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Written for THE WATCHMAN. Commenced in No. 25.

CONTRASTS OF LIFE.

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

H. A. Cate, Amanuensis.

Re-Incarnation of Mind in Matter.

(Continued from December Number.)

The mind of man is ever active—ever at work upon objective force.

To *Re-incarnate* itself in organic substance, is to perpetuate the subjective of natural force thro' the objective ways and means.

The spirit of an ancient Historian may clothe itself with the requisite elements of earthly force, and demonstrate clearly, to some person or persons of the material world, that this Historian did live, within and thro' a physical body, at a time far distant; that it was recognized by a given name; and has now returned to prove the continuity of life; to prove that altho' the body be lain away, and time and change have swept away all memory and record of its deeds and existence, "Still," saith the spirit, "I live; I am no ghost, but am a living potency; I am no hallucination of a diseased brain, but am what I am—a Soul, a spirit, a human being who has passed thro' change and time."

It will tell you that it has lived and journeyed on from one scene of life to another; that it has dwelt in worlds afar; that it has had experiences of which mortal man knoweth not; that it has seen and heard that which the human senses cannot comprehend.

It may tell you that human beings are in a crude state of existence compared to what they are yet to be; that infinite life is constantly *Re-incarnating* itself in finite force; and that by this power of *Re-incarnation*, perfectability of organic life is secured.

Although it will tell you that it has lived and borne a given name at a far remote period of time, yet it may or may not tell to you that it has lived again and again in different physical forms; that it has been associated with different National

events, and has borne the names as of different persons; that it has lived as a human being ever since the proto forces of Nature first formed it into a fetus of the human species.

It may tell you that it has lived through successive regenerative and amalgamative periods of physical existence, and yet; that it knew not of each succeeding existence, until it had gained, thro' the physical, the mastery over all the lesser qualities of finite beings; not until it had gained the mastery over passion, selfishness, and such qualities as administer to self and those of self interest; not until it had mastered the elements and formed the crucible wherein *CHEMICAL* life no longer held from its search the secrets of its mighty power; not until it had mastered every faculty of every species of earthly life should it cease to *Re-incarnate* itself, as a spirit, within the physical form. All this it may tell you, and tell you truly.

It may also tell you that ere it had reached beyond the propensities of self and selfhood, it could not have told you this—it could not then realize that it had ever been aught than what it then was. That it was dependent upon other stages of existence in order that it might become a *psychic* or clear-seeing Soul, it did not then know.

This is the average condition of many spirits who, at this present epoch of time, manifest upon earth and thro' matter. And why?

Because the germinal unfoldment of the earth's people, in this latter epoch of time, in the majority, has been of the border condition, as that of the approximate degree between the Animal and the Spiritual existence.

In this degree, self and selfhood are the predominant motor activities.

While these predominate, the *psychic* or Soul forces are dormant, and cannot meet and measure past and future events. Therefore a spirit grown in self-conceit, and speaking thro' the organism of one who is predominant in self and self-interests, would be doubly clouded, and unable to give progressive revelations of the *SOUL* of things.

It would be enabled to give information of subjects and events such as directly interested it in its last recollection of earthly life.

It would, however, endeavor to perpetuate its views and experiences—therefore would clothe upon itself the power to do

so, and would attract, by the action of its *will*, such *CHEMICALS* as would give greater vibration and force to its motiver.

It would be held to the physical plane of life, and would make use of the power of *Re-incarnation* or else *amalgamation* in order that it might live and demonstrate to those of the desired association.

This is one degree of existence; and during the latter epoch of planetary growth it has prevailed; but there is also the conjunctive effects of the more spiritual and rarefied growths of life: this produces a degree of *universality of thought*. Consequently all those who come within ratio distance of its effects feel drawn from self-interest, and seek to benefit and administer to others; the very consequence of which, is to give greater unfoldment and *psychic* power to those seeking to endow others: for this purpose, *Re-incarnation* is employed as a means of reaching those in need of the higher unfoldment.

The question may here arise within the mind of many of our readers, as to what *Re-incarnation* really is—wherein does it hold a distinction?

