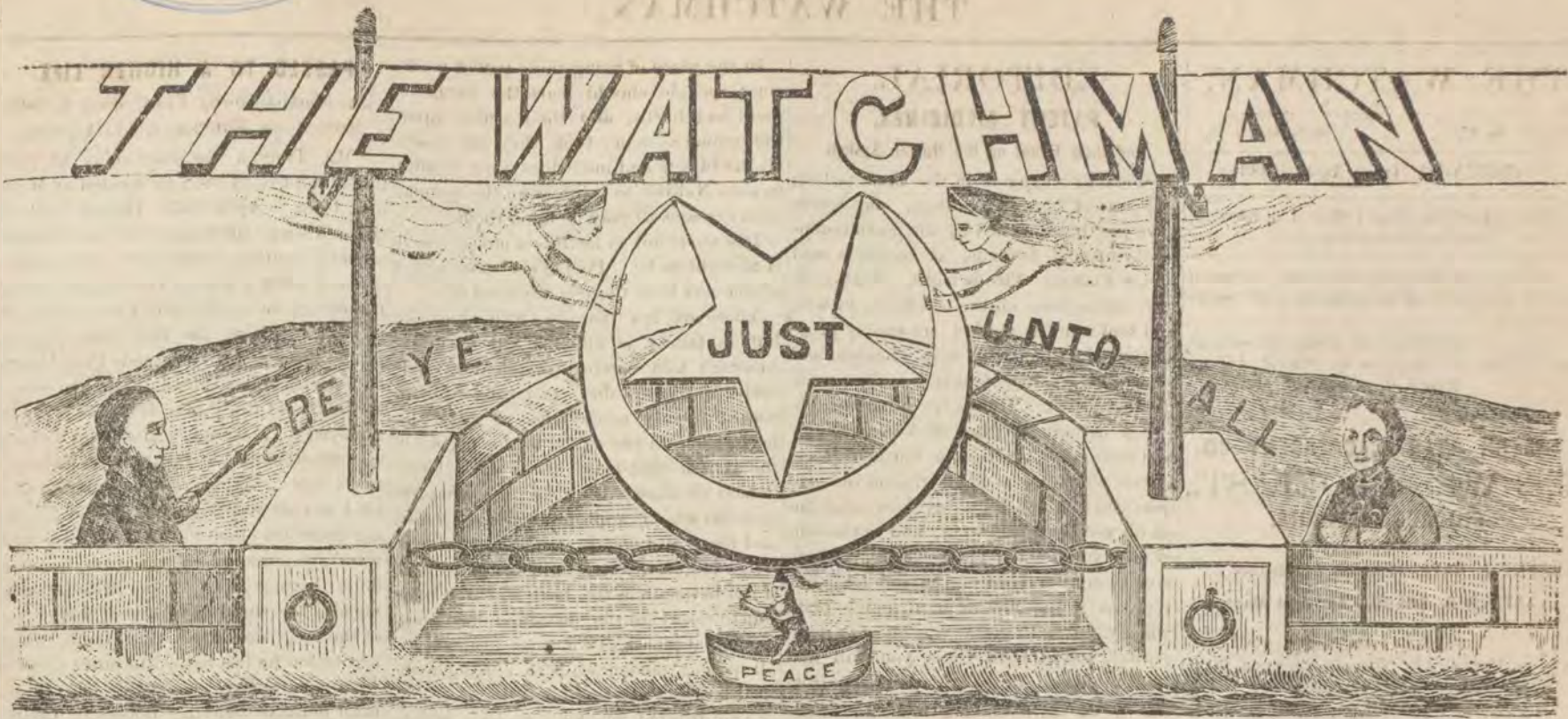


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VOL. 3. NO. 12.

CHICAGO, ILL., AUGUST, A. D. 1883., M. S. 36.

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Written for The Watchman. Commenced in No. 25.

CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

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

H. A. Cate, Inspirational Writer
and Amanuensis.

The views expressed in our CONTRASTS OF LIFE, are not of one individual mind, but are the result of long years of spirit investigation by many travelers thro' Stella regions, who now unite in giving the result of their researches to the children of Earth.

In speaking of *Planetary Life*, we have much to consider. Therefore, when we use the term *Planetary Spheres*, we include all the Stella orbs except the Sun and Moon, which we will designate as *Positive* and *Negative* bodies or extreme polarities of CHEMICAL and gaseous accumulations, which serve and act as an æquipondium or balancing force to the entire Universal System of Nature.

The Earth is not a child of the Sun; the Moon is not a child of the Earth; but the Earth, Sun, and Moon are *triplet Spheres* and comprise the *Triune* or complete System of Universal Oneness. The Earth, Sun, and Moon each have their own orbit, and each are bounded by what we term the Belt; and it is around the belt of each that the minor Planets, as Stars or Satellites, move and perform their respective office.

In using the term Satellites, we include all the smaller Stella bodies, for they are all Satellites to the larger ones.

There are no fixed Planets in the sense of immovability, but only in the sense of continuity as regards their existence; therefore, when we speak of fixed Planets, we mean those that will never become extinct.

All Satellites, as Stars and Planets are children of the Earth, Sun, and Moon: they are scintillations from the *Positive* and *Negative* or complete System of Universal Oneness.

The Sun is composed of such CHEMICALS as continually generate life-giving proper-

ties, of which, in nebulous form, it regularly throws off sufficient to balance and form Satellite Spheres.

The Sun is the centralizing agency of Creative force: it is the incubative power of Nature: it is constantly throwing off CHEMICALS which, by the frictional action of the atmosphere, causes scintillations and life-giving forces: it is also constantly attracting to itself, as a central force, sufficient CHEMICALS to neutralize and sustain its order of existence.

The Sun is termed an illuminator, because, by its CHEMICAL action upon other CHEMICALS found within the ratio of its atmospheric space, it gives illuminative effects; thus it illumines everything it comes in contact with. This would not be if it were not for the united action of atmospheric forces from the Moon and Earth, thus producing CHEMICAL affluage.

Strictly speaking, the Stars are not inhabitable Worlds; but are bodies or globes composed of neutralizing gases. They differ one with the other in composition, and in their constituent qualities; and when closely observed, they will be found to emit different shadings of color, according to the prominence of one or more CHEMICALS contained within their composition. Some Stars give off more warmth than others, according to their CHEMICAL nature.

Some Stars draw continually from the Sun; while others, being nearer allied to the Moon, draw and are fed or sustained from the Moon's radius powers; likewise, do the Satellites of the Earth draw from the Earth's radius powers.

Mortal eyes cannot see; neither do such instruments of Stella observation as are made by man, give, to the sight, the correct nature of these Stella bodies: neither do the instruments give correctly, the depths of research, and number of these Stars, or their power of sustaining life. Neither does the telescope nor any other Stella focalizing glass yet made reach beyond the atmospheric belt which girdles the Earth-planet. Altho' man firmly believes he has scaled, with his glass, the heights of the Stella Planets.

