them, to do it. And I believe that the good kind ones who have gone before, will aid me in my passage, and give me a cordial welcome to the home of the bright Summer-land of pure, good Souls.

G. W. DILLEY.

Elma, Iowa.

Written for The Watchman.

ALICE'S VISION.

Silvery radiance slowly melting
Into rosy, golden mist,
Like the floating clouds of Morning
By the ardent sunlight kissed,
Seems to fill my room at Even,
In the mystic gloaming time,
Wafting perfumed airs of Heaven,
And a holiness divine.

Now I see a living presence
Forming in this misty glow,
'Tis my angel mother, smiling
On her lonely child below,
While her fond lips murmur blessings
For me, born of deathless love,
And she whispers words of comfort,
Borne from holy Courts above.

All my sorrows die and vanish,
And my gloom turns into light,
While this rare angelic vision,
Charms my ear, my sense, and sight,
And a solemn, soft, sweet, music
Vibrates gently on the air,
Breathing to my raptured spirit
Benedictions of God's care.

Slowly, silently, departing
Like the Soul of Summer-time
Merging into Autumn's shadows,
Is this Heav'nly scene sublime;
But like Meteoric beauty
Left behind the shooting Star,
Is a glorious reflection
Faintly outlined from afar.

In my memory 'tis treasured,
Tho' it never comes again
The blest and undimmed remembrance,
Will alleviate my pain;
Such a Soul-inspiring vision
From the Godlike life within,
Keeps me cheerful 'mid earth's trials
And pure 'mid its wrong and sin.

GENA SMITH FAIRFIELD.

Rockland, Maine.

SPIRIT EONA'S LEGACY.

Mr. H. W. Smith, of Greenwich, Mass., writes:—

"'Eona's Legacy to the Wide, Wide, World' is truly the greatest gift ever made to the world; as well as a complete answer to the Spiritualism of my Soul, or, in other words, it has lifted the mind, and solved the great mystery of the life beyond."

Mr. Englington, the English medium, writes:—

"'Eona's Legacy to the Wide, Wide, World' came to cheer and instruct; and, in my opinion, is one of the most valuable books ever published."

A. P. Bouton, of San Francisco, Cal., writes:—

"I have just finished reading 'Eona's' beautiful 'Legacy to the Wide, Wide, World.' I am charmed with it, and would like to become a member of 'The Sun Angels' Order of Light,' if deemed worthy."

Liberalists, Spiritualists, and Free-Thinkers, we want your co-operation. Send in your Subscriptions. Exchange your views thro' our Columns. Hide not your Mental Lights. Write, Speak, Read, be free, Correspond with us.—H. A. BERRY, Editress.

To relieve the intense itching of frosted feet, dissolve a lump of Alum in a little water, and bathe the part with it, warming it before the fire. One or two applications is sure to give relief.—Ex.

From all the cold, calculating Orthodoxy, and unfeeling Religiosity, good Lord deliver me.—Canon Wilberforce.

SPECIAL OFFER.

Any person subscribing for THE WATCHMAN, and paying the full price, \$1, for the yearly subscription, will receive, as a present, one piece of Vocal Sheet Music (words and music). The subscriber may choose one piece from the following list.

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I Am Going to My Home.
In Heaven We'll Know Our Own.
Love's Golden Chain.
Only a Thin Vail Between Us.
Our Beautiful Home Over There.
The City Just Over the Hill.
The Golden Gates Are Left Ajar.
Two Little Shoes & a Ringlet of Hair.
We'll All Meet Again in the Morning Land.
When the Dear Ones Gather at Home.

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THE WATCHMAN.

CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Vol. 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 66 cents each. Remit by Postal Note, Money Order, or 1-cent and 2-cent Postage Stamps.

AN

EASTER GREETING.

Recently, we received an Easter Greeting: and on the back of the card, was written the following sentences:—

"I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore."

—Rev. I 17, 18.

"I am Alpha and Omega, the beginning and the end."—Rev. XXI 6.

"All power is given unto me in heaven and in earth."

—Matt. XXVIII 18.

"Because I live, ye shall live also."

—John XIV 19.

We have examined the passages mentioned above; and have enquired of the spirits if we should write upon these symbolic revelations—and have been answered in the affirmative.

As we had no clear conception of the subject contained in Revelation, we asked the Circle that meets here to assist us in expressing the truth.