Re-incarnation is the act of spirit power taking upon itself the reorganization of matter or flesh; it is the triumph of the Soul over the confines of the grave; it is that power of life which enables the Soul of an individual to gather to itself the spiritual and physical elements of universal law, and again walk and talk with human beings, as denizens of the earthly plane. It is motor or Soul life clothed upon by a new body.

The demonstrations of Spiritualism at this present epoch of time, are preparing the physical brains of mortals to quicken and pulsate to the atmospheric or ethereal powers of life; leading the minds of those who have been shrouded in physical density, to arouse from the *inert* movement and reach out thro' the imperfect physical to the spiritual stage of existence. This is one form of growth—one next higher degree of life existence. And the only way to reach thro' the physical, is to demonstrate the independent movement of inanimate substance, which so acts upon the active senses of the individual as to quicken the dormant faculties, and thus call forth a duality of life forces.

After this has been accomplished to a sufficient degree; then the power of *Re-incarnation* may be shown them, and they will behold the fact that the individual impetus by which their body

is moved, and demonstrates itself as a being, is as likely to be the Soul and spirit of one who had previously dwelt within a physical body, as it is true that the Soul and spirit, altho' unseen, really did move the inanimate articles of substance, such as tables, chairs, &c., which is done by the Soul and *will* thro' the spiritual forces external from the physical being: likewise, the actions of human beings, are those of a Soul who has clothed upon itself the power of spirit, and, by *Re-incarnation* in a physical body, gives off, physically, the impetus of the Soul. This same *Re-incarnation* within the physical body may be only for a short space of time, or may be for a length of years.

You will remember that we have previously stated that the Soul force, is the *ultra vitra* or final growth of *CHEMICAL* affiliation. That what is defined as Soul power is the subjective force of Nature.

The instinct of the lower or animal species is not the same as the Soul of mankind, yet is akin to it—it is but the second rate of *ultra* force, which is susceptible to the Soul force of man; hence, the *will* power of man can control the instinctive force of the brute and bird species, if he but seeks to do so and bends his *will* to that purpose. The power of the brute will intimidate such persons as have never exercised their own power of *will*, and consequently are ignorant of their own mental power over the physical power of the brute.

This Soul force of mankind is not confined to one line of duties; nor to one Age, or race of beings, but is as the *all-diffusing powers of Mentality*; and, as we have said, the *will* or mind of the human being is ever active—is ever working, if not thro' one body, then it is thro' another.

But perhaps our readers will become confused in trying to harmonize the advocacy of *Individuality* from generation to generation, with that of *Re-incarnation*.

For their benefit we will here state, that the *Individuality* of being is only requisite to carry on and out the laws of primal existence; that as the Soul force is blended with the next degree of existing force, which is termed spirit; the Soul clothes itself in spiritual elements necessary to its wishes and needs.

Further on we will speak of the protoplasmic germs of thought, and their grades of maturity, which finally terminate in *Re-incarnation* of Soul or *ultra* elements within the physical or primal elements.

(Continued in our Next.)

THE WATCHMAN.

THE WATCHMAN.

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Diagram Showing the Location of the Office of THE WATCHMAN.



EDITORIAL.

A Few Questions That Need Answering in A Kindly Spirit.

The Religio-Philosophical Journal under the caption of

CIRCLES AND MEDIUMS FOR THE ADVANCEMENT OF LOW SPIRITS.

wants to know what good is done by allowing undeveloped spirits to control mediums. It says:—

"So strenuously has this been advocated that circles have been and are maintained for the express purpose of giving these spirits a chance to speak, and such circles have been well supported by arousing the sympathies of believers in the doctrine. Now, we confess that we are unable to see the connection such communications have with the advancement of the spirits making them, and certainly the vast majority have none with progress of knowledge here. Taken as a whole they are a dreary mass of words, often meaningless, and altho' diverse spirits speak, they repeat the same old story. We do not say that these communications are not from the source they purport to come. Their imperfection does not prove they are not. A host of low and ignorant people enter the spirit-world, and if they communicate it is to be supposed they would speak as they did while in mortal life. Such people here learn by study, and editors usually are so hard hearted as to reject their communications, should they attempt to write, regardless of the possibility that their advancement may depend on their making the press a slop-bucket for their inanities. The point we raise is this: Why, when these same persons become spirits, their advancement should depend on their communicating thro' some medium, a dull account of their transition, and feelings in spirit life, and still further what possible good publication can do them?"