It is not presumptuous—but is a fact that while the glass is fixed to focalize a certain Stella Planet, the greater part of that which is reflected back to the eye, thro' the glass, is the reflection of objects upon the Earth that are reflected and typographed upon the atmospheric ether that surrounds the belt of the Earth. The same might be better understood in comparison

with the *Mirage* so often seen over a desert. This will be stoutly refuted by many who believe that great discoveries have been made thro' the telescope and other instruments: but we can await their conviction of what is here stated, that the lens of the telescope gives back what is reflected from the Earth's surface on to the atmospheric belt around the Earth, and not of what is around the Stella objects.

Regarding the subject of these Stars and Stella orbs being inhabited, we will now speak.

As we have stated, the Stars are not, strictly speaking, inhabitable Spheres: that is to say that they are not such as to give sustenance to life in adipose weight; neither do they contain CHEMICAL gradations such as are necessary to produce solidification and petrification, by which process all forms of rocky substance are formed. And as all forms of flesh are dependent upon the especial elements which go to make and sustain the rocky substance, therefore, where rocky formation is not, fleshy formation is not.

All Stella bodies, such as Planets and their Satellites, are greatly over-rated, concerning their nature and composition, by reputed discoveries: and altho' we are here about to record much that will conflict with previous estimations, still, for the very truth of the same, we are induced to reveal that which will be controverted by a great number of those who have been deceived by theories, and by the impressions left upon the mind from instrumental research and observation: likewise, by many spirits, who, returning to those of Earth, take up the train of supposed discovery, and strengthen the belief that these Stella bodies are as worlds, and capable of germinating Organic life.

We are well aware of what we now affirm, and are ready to meet the opposition we shall receive when we now record that the nature of *all* the Stars and Planets is of a gaseous and vapory consistency. In shape, they differ: some being round, others cone-shaped, and others oblong and oblique. They have been seen to change in outline; which was due to the pressure of the atmosphere around them. They are held intact by a belt or coating formed by CHEMICAL coalescence, which results in effecting a first stage of Organic matter, not such as to produce animated life, but merely that of an albuminous texture, thro' which the CHEMICAL gases, of which all Satellites are composed, shines forth with translucent effect. This effect,

again acting upon the atmospheric sea around itself, is, in turn, penetrated into and thro' the ether belt surrounding the Earth.

What are termed fixed Satellites or those of mature existence, differ only in this respect, they are larger in body, and have a greater supply force from their parent, and are in a higher stage of CHEMICAL development. They act as potent agencies to neutralize the CHEMICAL effects between the Sun and Moon and the ethereal sea around the Earth. These Planets give off much of CHEMICAL properties; and streams of vapor have been seen by spirit beings, to escape from these Planets.

All smaller Satellites act, in point of relation, to these fixed Planets, the same as the fixed Planets do to the Earth, Sun, and Moon: that is, one set of Satellites balance and sustain the Sun's central focus: so, in like manner, do the Sun and Moon, with their Satellites, act upon, balance, and sustain the Earth: while the Earth, in turn, is continually throwing off gaseous effects which supply the Stella bodies.

The Sun and Moon are fixtures of Universal Government: they will continue as long as all things earthly shall exist, which is *Eternal*—one cannot be without the other. *Eternity* is the fruition of time.

The Sun, Moon, and Earth are fixed bodies—that is, they never will become extinct. But not so are the minor Planets, yet the nearer allied to the central bodies they may be, the longer will they hold intact; while the further they be from the central belt, the shorter will be their duration—hence, they become extinct. In other words, they have spent their supply of CHEMICAL accumulation, and are no longer enabled to keep in balance, hence, they become changed to weighty substance and fall or gravitate to the Earth. Sometimes large numbers of these Satellites will become extinct simultaneously, hence, the, so-called, Meteoric showers, Star-shoots, &c.

In some instances, the nucleus bodies of these extinct Satellites are very minute; while others are quite weighty. These nucleus bodies are the refuse parts of the gaseous elements that once comprised the Satellites, and in the regular process of emitting the finer properties, gradually passed thro' the CHEMICAL change to petrification; as soon as this stage is reached, they must fall to the plane of adipose weight—that is the Earth, where they are lodged, and, thro' the CHEMICAL action of all life-force, are dissolved, and, in point of time, adipose substance is the result—Vegetation and Fluidific stages of growth taking their regular order upon the Earth plane.

(Continued in our Next Issue.)

THE WATCHMAN.

THE WATCHMAN.

Vol. 3, No. 12.

Whole Number 36.

CHICAGO, ILL., AUG. 1883.

Entered at the Post Office at Chicago, Ill., as second-class mail-matter.

A six-page Monthly Journal, Devoted to the Interests of Humanity and Spiritualism.

Also, A Mouth-piece of the American and Eastern Congress in Spirit Life. Watchman, Spirit Editor.

Published by

BOSTON STAR & CRESCENT CO.

993 WEST POLK ST.,
CHICAGO, ILLINOIS.

HATTIE A. CATE, Editress & Manager.

ARTHUR B. SHEDD, Assistant Manager.

TERMS OF SUBSCRIPTION.

Per Volume (12 Nos.) in advance, \$0.50

In clubs of 10..... 4.50

Single copies..... .05

Sample copies..... Free.

U. S. Postage Stamps will be received for fractional parts of a dollar.

To any one sending 10 new subscribers and \$4.50, we give as a premium, a cabinet photo of White Feather, Peace Bird, Spirit control of H. A. Cate, Editress.

Remit by P. O. Order, drawn on CHICAGO, (M. S. Station,) ILL., or by Registered letter, Payable to ARTHUR B. SHEDD.

RATES OF ADVERTISING.

10 cts. per line (Nonpareil) each insertion. Business Cards, 50 cts. per inch each insertion. Special rates for Electrotypes, on application. Preferred position 25 per cent extra. Objectionable advertisements not inserted under any consideration.

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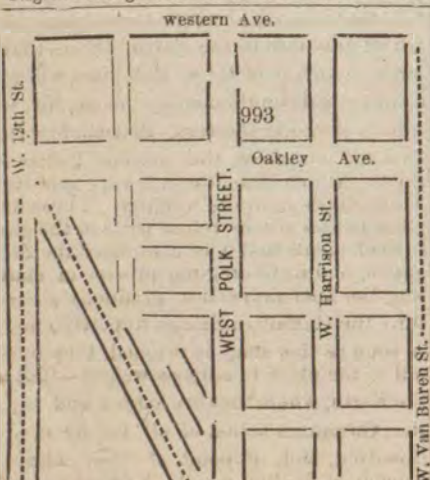
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Diagram showing the Location of "The Watchman" Office.



EDITORIAL.

PATENT MEDICINES,

and their Effect on the Human System.

"Persons engaged in the manufacture and sale of cordials, bitters, and tonics have just been classed by the commissioner of internal revenue, as rectifiers and liquor dealers. This is right. With very few exceptions, all the cordials, bitters, and tonics in the market are simply preparations in which the very cheapest and very worst quality of whisky is the principal ingredient. The only difference between drinking a glass of 5-cent whisky and taking a dose from a bottle of tonic bitters which costs \$1 is, that in the one case you know just exactly how much fusil oil you are swallowing, and in the other case you don't. The good effects which you seem to derive from taking tonic bitters you would feel from drinking plain whisky. In either case the effect is temporary, and in both cases you will find that increased doses are necessary from day to day in order to produce the same effect. You might as well start out by taking whisky in the first place. It is cheaper, and you will finally resort to it anyhow. The patent medicines of the day are doing as much toward making drunkards as whisky or beer, and there are some drug stores which are no better than gin-mills."—Chicago Daily News.