If we were to call upon a personal God, we could not get an answer.

But, if we call upon the Circle of Intelligence that surrounds us, we receive an intelligent answer.

In the beginning was the word—an intelligent expression of God, the Father, by an articulate or vocal sound uttered by the human voice.

This was the beginning and the end—the Alpha and Omega.

Man is the last creation of Mineral, Vegetable, and Animal existence—a microcosm. His organism was unfolded by the Laws and Forces of Nature, which are unlimited in their variations and phenomena.

Man is an emanation from the Soul, an Electric spark introduced from the spirit world or deity made manifest in a physical, materialized body.

Man is an Epitome of the Universe.

We can only see the appearance, and know man by his words and deeds, as we know trees by their blossoms and fruits.

The man Jesus said:—

"I am the light that lighteth every man that cometh into the world."

The mental action of the mind of man is the light of intelligence which shineth into the darkness, and the darkness comprehendeth it not.

Jesus said to his brethren: You can do greater works than I have done.

The record says that Jesus quelled the storm, and walked on water—and said I can do nothing of myself, my father who is with me, is greater than I am.

The word that was called deity, was

Intelligence, and it corresponds with the Spiritual Sphere, which fills all Space.

An individual spirit is a part of the ocean of Intelligence, and always was, before this Planet was in existence.

The spirit world is the real world, and this world is the result.

Jesus said, Heaven (happiness) is in your own Soul, and hell, the opposite, is also in the Soul of man. And man holds the keys—he can open the door of hell, by visiting the widows and orphans, and ministering unto them, and keeping himself unspotted from the world, by keeping the Commandments—that will unlock the door of the Kingdom of Hell, and let him into the Kingdom of Happiness.

We have had a message from the other shore, saying that some are happy, some are gay, some are dead in life as clay.

Man has the key to the valley, in this shadow—that hell, that he can open the door and no one can shut or open it for him.

Jesus said: I ascend to my father and your father.

This father is the essence of all that exists, and man is the expression—we never saw any form beyond the form of man: nor any Intelligence expressed by mental action or co-operation of the spirit essence thro' other minds than man.

Mental action continues the same after we enter the next Sphere of existence, and is as eternal as the heavens.

The Essence that Jesus said was Our Father, is manifested in every living thing.

Some people say that essence is the outgrowth of physical life; and that Evolution of matter does account for the existence of man, mentally and physically; and that the spirit is an outgrowth of physical life.

Scientific cultured minds say that matter always existed, and that spirit must have existed also.

It is made very clear to our reason, that the physical or Planetary world is an outgrowth of the spiritual Universe.

We have the fact demonstrated to our understanding, that there is a spiritual world of living, individual Souls of men and women who have lived on this Planet.

MRS. MINERVA MERRICK.

ECONOMY.

We will continue the subject of Economy, as extravagance seems to prevail in all Nations, and movements of life. Generally, life seems artificial—all Humanity desiring to make a vain show.

We will not express details—but unnecessary display is oppressive, and somebody must suffer.

If woman was allowed the liberty of standing on the same platform that her father, husband, sons, and brethren occupy, and was free to express her ideas, and at liberty to prove their value, there would be an exalted change in the Government of this Country.

When women are appointed on Committees to assist in laying a foundation for an Institution of any kind, it will be established on a more economical principle.

Man, in the vast Ages of Time, has tried to govern all outside of himself,

and selfishness has ruled him.

In the Future, man and woman will sit on the Throne of Justice, Love, Mercy, Purity, and Fidelity, and will learn to govern themselves. They will then be in a condition to rule the Elements of the Universe, and govern the world judiciously.

They do not know or appreciate themselves, but in time they will learn that they are fearfully and wonderfully made, and that there is no limit to their possibilities.

Woman is improving every opportunity of advancement.

Those who are looking beyond what they have been taught, will soon be in a condition to march to the front, and wield the sword of Truth, Justice, and Mercy for all the children born of women—they have awful burdens of life to bear.

A year ago a man was sent to Joliet prison for stealing a gun worth \$15.

We have done our part toward supporting his wife and three children for a year, and they are in no better condition now.

We would ask those in Authority, who has been punished, the man, or his family and those who have supported them?

It is to our mind a plain truth, tho' not demonstrated, that every City in the Union should build comfortable work-houses for men and women who suffer the penalty of the Law of Retribution for the deeds they have done. But never confine them in idleness to punish them.