We would ask a few questions of the Religio-Philosophical Journal. What good will Spiritualism do if only the saints or highly developed spirits are allowed to control earthly media? Also what moral good will our Liberal and Spiritual Journals do if only one side of life—that of the bright and highly developed class be allowed representation?

As we are living in an Age when all classes call for the "Lamp of Understanding," that the future may be more definitely known: so, likewise, will the unbiased and unopinionated reader find much food for thought, by reading items in publications, even from the reports of those who led a career of misery and sin. Christ is reported to have eaten with "Publicans and sinners," and also to have said: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

We would ask again: Of what good is Spiritualism if it cannot prove the redemption of spirit thro' mortal agency?

And altho' it is not as edifying to the cultured mind to be associated with the memory of those who lived as outlaws and evil doers, still for the ultimate good that reflection may bring; and an inquiring into the exact relation that one life bears to another, we can see that the publication of messages, even from the undeveloped, may do much good to some one, if not to many. It is not for the edification of the big "I," but for the big "YOU" that the spirit-world are pushing and opening wide, every avenue by which more light, more untrammelled truth may be cast upon earth's people.

Too long has Theology, with its teachings of sanctified holiness in a far off heaven, held the human mind in ignorance of the true laws of progression. And even this habit of thinking, shows itself thro' the ranks of some who profess to believe in the glorious teachings of Spiritualism, one study of which, is that the earthly life is the primitive; that thro' earth's experiences of sin or unbalanced degrees of mortal life, the spirit grows to a perfective Soul-life. Also does Spiritualism, Old and New, (if we may so use the term), teach us that if a man dies, also shall he

live again; and according to his Sphere of existence here: so is it hereafter, until he progresses therefrom. The term Spheres, being used by the spirit to designate degrees of thought thro' which, principles are enacted.

In answering the Religio-Philosophical Journal, we will try to appeal to the mind by an illustration of earthly Institutions, to wit: We have our reformatory schools, wherein are confined the mortals who transgress our penal and moral laws according to the judgment of certain ones who represent our Government. Certain other persons are employed as teachers or overseers, to enforce the carrying out of moral principles, which, as far as the Mosaic understanding of life goes, will work very well, but the enlightenment which Spiritualism gives, proves that, altho' the body be confined, the mind will travel and plan for the future; and even extricate itself from one body and so act upon another, as to cause that other to do the bidding of itself.

What we wish to prove is: that unless the moral teaching is of self-redemption thro' atonement of sin to those whom he or she has wronged, and the world at large, that spirit in prison will not be free from that same Sphere of influences which caused him or her to live and act as he or she did.

And as that Sphere of life in which the one in prison for earthly wrongs, is of the earth, earthy: where, but to earth's people and thro' earthly instruments should he or she return to overcome the wrongs done, and gain a knowledge of right from wrong?

The writer says:—
"The way for such a moral monstrosity as Jesse James to advance is to learn the consequences of his course of life, become repentant, and seek a higher plane. Contact with earth thro' a medium, would intensify his earthly and selfish faculties instead of holding them in abeyance."

The same may be said of Guiteau and all other criminals, cranks, as well as ignorant persons."

It seems to us that the writer must have lost sight of the teachings of intelligent and advanced spirits, who claim, that thro' contact with mortals who are morally strong, the most undeveloped mind, either on earth or in spirit form, will become strengthened thereby.

Here the writer says:—

"Some mediums who began by acting the role of charity as missionaries, for the purpose of relieving the minds of low spirits have gone farther, and held that it was necessary for such spirits to reinact their earthly life in order to escape therefrom. They were forced, they claimed, by their "controls" to indulge in drinking, gormandizing and debauchery, until they became debased and brutalized. Common sense ought to teach that instead of elevating an immortal spirit, such a course of crime, for it can be called by no other name, would cast it down to still lower level, and destroy the medium thro' which it was effected."

This is not the result of all media who are used as saviors for those unfortunates, be they what they may. In some instances, where the mediums are physically and morally weak, or are not protected by strong minds for good and truthful principles, they have failed to rise above that plane in which the spirit dwells.