We copy the above because it is true, and because many persons are not aware of the fact that most of the patent medicines sold are more injurious to the human system than is generally known to the public. People are led to spend their money for these medicines, in hopes of gaining relief—and, with poor people, money that they need for wholesome food and comfortable clothing, is worse than thrown away in these highly-advertised patent medicines, which cause the already delicate system of those who use them, greater ills and lingering and chronic diseases.

Many there are who, feeling a bilious disarrangement, or, from contraction of a cold, with pains in the back, &c., thinking they have kidney and other troubles, resort to some one or more of the patent medicines so numerous in the market: the result is, they are temporarily relieved of the present trouble by the highly stimulating effect of the medicine; but after that effect is past, there is left within the system, the seeds of other diseases; and too often is the appetite for intoxicating drinks fastened upon persons who, before using these patent medicines, were loth to using anything of an intoxicating nature, whereby so much misery is entailed upon humanity—and not the present generations alone, for children, unborn, are given the craving for liquors by the parent mother, who, while carrying these children, was stimulated by the use of these cordials, bitters, and patent medicines of various names and labels.

It is right that the unthinking people be shown these things; and they can readily do so by inquiring into these affairs.

Among the many evils arising from the use of these patent and poisonous medicines are, dyspepsia and indigestion, with their many sympathetic afflictions upon all the other organs of the system, and especially upon the liver, kidneys, and bladder, which are the great reservoirs of the body: for all refuse of the blood must needs be filtered thro' these organs.

The human family have need to learn of the sources from which they are blindly caused to inflict injury upon themselves and others. And the use of these unwholesome medicines is one of vital importance.

In the place of using these patent medicines, people should learn the nature of roots and herbs, and their action upon the human system: then they can make all the bitters and medicines they require to help Nature to throw from the system, such diseases as may be upon them.

Disease is not so terrible a monster as it is thought to be. People are more afraid of sickness than there is any need of.

There are few diseases with which the human family is afflicted but what will succumb to a careful treatment of vapor baths, judicious diet, rest, and a liberal use of freshly made teas of roots and herbs such as are suited to the organs of the system that may, at the time, be inflamed or diseased: also pure tinctures and extracts of appropriate herbs, barks, and roots, if taken in moderate doses, in hot, sweetened water, will serve as well, if not better than the herb and root teas; but to resort to the decoction of so many medicinal plants as comprise nearly if not all patent medicines, is to endanger the health of the one who takes them.

The dreaded scourge, cholera, will be overcome by purification of the system, and of the surroundings in which the patient is confined. All fevers, diphtheria, small-pox, measles, and the many stages of inflammatory diseases—all, if taken in their early stages, will be checked and prevented from poisoning the entire system, if the patient be put thro' a thoro' course of vapor treatment—thus, thro' the sweating process, changing the blood, and cleansing the system of disease.

Hotels, and every family residence should be provided with closets constructed on the highest principle of medicated vapor bath rooms; attended, in hotels, by competent men and women respectively, for direction and assistance to the applicant for a bath, whereby all diseases can be checked before fastened upon the system.

This should be the duty of the sanitary and medical profession, which should be as one body, under the Government authority in point of enforcing a strict adherence thereto, and understanding of the same. It should be a branch of study in the higher grades of schooling, that of instructing young men and women how to attend to their own bodies in case of a sudden cold or sickness.

Too little heed is now paid to the care of the human body, and too much to the external adorning of the same.

The average women and men are engrossed in fashion and capital; and when they are ill they blindly depend on others to get them well. And in how many cases is it the result of the blind and unprincipled leading the blind and ignorant, in point of medicinal qualities and needs of the system.

We hope these words will lead many to study the needs of their own system, and not be further tempted to injure their health and that of their children by the use of patent medicines.

One of our exchanges, *The Iconoclast* of July 21st, in an article, "Indianapolis by Gaslight," is certainly presenting to the public, the evils that are painfully prominent in social ranks. Too true are the evil habits of which it publicly treats, making headlong ravages upon the present and coming generations. And, publicly, we thank *The Iconoclast* for arousing, if only a few, to realize the depths to which the religious, social, and political hypocrites are mentally influencing the young. We think that anyone who cannot feel glad to have these facts more publicly discussed, must be afraid of their own secret haunts of vice. Liberalists have, indeed, a hard and unprofitable work before them, but, like all other reformers, the time must come when they will be called blessed.—Ed.

PASSED TO A HIGHER LIFE.

At Marshalltown, Iowa, July 3, 1883, HON. JOHN TURNER, aged 54 years.

"MR. TURNER was born May 10, 1829 in Clinton Co., N. Y.; he located at Marietta, Iowa, in April 1857. He had received the ordinary advantages of a common school education, which he had well put to use and being a man of rare judgment and possessing the confidence of the public, he has almost from the first been kept in public service. He was made Post Master of Marietta under Lincoln. He had served as Justice of the Peace from the year he removed to Marietta. After the County seat was removed to the City of Marshalltown, Iowa, he too, removed there and in 1864 was elected County Recorder; retiring from this office to engage in the hardware business under the firm name of John Turner & Co. In 1873 he commenced the banking business, being one of the members of the City Bank, which institution he has helped to build up to be what it is to-day, one of the largest and most popular banking houses in Central Iowa. In 1869 he was elected to the City Council which position he has held continuously ever since. MR. TURNER was a prominent member of the Masonic fraternity, and had been for years."

"In compliance with the request of the City Council, all business houses and manufacturing establishments closed their doors at 5 P. M., July 5th, and everybody turned out to pay their last sad rites to the most noble and best beloved man in the City of Marshalltown. All the city buildings and the City Bank were decked in the emblematic black for him who had been such a power while in the flesh."

"The funeral services were held from his late residence at the corner of Church and Third Ave., and were in charge of the officers of St. Aldemar Commandery, Rev. Casebeere officiating, who delivered a touching and earnest tribute to the memory of the deceased. The attendance of the different orders was very large and it seemed as tho' all the citizens of Marshalltown had come to pay tribute to the honored dead."

"At the cemetery the beautiful burial ceremony of the Knights Templars took place and it is estimated that 3,000 people were on the grounds."

"MR. TURNER was a man of a generation and his life and best energies were devoted to the good of his fellowmen."

"Look on either hand thro' the beautiful City of Marshalltown, and the work of JOHN TURNER greets you."

"Few men had stronger and more warmly attached friends than MR. TURNER."

MR. TURNER was a staunch Spiritualist; and in his quiet way gave assistance to many. Especially did he encourage, by his liberal subscriptions and patronage, many liberal and spiritual newspapers. We shall miss his assistance to the subscription list of *THE WATCHMAN*—but more shall we miss his genial open-hearted face from our list of friends.

We first made MR. TURNER's acquaintance thro' our Psychometric Profession and as Editress of *THE WATCHMAN*; and thro' all the time of our business correspondence, we have learned to regard him as a good and honorable man.

Our spirit guides have been greatly interested in him, and his future position in spirit-life, which we have, by spirits, been assured, is one of human benefactorship; and that MR. TURNER, in spirit, will not lay down the thread of life, but will continue to use his individual influence for the benefit of the Cause he so loved: that of the Human Welfare and Spiritualism.