Those who have families should work to support their families, if only by breaking stone to macadamize all the roads in the County wherein the City is located.

When he was released, we sent for the man who stole the gun, to come and talk with us, and found him to be an indolent looking person who had been an inebriate for many years. Now, having been without the stimulant for a year, he has declared that he will not use it any more.

Some years since, a Company of rich men of a City, wished to improve their condition financially, by building a Railroad; and the Citizens were to give bonds for \$500,000 at 8 per cent interest. An Election was called to decide the matter: and a man was endowed with a ballot, who would, no doubt, vote for a glass of whisky, or beer, as he was directed, and decide the Election, and bind the burden on the Tax-payers, and leave the City the next day with no interest in the place whatever.

Justice is a jewel that men in Authority seldom wear in their crown.

The Soldiers' Home is located in Quincy, Ill., but no provision is made for the insane—and there are two men there who need treatment.

Those in Authority are calling for \$600,000 to finish the Soldiers' Home, but it never will be finished until there is an Asylum on the grounds large enough to accommodate both the Soldiers, and the Citizens of Quincy who may become insane.

Woman cannot have a vote or voice in the use made of Public Funds, but she is as amenable to the Laws as Citizens. Altho' considered but a cipher, she is the most important figure in the Universe. She has the privilege and pleasure of paying her Taxes, which are used without her consent.

MRS. MINERVA MERRICK.

EXPERIENCES.

We promised the readers of THE WATCHMAN, that if certain tests were verified, we would inform them: and one was a vision that a medium saw, of a man standing near her. She described his appearance, and said that his Magnetism was so powerful it almost drew her from the chair.

This person is an Officer in an Insane Asylum.

This is his reply to our request to know if the vision corresponded with his appearance.

"The vision you spoke of seeing, may, in some respects, resemble me, but is not a very good likeness."

The vision was presented to prove to the gentleman that great powers are invested in him.

In reply to our request to be allowed to send him THE WATCHMAN, he said:—

"I am really so much pressed for time, here, that I have no opportunity to answer your letters as they should, nor can I enter into a proper investigation of the subject of Spiritualism."

Friends, the door of the Asylum is opened, and all who have the aspiration and desire to relieve and elevate Humanity, can enter with their harmonious bands, and, as it were, shake hands with the influences that are in harmony with the mind that has no opposition or prejudice.

When you read these lines, you will send a thought on the Electric currents that will produce a result.

Whether you believe this or not, you cannot prevent the action of the mind.

Our intention in writing this Article, was to verify the signs given to us; and to prove that some living intelligence is governing or operating with our mind.

In the April number of THE WATCHMAN, this sentence appeared.

"Please do not think that we would stoop to deceive in the presence of the all-seeing spirit eyes that surround us."

The next Evening after this was written, as we were sitting in a dark room, the medium said, "There is something very strange in this room, there appears to be eyes everywhere, as large as hen's eggs, moving round, appearing and disappearing."

The medium did not know that we had written the sentence the Evening before.

April 14th, this medium said:—

"I see benches round the room filled with all kinds of mixed people. Yes, they bow their heads, saying that they 'come here to School and hear what you say when you talk and read.'"

When Guiteau was in prison, we sent a thought of pity and commiseration to him in his suffering condition—and after he was executed, he introduced himself to a medium in Colorado, and sent us this message.

"I do sincerely regret that I have nothing to offer you but my gratitude, which I will not attempt to express in words, but your compensation must be great, who came alone to aid with friendship's loving pity, one whom the whole world condemned and stigmatized as infamous, and whom his Countrymen condemned, dispised, and consigned to ignominious death and unoblivious infamy. GUITEAU."

MRS. MINERVA MERRICK.

THE WATCHMAN.

Written for The Watchman.

WHAT IS LIFE?

By Inspiration.

Life is the coalition of Positive and Negative Elements, Principles, or Conditions—whether in the Universe of Space, or on the surface of Planets.

Man is the highest effect of Life's Evolution, and constitutes a Triune composed of Soul, Body, and Spirit.

The former, is the Divine Spark or God's Intelligence incarcerated in Matter to individualize itself in the form of Intelligent Life-entities.