But who can help this? Who—but those who are more advanced than the others; those who are stronger than the weak; those who are more learned in the laws of progression than the poor unfortunates; those who have the advantage of being borned to honor, not to sin.

Spiritualism is the great leveler of life; the organizing of conditions on earth such as will enable the Souls of mortals to live in understanding of each other.

Again we quote:—

"The Spirit-world is capable and willing to care for its own, and its methods of advance-

ment do not require the sacrifice of sensitives here, nor the publication of voluminous nonsense whose only claim to notice is its spirit-origin."

The writer speaks as if he thought the Spirit-world was afar off and separate from mortal interests. We can answer the writer, that the Spirit-world is taking care of its own, and in doing so, is seeking to arouse mortal beings to live purer lives, that the coming generation may be endowed with purer motives, with less of selfishness, and a better understanding of the laws of life. The Spirit-world is directly associated with human life; and what interests mortal life, also interests immortal life: so say the spirits of educational powers.

We have published the messages from Spirit Jesse James, with a purely philanthropic motive—believing, as we do, that much good can come to the spirit thro' public acknowledgment of his condition in Spirit-life. We have no desire to conceal the true character of spirits, be they good or bad. Neither do we believe that all that is attributed to one who is on the downward road of life is to be accredited. As spirit Jesse James in his message says:

"Many things have been said and written by others in regard to my earthly life, but they have mixed a great deal of falsity with the truth—enlarging upon my faults, but remaining reticent concerning my redeeming qualities."

If this be true, is it not right that the public should know it? For while it is horrible to realize the works of the outlaw, still, Jesse James and many others so accused, might not have been as vile as represented.

Public indignation runs high against an outlaw, and justly so: but all the while business men and those of high office may grind and crush the life out of the working class—the poor and helpless—still they are not looked upon as murderers, nor unworthy of public patronage, but, be it lamented, are held as representatives of position and honor.

In conclusion, we say that it is the work of spirits and Spiritualism and its earthly representatives to sift the wheat from the chaff; and draw aside the cloak and mask of society which, in many cases, cause our undeveloped and sin-stained fellow creatures.

We have received the Second Annual Report of the BROOKLYN SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN, Office 204 Montague Street, Brooklyn, N. Y.

We believe that this Society is doing a great and good work among the unfortunate Children who are the victims of vice and sin.

We print the following from the President's Report of the Society.

"The object of this Society is the protection of helpless little children from brutal treatment. It has done and is doing a grand work, and proposes to go on teaching the brutal that they will not be permitted to give pain, sorrow and suffering to the little ones whom God hath created in his own image. It will enforce all laws passed for the better protection of children. Several children have died the past year thro' the sale of intoxicating liquor to them. We have recently obtained our first conviction of a liquor dealer for selling to a child, and shall use all the power at our command to enforce this law passed to prevent the sale of liquor to minors. If children can be prevented from growing up drunkards, the liquor dealers of the next generation will be without customers, and the long vexed question of intemperance will be solved."

We earnestly hope that all order-loving and law-abiding people will contribute liberally of their means to aid this Society in carrying on its humanitarian work.—Ed.

THE WATCHMAN.

NEW YEAR GREETING 1883, TO THE WATCHMAN.

By Leona.

WATCHMAN! thro' this glad New Year,
Guide us by the "Lamp of Truth";
Swing the "Lantern" far and wide,
Brighten hearts devoid of ruth.

WATCHMAN! thro' this glad New Year,
Let the "Sword of Justice" rend
Every chain, that binds the Soul
In slavish fear, to bend.

WATCHMAN! thro' this glad New Year,
Send abroad the "Pure, white dove,"
To the sad and bleeding hearts,
With the "Olive-branch of Love."

WATCHMAN! thro' this glad New Year,
May the "Star and Crescent" shine
Rays of gold and silver light,
"Love and Wisdom" all Divine.

WATCHMAN! thro' this glad New Year,
Blessings on thy "Welcome voice";
Freedom; Justice; Love; and Truth;
Are the mediums of thy choice.

A PICTURE OF TRUTH AND SIMPLICITY.

By SPIRIT PEACE BIRD.