EDITRESS OF *THE WATCHMAN*.

Contributed to The Watchman.

WATCHMAN!

What of the Night?

Do you ask, what of the darkness
Of the night to tell?
There is no night, but all is brightness—
We say that "All is well."
Aching hearts are calling, calling—
Will they no answer hear?
It comes like raindrops falling, falling
On the listening ear.
Hear the answer saying
"There is no dead—we live;"
And to those whose hearts are aching,
Joy untold we give.
Oh, ask no more, what of the darkness,
Or what of the night?
For angel hands with joy and gladness
Will lead you to the light.
They come to you your hearts to lighten—
With joy your eyes are wet;
A star that will your pathway brighten,
And never more will set.
See the angels coming, coming
To their loved of earth;
They come to hearts all torn & bleeding,
To those who gave them birth.
See fathers, mothers coming
To their children here;
For their hearts with love are burning,
They as before are dear.
Still see them coming, coming
To those who once they wed;
They come in answer to their yearning,
And say, "There is no dead."
I, the Watchman, see them coming
From the upper Spheres;
On the golden stair descending,
To wipe away all tears.
See them coming, spirits, angels,
Clad in golden light;
The snow-white wings of the archangel,
With glory shining bright.
And Cherubim and Seraphim—
Oh hark! hear them sing
Of death—their triumph over him—
That death hath lost its sting.
And thro' the ever open door
They are passing to and fro,
As Jacob saw in days of yore—
Oh, tell the world 'tis so.
I have an answer to you given—
I'll now go on my way;
These truths I leave to you as leaven—
Thus I, the Watchman, say.
H. D. VAN OSTRAND.
Troy, N. Y.

For The Watchman.

SUMMER-LAND.

By J. J. CRANMER.

Now on the verge of life I stand,
And with far-seeing spirit sight,
Behold the beauteous Summer-land
Of peacefulness and pure delight.
Oh, glorious view—transporting scene
Which plays before my raptur'd sight;
Resplendent fields of living green,
Most beauteous in the mellow light.
In that Elysian, vast domain,
Where ever is delicious day;
There quietude and order reign
In undisturbed, all-peaceful sway:
And ripening fruits that never fail,
On trees immortal ever grow;
With beauteous lawns and lovely vale,
Water'd by streams that ceaseless flow.
No chilling blast nor poisonous wind
Can ever reach that healthful clime;
There winding-sheets no more will bind,
And gloomy vaults no more enshrine.

When shall I reach that blissful place
Where lov'd ones long have gone before;
When shall I meet them face to face
And join with them to part no more?
And once within that blissed domain
All toil and care of life are o'er;
No more to feel sorrow or pain
And death can fright & sting no more.
My Soul enraptured with delight
Would not prolong the earthly stay;
But fearlessly would take the flight
Thro' death's dark vale—the opening way.

And watching, waiting loved ones near,
Would take me gently by the hand,
Then with a tender, loving care
Convey me to the Summer-land:
And there amidst the fruits and flowers
And beauteous scenery everywhere;
Lovely gardens—roseate bowers—
Is found our peaceful homestead there.

And there among the countless host
Where all alike are truly blest,
All will be found—no wanderer lost,
There's none shut out by heaven's
behest.

From every clime and every race—
Each order suited to its kind—
There all will find their fitting place,
And all in true love's union joined.

Oh, glorious hope! Oh, blest estate
Where all at last find peace and rest!
None high nor low; none rich or great—
All happy, all alike are blest:
No chosen ones, no favored few,
None that deserve peculiar care;
All, truly, there the good pursue,
And there are no distinctions there.

The suffering scenes of life now past,
No more to trace the rugged way,
No more to feel the blighting blast
Of life's dark night or gloomy day:
But in the beauteous Summer-land,
With friends and lov'd ones all secure;
Joined in a social, loving band,
We'll live and love and part no more.

* The vale or valley, as seen, is a low, extended plain, interspersed with groves of fruit-bearing trees and shrubbery; with flower gardens and vine-clad bowers, all watered by streamlets: in the midst of this vale are homesteads prepared, beautified, and held in reservation by loved ones.

Valmont, Boulder Co., Colo.

PRINCIPLE vs. PRACTICE.

By J. K. MOORE.

No. 1.

With animals of the lower order, direct self-preservation is the *first principle*.

With men the first principle should be the preservation of the neighbor—the public, or the universal good. The social as equal to self-love.

The order of intelligence upon which Institutions are founded is self-derived, and not *social sympathy*—love or religion.

The "prond—the mighty" of the earth, the *successful*, the best representation of the "Beast" in man have created safeguards—*Institutions* by which to extend their power and "principalities" forever—"Live forever, Oh Kings, Popes, Rulers," say the psychologized many. While noble men and women—the Christ of love and wisdom—must be sacrificed, to be out of the way of the "Royal Caesars," who can take life, and plunder men and women of the fruits of their toil, all for the "glory of their God!!"

The Golden Rule marks the line of distinction between man as an animal (beast) and man as a social being, caring for the *universal* as the personal good.

Men primarily derive their motives to action from two sources.

First: Directly from the natural de-

sires—unmodified by social sympathies.

Secondly: From love of kind—inspiration love—which comes by influx.

Secondarily, motives to action are derived from others by psychologic action or borrowed light—lunacy—insanity and other diseases of the mind come thro' this influx. Mediumism, revivals, and revelations are all derived in this way, and are the secondary effect of both self and social love.

The true "light of the world" is derived from love inspired by love from the many—one abiding in the many, and many abiding in one—Jesus caught and held the *Divine Rational*. The present dispensation will be molded and brought into use by him, and molded into a symmetrical *Science of Life*.

Mediumship receives all by influx, and consequently, is subject to all the errors, diseases, and falsities of all that is prior to itself: and now it remains for those who are called and chosen, to separate the wheat from the chaff of the modern influx, and reveal the normal standard of man and womanhood.

The criterion standard or measure of normal life is derived from the practices of life.

Take all you can compass, and give as little as you can. This is the measure of the natural man, born of self-love. Ambition and pride is its star. This is the reign of falsehood.

Now for the reign of Truth to be inaugurated, Principles must be inaugurated in place of present practices.

The first principle is attraction—the gravitation of the Soul toward dominion over nature and the untamed forces of the Soul.

The second principle on the normal side is justice, stated in the Golden Rule, worked out on a basis of equity—thus distributing equivalents to all—and consequent liberty.

Self-love has created the aristocracies. Social love or true Christianity is democratic—bestowing favors according to use.

Labor is the basis for a Republic, as well as for heaven.

"Thy Kingdom come, thy will be done," is the life-love of every normal man and woman. Bread to the starving, rest for the weary, and health for the sick.

The writer will respond to calls to lecture on the SCIENCE OF THE NEW ORDER. The proceeds will be devoted to the establishment of a HOME FOR WORKERS IN THE TRUTH. Address

J. K. MOORE, 133 La Salle St., Chicago, Ill.

MATERIALIZATION.

I attended a circle at Mrs. Stoddard Grey's—323 W. 34th St., N. Y. City—De Witt Hagh, the medium.