The first definite condition manifested, is in the form of *Spirit*—an Etherialized essence of Matter, which is Positive in nature, but not as active or conscious as Intelligence itself is—being sensuous instead of Intelligent, and may be regarded as Negative Intelligence, a compromise condition between *absolute Consciousness* or *absolute Motion* and *absolute Lifelessness* or *Inertia*.

The next definite condition, is that which is generally known as Matter, altho' Matter in its original state, is Space, and has always existed; but the raw material, in conjunction with Spirit, creates or is the cause of Opaque Matter coming into existence.

From this form of Matter, the material Life-entities are Evolved, or the bodies of the individualized Life-sparks—God's Intelligence.

The Spiritual bodies or Spirits of these Life-entities are created from the Essence of the Physical bodies—being like Universal *Spirit*! neither absolutely Intelligent, nor Inert, but Positive in nature, *i. e.*, Positive to Matter, and constitutes the, so-called, Positive condition of Matter or of the material bodies, as the case may be.

The Soul of all Life is *absolutely pure*, or *absolutely Intelligent*, only that it cannot manifest itself as such in the Lower Order of Life's Creations—man being the first condition of Life's Evolutions in which it becomes enabled to manifest itself consciously—Intelligence in its pure state being *absolute Motion* or *Motion in an absolute state of Consciousness*—being naturally so in consequence of its freedom from impurities, freedom from Matter, and all dimensional impediments—its non-dimensional state making it Omnipresent or Causal.

The Soul's aim is to reach a state in which its growth or force of action—its motion supersedes that of the sensuousness or Negative Intelligence existing in the Spirit or Spirit body.

When this has been attained it becomes an individualized Intelligence or an individualized Life-entity. As such it is freed from the influences of Matter, and assumes a state analogous to Intelligence in its freed or pure condition—*absolute Motion* or *absolute Consciousness of Motion*—limited, of course, in power according to circumstances or its degree of Conscious Activity over and above that of the Spirit to which it is attached—this impediment never leaving the individualized Soul, as it constitutes the medium necessary to prevent it from being annihilated or losing its individuality by its becoming amalgamated with Universal Intelligence—like attracting like.

But every Soul has to attain this condition by its own exertion—all positively pure impulses, emotions,

and actions adding to its growth, potency, or volume, and increasing its Intelligent activity over that of its Negative condition—the Spirit body, while every Material or Animal impulse or emotion adds to the activity of the latter, and thus instituting a race between the two.

If, at Physical decay or death, the Soul has won the race, as it were, it becomes a freed Life-entity—whether in the form of an Atom, a Flower, an Animal, or a Human Being.

If not, *i. e.*, if the Material or Animal Forces of its Spirit body supersede that of the Soul in activity or motion, it becomes Re-Incarnated—assuming another or higher form of Material Life, or one comporting with the progress it has attained in its previous existence.

Man is the only creature that takes on the same form again—there being no higher Material Life-entities than Human Beings created, but advancing in the scale of Human progress according to circumstances as above expressed.

This continues until the aim is reached—Positivity of Soul.

After that, it exists in the Entity of Intelligence, instead of the Entity of Spirit, where those Beings find themselves who have not yet reached the, so-called, Positive condition.

Once there, it is freed from further Re-Incarnations in Matter, except as a weak creature, it falls back into old habits during one of its sojourns amongst mortals.

Otherwise there is no danger, and as a freed Soul it continues to progress as such forever—now finding itself on familiar ground—being recognized by its parent stem, Intelligence, and recognizing in return, that it once constituted a part of the same.

There it becomes truly an Independent, Immortal, and Individualized Life-entity—being the coalition or a combination of a Positive and Negative condition, Soul and Spirit, and increasing in Knowledge, and understanding of God or Causation according to its Positive or Soul-development.

But to reach this condition, man has to practice Love.

God is Love by virtue of being a condition of existence which constantly gives, imparts, and bestows; and to become one with God, man must develop an analogous condition—like attracting like.

To develop Love, man must forget self—practice Abnegation, Benevolence, Charity, Humanity, and Conscientiousness of Being—Kindness and Consideration for his fellow creatures, and not allow his self-love to get the better of him thro' a false sense of Pride, Indignation, or imposing on others—Such is Life—Material and Spiritual.

One is the shadow, and the other the real—real Life being Immortality in its true sense, and constitutes the Positive condition of existence—on with God, Causation, Intelligence.

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