Dip your brush in living waters,
Paint the picture for the world;
That shall teach the sons and daughters
How the Soul its course unfurls.

Dip your pen into the color,
That shall make the words so clear;
Which shall teach to one another,
The beauties of the Spirit Sphere.

Paint your picture with full vigor,
Hang it, that all may see;
Have it soft and full, yet no rigor,
Have it true, like Immortality.

Let your words be written plainly,
Stamped indelibly in each line;
That they who read them clearly,
May remember to all time.

Dip your brush in living waters,
Touch the picture once again;
Paint the vivid spiritual portals,
Give to view the golden chain.

Take a lung, white feather,
Cut its point and write for me;
With the golden chain I bind together,
Thus saith Truth and Simplicity.

JEWELS.

By SPIRIT PEACE BIRD.

Precious stones are Jewels,
So says earthly man;
He seeks to gain them,
Yes, where'er he can.

He thinks they're worth in value,
More than all things else;
He would lose respect to gain them,
Respect of better self.

These will fade and crumble
Even as dust away;
Man can easily perceive
Traces of decay.

Jewels, priceless Jewels,
Never bought nor sold;
Ne'er were seen in Pearls,
Diamonds, nor Gold.

Jewels, priceless Jewels,
That never fade away;
They live eternal—
Are not confined to clay.

Such Jewels, priceless Jewels,
Dwell in the regions of thought;
They ever do exist—
Ne'er are brought to naught.

Priceless Jewels are your motives,
Backed by thought a power of mind;
Jewels, priceless Jewels,
Are motives pure and Divine.

QUESTIONS.

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

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

Hillsboro, N. C. Jan. 15, 1883.

H. A. Cate, Editress of The Watchman.
I have noticed in your valuable paper,
that you are receiving answers from the
spirits on any questions that you ask.

I am a Pole by birth; I was driven
away by the tyrants of my country and
banished to the United States in 1833,
with 300 others, for defending our Nation-
ality in 1830.

My question is this:—
Will Poland ever be restored to her
Nationality?

Your Friend and Brother in the Cause.
John Rosemond.

John Rosemond, Hillsboro, N. C.
Kind Sir—In reply to your question,
we will say:—

You will not see that day, but gradually
it will come. Where now it is held in
bondage, there will be a revolt; and after
that, there will be a gradual restoration of
Equality and National Power. Many
years are yet to pass; and much suffering
is to follow before this is fulfilled.

There are contesting powers in spirit
and on earth that cause the present de-
moralization. This will be superseded by
a higher, more balanced horoscope of
stellar forces, which will eventually re-
store lost power. Neither this nor the
generation following will see that day.

Other countries will yet come to her
now impoverished Power; and she will lead
in a United Republic.

MESSAGES.

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

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

IDA MERRILL BUTLER, Medium, Los Angeles, Cal.

Albert P. and Charles E. Talbot.

Editress of The Watchman, Chicago, Ill.

We the bearers of truth and light to a
benighted world: we who come from the
beautiful hills of heaven; and from the
shadows of Sharon's roses; and the valley
where the lilies blossom forever; where
the chilly winds no more pierce the life-
blood of earth's weak ones; and where

the poisonous oak; and more deadly ser-
pent dwell not amongst the tropical foli-
age and flowers; and where the lovely
Birds of Paradise no more are made cap-
tive or slain; where weeping mothers
wail not for the sons who have been
slaughtered in their innocence and manly
tenderness to the loved parent who cannot
be comforted; and where the sufferer,
purified by earth's sickness, sorrow, and
weakness, wears the brightest crown, and
culls the choicest flowers; drinks the
pure waters, and breathes the sweetest
words of sympathy into the hearts of the
darkened ones; and gathers the richest
stores of knowledge; and loves to return
and bless the weary ones below.

From that heaven of heavens, that land
of love; that clime of beauty; that realm
of peace, and home of endless joy; that
eternal habitation, where the grand and
beautiful hills have no scaffold erected
thereupon; and the sounding vallies con-
tain myriads of people, but not witnessing
the execution of those who are suffering
for a wise and beautiful purpose—dying
for the alleged murder of a much lamented
father whom we would have died to save.