Carrie Miller appeared outside of the cabinet and disappeared, twice, she began with a small light near the floor, then increased in size until she stood before us as an etherialized spirit, she materialized her veil, threw it over her head and it touched the floor—she walked near us all. This was done without her entering the cabinet, and was the finest materialization I have ever seen.

Another lady walked out of the cabinet several times, then, returning to gain strength, she distributed flowers that laid on the table, to different ones, as she stood in the cabinet, and one by one we passed up to the table in front of the cabinet.

This spirit, at a previous seance, appeared with a delicate bunch of carnations, at her belt, I had presented to her, and tho' I entered the cabinet while the medium was entranced and after the light was struck, I could not find the flowers. I was told by Mrs. Grey, that this spirit

had taken things away and returned them again.

De Witt Hagh answers written questions at the end of the seances. I received an answer with the name written Harriet, and I had signed it H. Beach.

Mrs. Grey and son give sittings daily for this phase of mediumship with success.

De Witt Hagh is a very promising medium and I hope he will be spared to work long in the Cause of Truth, to emancipate minds from bigotry and superstition, and to establish spirit communion between the two worlds.

HARRIET E. BEACH.

69 Union Place, N. Y. City.

For The Watchman.

BY SPIRIT TELEGRAPHY.

[We print the following by request, but are irresponsible for the validity of the same.—Ed.]

There is soon to come a great change in the governmental affairs of Europe.

Queen Victoria is confined, slowly, but surely dying. While the Nobility are striving to smother the news; the higher powers are no longer disposed to keep this important intelligence under a bushel. Her Royal Majesty is passing away, and the Crown will vanish with her.

This will be the signal camp-fire for a universal uprising of Nations, for freedom, and for equality of rights, thro'out Europe and the Islands of the Seas. Great Britain and Colonies are no longer to be governed by kingly powers. These United States will take an interest in this great contest. There is to be a terrible struggle, and a reckoning will come before 1886. An uprising with mutiny will commence in India, where the contest will wax warm and gain strength for "Right against might." Ireland and Australia will be freed from Britain's yoke, and become free and independent Republics; and Canada will soon be annexed to the United States, or ruled by her own people.

The Prince of Wales cannot occupy the Throne of England. It will not be long after the Queen's exit, before the Prince consort is to follow—while in a conflict, this heir to the Throne will be shot in a duel.

Our Northern, Southern, Eastern, and Western States, as one, will become united in the restraining of England's supremacy under the Nobility. And tyrannical England will lose her Regal Power. She has already ruled too long under the present regime. Her customary oppressions will soon be freed thro' blood, and the yeoman's strength.

This "Nobility of blood" will soon lose its hold upon her people, who are determined to gain an equal voice in the controlling rule, and government of themselves.

George Washington and hosts of others in council, are now giving this intelligence, and early warning of these things, which shortly will come to pass. SOLOMON W. JEWETT, Transmitter.

Oakland, Cal.

A BIBLICAL TRUTH MODERNIZED.

The results of the labors of the committee of One Hundred in the interests of political economy and an honest administration of the municipality are indeed remarkable, yet they fade into comparative insignificance when contrasted with the stupendous philanthropy of Dr. Swayne. Since the introduction of his Ointment for itching piles thousands of sufferers have been radically cured of tormenting itchings by night and day, thus carrying out practically the Divine injunction to "help the needy and afflicted."—Phila. Times.

Persons sending money to our address, 993 West Polk St., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the receipt of funds, by return mail. Per Order.

Boston Star & Crescent Co.

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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 Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

GOD AND MAN.

In the June issue of THE WATCHMAN, there was an error in the fifth paragraph in the article, "Disintegration of Earth."

This is the correct rendering of the idea:

Man was before the monkey, in the bosom of the Father (spirit world); all things were made by and thro' him, that were made: every plant and herb of the field was, before it grew or materialized its kind—and there is not anything new under the Sun.

Making and Creating convey distinct ideas. Make is to mold into shape: to construct; to do all manner of work that is done in this Material Sphere by man—inspiring thoughts thro' his brain and organism, from the Sun of the Spiritual World, which corresponds with the Solar orb. The electric rays from the Sun, touching the negative aura surrounding this planet, make things visible: rays of intelligence, touching the negative aura surrounding the brain of an individual, produce thoughts—and all there is or ever was made is the result of thoughts. Therefore, all things were made by and thro' man.

Jesus was a man, and, he said, in teaching the science of life, in its nature, varieties, and phenomena, "I and my Father are one," and as "No man hath seen God" at any time, neither have they seen a human being—only the appearance, and judge them as we do the trees of the field, by their fruits.

The earth being a magnet, all visible objects are held in their places by the law of Magnetism.

All trees draw from the Sphere of Atoms according to the quality of the tree. An Oak draws from the Sphere of Oak leaves, blossoms, and fruits every year, as the magnet draws the bar.

Man inspires intelligence (not material) from the Sphere of his development and organism, the same as the tree, and clothes his thoughts with deeds.

The faculties which constitute man an individual, were always in existence in the bosom of the Father or the Spirit World, which fills entire space—always were and always will be.

The five faculties with two semi-faculties correspond with a scale in music—five whole tones and two semi-tones—colors the same.

These faculties, tones, and colors all form circles, as an octave in music. There is no end to the circles, nor limit to their variations. There is no inherent force in matter that can produce an expression of thought, sound, or color, without having an artist to touch the keys; also must it have a touch of the coal from the altar of eternal fire to produce thoughts. A ray from the Central Soul shines steadily on, but the result produced depends upon the instrument touched.

Jesus expressed these sentiments when he said, "I can do nothing of myself," "My Father is greater than I am." His words are a living truth demonstrated in every land we hear from. He has been misrepresented. Those calling themselves Christians, believe in Christ—what do they believe? Is it the opinions of men about his character; or the lessons he

taught and the works he did, as recorded by those who witnessed the works and learned the lessons he taught and practiced them? If they believed in him, they could do greater works than he did: quell the storm; walk on the water; pass thro' space without physical assistance; cure disease; cause the blind to see, the lame to walk; and cast out the devil—evil spirits that take possession of a sensitive or negative person, (a powerful magnetizer can take possession of a negative organism and use it for the expression of his or her thoughts), and cause much of the mischief that is done in the world—and those evil spirits can be overcome by one who has more magnetic power or gift of healing; and if that one is not strong enough, he or she can call a circle around him or her that will enable him or her to cast out the spirit, and let the owner occupy his or her own house (the body).

Can any of the Evangelical ministers show a sign to prove their belief in Jesus? Do they really believe that he fed five thousand people with a few loaves of bread and fishes?

We have read in one of their Journals that Orthodox Churches and ministers, until quite recently, have, with a very few exceptions, totally repudiated the doctrine of healing the sick, and, of course, all the other works of Jesus as not being applicable to the present state and age of the Church.

Is it possible that the very God of the Christians who taught those lessons and accomplished those works—one, they say, in the God-head, equal with the Father—that the Orthodox Christians have repudiated his doctrines and teachings?

They have not learned any of the lessons in their Colleges; or cultivated the gifts mentioned in the book they claim to be infallible. There is no sign manifested of the spirit of Jesus in the teachings of Orthodoxy. They have made a God like unto themselves, an imaginary, cruel one, exacting an eye for an eye, blood for blood, condemning all the lower members of the great body of Humanity—those who are as necessary as the upper ones to form that perfect body.