But where they congregate and listen to
the words of encouragement from the lips
of such men as our talented father, Perry
H. Talbot. And where they cull those
beautiful flowers and scatter them in the
pathway of earth's weary ones, and
wicked ones, who must now rise up
and enter into the light, and behold their
own misery and wretchedness, and break
the chains that bind them, and become
men in the great world of action, and be-
come reconciled to the brother whom they
have slain.

We come, with the sceptre of Forgiveness,
at last, to our murderers. We were
not permitted to return until we could.
It was impossible to do so immediately,
when we drew near and witnessed the ag-
ony of our loved mother, robbed of every
stay; and our little sisters and brothers
deprived of even a brother's protection.

But now we have reached that state
where we may even say, "Father, forgive
them, they know not what they do." We
now may scale the heights and see the
end, the suffering passed—and such a
scene as mortals, in the earth life, cannot
comprehend, and of which they cannot
conceive.

We see the crown and the home for
those who mourn for us; and our loved
mother is blessed among women in the
great spiritual life—the peace that pass-
eth understanding is hers.

Governor Crittenden, of Missouri, we
forgive now, fully, freely, and gladly.

Sheriff Toal, who sent us out into this
world, we forgive. Our father's murder-
ers we forgive. Those who passed the
sentence upon us we forgive.

And for those who labored unceasingly
to save our lives—who plead with the
earnestness of a might that was inspired,
we say:—

The crown is bright, the flowers are
fragrant, and the blessing of an eternity,
radiant with the light, which only heaven
knows, is now resting upon their lives:
the crown rests upon their heads, the
flowers are in their pathway, and the
blessing will appear; and every sorrow-
ing heart that wept a tear at our death,
placed a pearl in eternity.

Justice our King, in the Sphere of Jus-
tice, to which we were ushered, has is-
sued an Edict, that every spirit in the
realm, henceforth, until heaven and earth
shall meet, is to labor, both in heaven and
on earth, until Capital Punishment is
driven from earth; and no more will be
seen the Executioner's block, the Hang-
man's rope, or the instruments of torture:

and earth shall be ruled by Reason.
And common sense shall teach mankind
that it cannot cure an evil by continually
committing it.

The barbarous state of mankind will
pass into a spiritual state, and Justice will
be meted as it should be; and the wild
and fierce thirst for blood will be changed
into a thirst and crying after knowledge—
more light and more heaven. For we, of
the spiritual world, will walk in your
streets in broad daylight, and will con-
verse with you concerning our land and
the journey hitherward by you.

The heavens will be opened in a man-
ner and part of the glory revealed to many
of the inhabitants of earth.

We, the writers, remain your true
friends in spirit: we do not forget your
call in our behalf.

To our friend, Mrs. Merrick, we send
our love, thanking her for her noble ef-
forts.

And this instrument whom we now con-
trol—Mrs. Butler, whom we know in
earth life as Miss Ida M. Merrill. She
was the one who bore us the sad message,
with burning tears, that Governor Crit-
tenden would not relent; and stood by
our mother in the last moment of agony
in the jail. We shall thank her by con-
trolling and striving to aid her in the
great work that is assigned to her by the
spirit world. And altho' she is now suffer-
ing physically, she is receiving spiritual
strength from the realm of the most high.

Dear Editress—We thank you for your
efforts in behalf of Capital Punishment's
Abolition. Press on and you shall see
the results. The harvest will be great.

This is from the hand of Albert P. Tal-
bot, assisted by Charles E., his brother,
who were hanged at Maryville, Mo., for
the alleged murder of our father. We
will yet, in the spirit and from the spirit,
prove our innocence.

We are aided and strengthened at this
writing, by thousands of spirits who love
us, and whom we love.

Farewell, Albert P. and Charles E.
Talbot, thro' the instrument, Mrs. Ida
Merrill Butler.

JAMES H. BERRY,

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Written for THE WATCHMAN.

THE EMANCIPATION OF WOMAN.

By Le'ona.

While the tidal-wave of *public Thought* is rushing on toward the great "Ocean of Truth," who can fail to discern, in the "Signs of the Times," that WOMAN is advancing to a higher degree of usefulness; and that thro' her noble efforts, are many and varied reforms being achieved.

With all sincerity of purpose and humility of spirit, I take up my pen, perchance to add my "mite" to the treasury of golden thoughts, thereby aiding my sister, Woman, in her struggle for personal freedom.

It seems to me that she has never yet filled the position designed by her Creator, therefore is her life incomplete.

The dominant spirit of man; the preponderance of the animal nature have forced her into a position where she does not properly belong: subjugating her to his will and desire; denying her the opportunity to develop and grow out of this serfdom, by closing every avenue whereby she might be independent of him: and really enjoying the lordly right to give or withhold that which her physical nature requires. Bound by the law of man, that has made her his, there is no release.

But stop! something says, Go farther back; retrace your steps, discover the cause; the secret upon which hinges the very truth. How came Woman in this helpless, dependent condition? Are not fathers, mothers, and guardians at fault?

If our girls were taught to be self-reliant, self-supporting, and cognizant of the fact that honest labor is just as commendable in them, as in their brothers: would they (women) not, with true and holy aim, rise up, and, in the strength and nobility of their royal womanhood, scorn to look upon marriage as an *absolute necessity*.

In honest toil, whether with hand or brain, her whole nature would unfold and expand mentally and physically. She would no longer be termed the "weaker vessel"; and the helpless, dependent wife would become the exception to the rule.

With nice discrimination she would be enabled to choose her partner for life, and establish a home whose sacred portals no discordant elements could invade; and husband and wife would grow together in life's spiritual garden, blooming and scattering the fragrance of a pure, unselfish love to all around.

Alas! alas! how seldom do we find this nice adjustment!

Woman is where she is, thro' ignorance, voluntarily or placed there by others. And the question is, How is she to round out and perfect her character, utilizing her talents toward the possibilities that are within?

That Woman is called to a noble work, cannot be doubted. If thro' Woman man fell (?); then thro' Woman is he to be restored. Hers the grander mission now, to reform and elevate.

But, first of all, she must liberate herself. Let her become *selfish of her individuality*, and not dwell so much in the reflected light of her husband, as to destroy or rob her of *any part of it*. Let her rise up, *think her own thoughts*, without even so much as "By your leave, Sir"; breathe the pure air of freedom, which is her birthright, and NEVER to be sold for a "Mess of pottage."

Woman is destined to become man's teacher. Silently, it may be, that she is to sow the seed, (for 'tis the still small voice that accomplishes so much).

How is the work to be done?

First, by *overcoming the evil within ourselves by prayer; by becoming receptive to the higher, spiritual forces*, we shall develop interiorly: and thus can give of our abundance, and yet "grow rich in giving."

Sisters, can we estimate the wealth of Modern Spiritualism?

The advancement of Woman has slowly but steadily increased since its advent; and she stands today where she has never stood before. Thanks to the spirit world for its kindly aid.

Thro' Spiritualism a better understanding of the ability of Woman has come. Many avenues are opened thro' which she can become self-supporting, which once were closed to all but more favored men.

Spiritualism has become a grand leveler. Woman stands side by side with man upon the rostrum; and her voice is heard where once she was commanded to keep silence.

That morbid sentimentality which accords to Woman the name of tender, delicate, shrinking plant is all very well in *poetry*, but will not do for the "Battle of life," where her endurance sustains many a weary march, surpassing, in *real strength*, the efforts of the more favored "Lords of Creation."

Her innate delicacy is not outraged, but dignified by becoming mistress of herself, and therefore self-reliant thro' the channels of personal labor.

"But," some one says, "I must be an exception: the cares of maternity devolving upon me, how can I become self-supporting?"

Financially, you cannot, but because you are a wife and mother, the need is still greater, that you study to utilize every talent that is yours by nature or education, thus becoming self-supporting *mentally*.

We should not give too much of ourselves to others; not even husband or child should be allowed (vampire like) to drain our heart's blood.

Every true and noble wife is a silent educator; and upon the extent of our interior development depends the *thought force* that we extend to others.

Dear Sisters, let us "Watch and wait" with *patience*, the issues of life. Remembering that, by a natural law, as we develop ourselves, so we develop others; those we meet in daily life, and *more especially* those of our own households.

WOMAN AND PURITY.