We have letters saying of us, "You are in a great error, and will go down to perdition and take many with you." Another one says, "God made laws for the punishment of those who lend themselves to evil influences."

The great Supreme Love that we are acquainted with, thro' his messengers and Jesus of Nazareth, has not made laws for punishment. All Natural laws are to bless, and they are inevitable. Man-made laws are for punishment, for revenge, and cruelty toward the undeveloped, insane, and obsessed mortals who are used, as Guiteau and Garfield were, to teach lessons of National reform.

In a paragraph of a letter from J. H. Fuller, of Hornellsville, N. Y., dated July 23, 1882, he says, —

"The true Christ-spirit is not popular; the Churches are almost entirely destitute of it, as was plainly manifested with respect to 'poor, unfortunate Guiteau.' Not a single voice of pity; not one emotion of kindness; not one prayer for the poor, helpless victim of untoward circumstances and relentless fate came from any Church or Pulpit of our Christian land. Not a prayer was spoken to the ear of Infinite Mercy for the poor, insane fanatic. But, on the contrary, there was one general outburst of 'Execution'; a fierce howl for blood, from all parts of Christendom."

Can any one perceive, in that unmerciful influence that was manifested, the least resemblance to that gentle, loving friend whose pitying kindness was to the

suffering ones by whom offences came?

When the guilty Pharisees brought the woman before him to be judged, he knew their characters, as he did that of the woman at the well, and they went out and he did not condemn the woman: neither did he condemn those who nailed his hands to the cross.

We have had a test that proved the spirit that controlled the Christian people. In our efforts to have the Talbott brothers' sentence mitigated: on our way to Jefferson City we called on ministers in St. Joe., as all the ministers but one in that place had signed a petition for a respite, and we hoped that their sympathy would have a good influence. The first we met said: "If you think I am not in favor of Capital Punishment, you are mistaken; I most assuredly am." Another said: "You could not make better use of a rope than to hang a man or woman if they had committed the crime of murder." Another said: "Blood for blood." And Governor Crittenden, a legitimate child, no doubt, of the same family, said he would "Let the law take its course," he would not interfere. One of the boys was only seventeen years old—the one they said did the shooting. Dr. Talbott, the murdered man, said it was a political enemy who did the dastardly deed—he was a politician, laboring for the people and against monopolies. His enemies killed him; and then the Government killed his two sons, and brought them in, to where their mother was, and laid them on the floor with the rope that choked them (and released their spirits) still on their necks, to give the mother's heart the last stab, as she and the young lady betrothed to Albert were both prostrated with grief and agony that men cannot feel nor comprehend.

Was there manifested the least expression of that perfect love that is characteristic of Jesus?

The crowd of men, women, and children that assembled at Maryville on both occasions was appalling, there were several thousand—they were dark, rough looking men: all the vacant lots were covered with teams; and the fence, surrounding the jail where the two boys were confined, was black with men.

We were allowed to see the Talbott boys and said to them, "We would not wish to have you executed, even if you were guilty." They replied: "If we were guilty, we ought to be hung, but all we ask, is a fair trial."

As we passed over the steps on the fence we stopped on the top and began to speak, and in a few moments a large crowd had gathered around outside, to hear what we had to say, and seemed to be very much interested, but they were soon dispersed for fear of a disturbance, and we regretted not being allowed to address a few more words to them that they would have been glad to have heard, and would never have forgotten.

If there had been twelve Apostles there—true believers in the teachings of Jesus—Spiritualists, they could have told them that there was no power wherein man could kill his brother or himself; and that the resurrection was when the spirit withdrew from the material body: and that every day is the Judgment-day, and we are weighed, and if found wanting, have to suffer the consequences of that light weight.

The Bible is a history of human experiences, written in fables, symbols, correspondences, and parables; and a book for man to become acquainted with himself, and his relation to, and proper Sphere in the Universe.

No bars of fear or enticing reward could encircle the mental freedom of those persons who were born as free as the birds that

flew thro' the air, and whose thoughts were never confined in an Orthodox cage. From that throne they look with sadness upon those who are confined within the prison walls of prejudice—in love with idols and self-exaltation—and would open the doors, even as the angels opened the doors for the Apostles, and lead them out from the dark chambers of condemnation and cruelty—exact an eye for an eye and blood-for-blood-punishment instead of love and mercy toward the lower members of humanity—into the sunshine of truth, love, and justice; lest they remain in that dungeon here, and, possibly, for Ages in the spirit realm, which surrounds us and is separated from us only by a thin veil which they cannot draw aside—for a great gulf separates the false from the true, and good from evil.

Thoughts come as raindrops from the clouds and refresh the earth.

Progressive thoughts or intelligence have been raining down from the angelic Spheres for thirty-five years, and when it shall have rained forty years, (a symbol of the ancient flood) we will have entered the Ark of safety, with the wild beasts, domestic animals, elephants, and creeping things.

The "Ark of the Covenant" will land upon the Mountain of Love—the "Rock of Ages" that no storms of earth can drive from its moorings. M. M.

THE END OF THE WORLD HAS COME.

We are advancing double-quick step toward the battle-ground where Truth and Error will have a grand struggle. This time is foretold in the beginning and ending of the Bible. The Revelation of John is being fulfilled, and new Bibles written of more wonderful revelations than ever before. All the phenomena—all the works that Jesus and the Apostles performed when on earth, are being demonstrated in every land. The law that Jesus was executed to fulfill—the law of the resurrection—is, to-day, flooding the earth with that living truth.

"And the word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them."—Ezek. VI. 1, 2.

"Mountains," corresponds with the Churches of the Children of Israel, of Abraham, the chosen ones. All the prophecies, exhortations, and threatenings are addressed to those selected ones.

"Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed, pride hath budded."—Ezek. VII. 10.

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients."—Ezek. VII. 26.

There is no measurement of time in Eternity—"A thousand years is as one day." History repeats itself; and truth is forever the same. The prophecies of Joel are coming to pass, daily; and the "signs of the times" presage the "Second advent of Jesus"—the spirit of love, mercy, and progressive thought.

Those who oppose the advancement of this progressive thought, will, as they pass up the mountain, look back with remorse and regret, when they behold the stumbling-blocks they threw into the streams of Truth, Love, and Mercy, that are flowing from the Celestial Spheres.

It is in vain for humanity to ridicule, scoff at, and oppose what is called Spiritualism; and the revelations of the laws and powers inherent in man, that are being demonstrated daily.

Some Christians say that they are going to oppose healing the sick unless it is done by a supernatural power—an especial interposition of what they call God.

All the Christian world may join in one band to extinguish this light, and the attempt would be as fruitless as trying to turn this planet the other way on its axis. M. M.

Subscribe for THE WATCHMAN.

THE WATCHMAN.

Contributed to the columns of THE WATCHMAN by the author, THOMAS R. HAZARD; first appearing in the "Providence (R. I.) Daily Journal" of March 7, 1882.

THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

By THOMAS R. HAZARD.

There is no greater credulity in man than the credulity of unbelief.—MONTAGUE.

THIRD CHAPTER.

I have never been a student in any of the higher branches of science, and do not pretend to know but little of Nature's laws, farther than I have learned of them by observation, but from the varied and multitudinous exhibitions of the different phases of the spiritual phenomena I have been witness to in the last quarter of a century and more, I have been lead to think it may finally be learned that the active forces of Nature may all be derived from the one great power known as electricity. All experienced investigators of the spiritual phenomena must have observed that at circles held for spirit communion such as rapping, table tipping, table turning, etc., wherein both the hands of the medium and sitters are placed with palms downward on the table or other piece of furniture or object having a smooth surface (suitable for a battery, as the spirits allege,) that previous to the commencement of the occult manifestations a cool breeze is generally felt by all the sitters, passing around on the backs of their hands. A like phenomena seems to attend at the commencement of most spiritual circles, more or less, and especially those that are held for what are called physical manifestations, the cool breeze sometimes passing over the face instead of the hands, where the hands are disjoined. The chief controlling spirit of Mr. L.'s circles is claimed to be that of Dr. Enoch Hazard (whom I knew well), a distinguished physician, of Newport, R. I., who died near the middle of the present century, and had devoted much time during his earth-life to the study of electricity. In explanation of the current of cold air we almost nightly felt passing over our hands, the Doctor told us it was a current of the electric fluid with which he was charging the battery (table), to draw forces from, in making the manifestations that were to follow.

In explanation of the same phenomena as applied to spirit rappings, another highly intelligent spirit once said to me: "Raps are made on the same principle that ideas are conveyed to the brain. A circular current of mundane or coarser magnetism is formed thro' which the spirit influence passes and throws his electric element of magnetism to a point, and thus makes the concussion or rap. When the circle of coarser magnetism is formed, it frequently feels cold as it passes over the hands of those sitting at the table, for the reason that it is moving about in the atmosphere, like steam that cools and drops in cold, dead dew."

The manifestations that occurred at Mr. L.'s circles mostly consisted in answering questions asked by a sifter either orally or mentally, by raising the heavy crow-footed table some inches in height so as to rest on two of its feet only, and bringing it down again with greater or less emphasis, (often very expressive) as the question

might require. The blows three times repeated, signified an affirmative, "Yes;" once, as "No," and twice for doubtful, or don't know. When the question proposed required a more extended answer, the alphabet was resorted to after the manner I have described in a former paper, wherein the detonations, called spirit raps, were used as a mode of communication instead of the tipping of the table. A more frequent method, however, of giving prolonged answers to questions was with the pencil, Mr. L. being also what is called an automatic writing medium—that is a medium whose arm and hand are controlled by invisible spirit power to write, independent of any action on the part of his own will-power or mind. Previous to the commencement of communications the table used by the spirits as a battery generally became agitated (sometimes violently), with a very peculiar tremulous motion, apparently receiving its impulse from some power, or communicated thro' the otherwise passive hands of the medium. Once in two or three weeks the controlling spirit (Dr. Hazard) would require us all to sit in a circle near and around the table (in the dark), without our touching it, when a most singular operation would occur, wherein the table would shake and writhe about as if two or three pairs of hands were scouring it. This work (by spirit hands) he said was occasionally necessary in order to clear the interstices or pores of the wood used as an electric battery from the debris of the occult elements or fluid with which it had been repeatedly charged. My friend Osceola seemed to be a great friend and diligent pupil of Dr. Hazard, from whom he probably learned much of the laws governing the action of electricity, concerning which I will relate an instance. It was after Mr. L. had developed into what is called a *healing medium* (to which phase of the phenomena he has devoted many years with great success, as hundreds of his patients in New York city will testify), that on Sunday morning I went to Newport to attend a seance at the Narragansett House, where my sister E. was then staying and receiving magnetic treatment from Dr. Enoch Hazard, after the mode practiced by him, in connection with the table and the mediumship of Mr. L. There had been a light fall of snow the night previous, which had ceased, with the wind shifting into the north-west, the Sun brightly shining, and the air clear and surcharged with sparkling elements, held to be so, favorable to spirit manifestations. To prevent in a measure the escape of the electric fluid as much as practicable, my sister had placed a common non-conducting glass tumbler under each foot of the table. We had scarcely got well settled around the table (beneath which the rays of the Sun were brightly streaming thro' the windows) when Osceola, in jubilant mood, announced his presence, with the further declaration that he was going to *do something that morning* whereupon my sister cautioned him not to break any of the glasses under the table. Thro' the hand of the medium, Osceola jocosely wrote in reply, in his usual broken English: "Me do that," soon the table assumed its usual peculiar tremulous motion, whereupon we heard a crackling sound beneath the table, after which Osceola again wrote: "Me did him." On looking down, I saw one of the tumblers was broken across the bottom. I thereupon asked my sister if either of the tumblers was cracked before being placed under the table, to which she replied that she thought one of them was. Said I: "No, Osceola, you did not break that tumbler; it was cracked before."

Osceola immediately wrote, "Me break nother." No, said I, don't you spoil another glass, because my sister wants to keep them under the feet of the table to hold in the electricity, but if you can you may sliver off some pieces from the top of a tumbler. Soon we heard snapping sounds under the table, and when as before Osceola wrote, "Me did him," on looking we saw some score, more or less, pieces of glass slivered off one of the tumblers and scattered about on the carpet. On my asking Osceola how he did it, he, using the hand of the medium, described how he first made a funnel-shaped revolving current of electricity in the air, and then, whilst it was in rapid motion, struck the tumblers with its small or focus end so as to produce the effect described.

Osceola always spoke of Dr. Enoch Hazard as the "machine man," because, as he said, the Dr. always used a "machine" in making the manifestations. As I have remarked before, Dr. Enoch Hazard (especially in the later years of his earth-life), devoted a good deal of time to the experimental study of electricity. It would seem as if he carried his propensity with him to the higher life, as evinced not only by his still continuing to use a machine in conducting his experiments, but farther, from the fact that he put us to considerable expense in obtaining copper and zinc plates, wire, &c., to be used under his direction at our seances, with the view of strengthening the electric force by which the demonstrations of spirit power were made. We soon, however, abandoned his project, seeing that no apparent good came from our assistance, which, however, was probably illy directed, as none of the circle knew much of the subject of electricity, and I, nothing at all. I remember how, on one evening previous to the commencement of the circle proceedings, the Doctor expressed much dissatisfaction because somebody (as he said) had deranged his (invisible) apparatus, which he had, as usual, left in the seance room on the previous evening. The late Dr. C. B. Peckham (the proprietor of the house) apologized to the spirit doctor, and explained by saying that on that day the carpet had been taken up, and the room, ceiling and all, thoroly swept and scoured. Osceola said the Doctor always left his "machine" in one corner of the room, close to the ceiling above. Hence, probably, the disturbance.

Years before the Weather Bureau was established, I was in the practice of holding a seance with M. L. on the day preceeding the evening on which I went to New York, by way of the Sound (which I frequently did) to learn of him what the weather would be, nor do I remember a single instance wherein Osceola did not foretell it correctly. I soon acquired such confidence in Osceola's judgment, that it mattered not whether, as the time approached, the signs indicated fair or foul, if Osceola had told me to go, I went, and, if to stay, I staid. Osceola did not pretend to discern the state of the weather further ahead than about twenty-four hours, but Dr. Hazard told us that it was possible to extend the calculations or observations to reach a week or more in advance. Whilst seated opposite the medium, I used often to amuse myself by taking different things from my pockets, unseen by any present, and while holding the article under the table ask Osceola to indicate to me what the object was. After a few minutes pause the medium's hand would be controlled to make a rough, but perfectly intelligible picture of the thing I was holding in my hand. This, doubtless, might have been done by Osceola with the help of mind or thought reading in most instances (such as Mr. Cumberland possesses), but not, I think, in all cases, as there were sometimes minute characteristics delineated

in Osceola's sketchings of the object that had not in all probability even been observed by me, and therefore could not have been ever latent in my mind. For this reason I think the phenomenon was performed by Osceola, mainly thro' his gift of clairvoyance or the second sight, of which I think there may be many phases and degrees. For instance, a few years ago the late Mr. Heller was causing quite a sensation in Boston and elsewhere by exposing the alleged spiritualistic frauds, very much as Bishop, Cumberland and other celebrated "exposers" have done. Mr. Heller's peculiar mode was to place a lady (I think his sister,) on the platform of the hall of exhibition, whilst he himself passed around, asking indifferent persons present to show him any particular article they would like the lady (seated, perhaps fifty feet away,) to describe. This the lady would do very exactly, almost immediately after the object in question was shown to Mr. Heller.

Having heard of Mr. Heller's performances, and chancing to be in Boston whilst he was exhibiting, I took occasion one day to attend one of his meetings (I think at Tremont Temple or Horticultural Hall, but am not sure). When I entered the Hall it was well-filled and I was obliged to take a side seat, which was not, however, very far distant from the platform. In a very short time after the performance commenced I felt sure that I correctly discerned the *modus operandi* of the whole matter, which was simply by Mr. Heller's putting the vision of the lady medium on the platform in rapport with his own, by which means she was as competent to describe the object Mr. Heller (her magnetizer), was looking at as he was himself.

What he saw in connection with the object he was looking at, she, his magnetized subject, also saw and correctly described, and what Mr. Heller did not see the lady did not and could not describe, as was exemplified to my satisfaction in more than one instance, wherein the person who presented the object to Mr. Heller stated that it was correctly described, except in some trifling particular, which, undoubtedly, had not been sensibly impressed on the retina of Mr. Heller's organs of sight, and consequently was not conveyed to those of his magnetized subject, the lady medium, and hence could not be described by her. Perceiving Mr. Heller coming in the direction where I sat, I, unobserved by him, put my handkerchief inside my hat, and held it in a position that secluded the handkerchief from his view. As he approached me with an enquiring look I said, "Let the lady describe what is in my hat," upon which Mr. Heller passed quickly onward, merely making the remark in an undertone, "where then would be the second sight!" This settled the matter in my mind effectually, and proved to me that altho' Mr. Heller possessed the semi-spiritual gift of clairvoyance or second sight, it was not exactly of that more thoro' kind that enabled Mrs. Gay (a medium I had never seen until an hour before) to describe (as I have before related) scenes that were at the time transpiring in my house sixty miles away, or of the sort that enabled Osceola to sketch the exact likeness of articles I held beyond both the medium's and my own sight, and also to tell me, as before described, of things and circumstances that were at the moment transpiring at my house six miles away. In one respect I think Mr. Heller proved himself on that occasion to be a more candid, if not less considerate, man than I ever heard of Mr. Stewart Cumberland showing himself to be, inasmuch as, when some one present in the Hall, asked him by what process he had accomplished the wonderful things they had seen done, Mr. Heller did not resort to any "muscle" movements, or "displacing of the tendons of the foot," to account for them, but simply replied that the *modus operandi* of his wonderful performances was "a secret of his own," or words to that effect.

And truly this explanation showed Mr. Heller to have been, in a worldly point of view, at least, a prudent man, for had he previously announced in the public press, that his performances were of the hated spiritualistic order, the five to seven hundred dollars that he took at the door of the hall, for admission fees on the occasion, might probably have dwindled down to a like or less number of pennies. The fact is, that all the "exposers" of the alleged tricks of "spirit mediums," of any eminence, so far as I have ever been able to discover, have been of the discerning class, including Bishop, Heller, and Cumberland, who, like Barnum, are the men to do it. I will, in passing, present at this time, only one more incident indicative of Mr. L.'s phase of mediumship altho' I might fill volumes with hundreds if not thousands of interesting narratives of what I have witnessed in the presence of that medium at some hundreds of spirit circles. As I have before remarked, our regular evening seances were generally held at the rooms of the late Dr. Charles B. Peckham, in Newport, R. I., who, I think, first introduced the Russian vapor bath into the United States, called by him the "Oriental bath." There was an exceedingly amiable and highly respected gentleman, whom I will call X. Y. Z., who was in the practice of taking occasional baths at Dr. Peckham's rooms, whose presence, for some cause, was so damaging to Mr. L.'s mediumship that the medium could not proceed whilst X. Y. Z. was in the house, or even in close proximity. On several occasions our manifestations were brought suddenly to an end by the near approach of X. Y. Z., after the following fashion: Whilst we have been sitting in the circle and the medium in the act of writing, I have known his hand thrown suddenly upward with a jerk and everything stopped without our perceiving any cause until we would first hear the outside yard gate open and then the outside door of the house, and again an inside door, when in walked X. Y. Z. Now there was no pavement in any part of the street by which the house is approached, and it is utterly impossible that any mortal ear should, under the circumstances, have caught the sound of X. Y. Z.'s feet, much less to have distinguished it from that of other pedestrians, until after he had entered the gate. This class of phenomena is one of the thousands that "exposers" of the so-called spiritualistic humbugs have, I think, never attempted to explain, either by the Buffalo Doctor's "toe and knee rappings," Cumberland's "muscle-mind reading," Heller's "second-sight," or any charges of conjuration, sleight-of-hand trickery or fraud, and yet this subtle faculty of the mind, or rather of the mind and soul acting conjointly, that enabled Mr. L. to discern the approach of X. Y. Z., is possessed in a greater or less degree by every spiritual medium, and, in fact, constitutes the foundation of the wonderful occult science now so widely known as modern Spiritualism.

For the purpose of illustration, I will, in closing this number, adduce the following case in point: More than twenty years ago, whilst I sat one afternoon conversing with John C. Grennell, a well-known spiritual medium, at his residence in Newport, I observed that, without any apparent cause connected with the subject of our discourse, his countenance was constantly changing its expression in a most remarkable manner. At one moment it would be lit up with a beneficent expression, which would, quickly as thought, change into a frown, and again as suddenly into a smile, followed, per-

haps, by a sinister cast of features or a demoniac scowl. Grennell sat facing me, with his back to a closed window looking out on the street, by which many individuals, of both sexes, were passing at the time, on their return from a funeral, none of whom, however, he could see from the position he held. Said I, "Why is it, John, that your countenance undergoes so many changes of expression whilst you are talking?" Grennell answered, in a ready, off-hand, unemotional manner, "It is because I am obliged to take on myself an expression of the real internal character of the different people that are passing under the window," or words to that effect.

Fourth Chapter at an early date.

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