When woman takes one step more, and stands by the side of her husband, father, and brother at the polls, it will be a gala day in the world—a blessing to mankind. When the banners are unfurled, with love, mercy, and justice inscribed thereon, *harmony* and not discord will prevail. There will be processions formed in every ward, with flags floating, music ringing, grand equipages with gaily dressed ladies, carrying the inscriptions: *Liberty, fraternity, peace, and good will*. There will be no spirit of whisky; no chewing, spitting tobacco; no beer to make men cross, and *peace and harmony* will be the order of that day. Men will have learned to govern themselves, and woman, instead of losing the qualities inherent in her Soul, will soften the asperities of life, tenderly care for children, console everywhere with her love, the ambrosia of her perfection, and the prudence of her counsels.—*M. M. in A Fountain of Light.*

EXPERIENCES

of

JESSE JAMES

IN

SPIRIT LIFE.

GIVEN THRO' THE TRANCE MEDIUMSHIP OF

Mrs. C. L. BRYANT.

REPORTED BY JOHN WESLEY HOWLETT.

INTRODUCTION.

Editor of The Watchman.

The following are spirit communications from Jesse James, given thro' the trance mediumship of Mrs. C. L. Bryant, 455 West Madison St., Chicago, Ill.; she being controlled by him on Dec. 26, 27, and 28, 1882; upon which occasions I recorded what he gave utterance to; and it was his request that the same be published in THE WATCHMAN; and I feel well assured that his request will meet with a ready compliance on your part.

Mr. James controlled this medium for the first time on the 8th of May last, at Union Park Hall, 517 West Madison St., Chicago, Ill., in a public Circle at which I was present, and he has frequently controlled her, in my presence, at intervals, since then, both in public Circles and in the privacy of her own home.

At the time of his controlling her upon the 8th of May—it was the first time of his controlling any medium—he stated that since his entrance into spirit life, he had been seeking for an opportunity to give expression, to his condition and surroundings, thro' some medium, in order that, by the facilities thus afforded, he would be enabled to receive, thro' them and from others, the advice, encouragement, cheering words of kindness, and assistance of a general nature that would help to alleviate the agony that he was experiencing; and point out to him the way to pursue or the means to adopt, by which he could emerge from the conditions of darkness and despair, into those of light and understanding.

And how was he received by those upon whom Jesus, as our guide and leader, has laid the injunction, "From him who is needy turn not away," for, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? How was he received, I repeat, by them?

I will allow him to answer the question himself by quoting the words he gave utterance to on that occasion, as I noted them down at the time. He said:—

"I have been refused permission to control by every medium of whom I have made the request. They would not extend the helping hand to bestow upon me any assistance in my conditions of need and darkness; they turned coldly away from me, horrified at the name of Jesse James, tho' I had been a Lincoln, a Garfield, or a Franklin, every one would have been willing and eager to receive me."

In my estimation, it is a well merited rebuke which, I consider, every medium deserves to receive who will deny the helping hand to the unfortunate ones who need sympathetic assistance, both in spirit life as well as earth life; and whoever will pursue such a course are unworthy of the holy blessings that have been conferred upon them, as instruments in the hands of the spirit world and Divine Power. And every time they pursue such a course, they do it in utter disregard of the divine command, "Do unto others as ye would that they should do unto you."

Upon mediums devolves the double responsibilities and duties of not only benefiting humanity by the transmission to them of those beautiful truths that will elevate, purify, and ennoble our natures and prepare us for living better lives here and hereafter by conforming to divine, spiritual laws, but upon them also devolves the duty of ministering to those who have passed beyond the portals of mortal existence, and are in the prison-house of darkness, ignorance, and despair in spirit life.

When any such unfortunate ones approach a medium to seek from them the light of truth; and that knowledge and assistance that will be a guiding star to lead them from darkness into light; and such mediums refuse the required assistance, they are proving recreant to the trust reposed in them, and are heaping coals of fire upon their own heads, that will scar deep into their conscience, when they pass into spirit life and there read the record of their earthly doings.

Our Elder Brother never refused His assistance to those who asked for it; and to the spirits in prison, He was a Brother and a Teacher, saying that they who were weak, needed not a physician.

With these few remarks as a prelude, I will now proceed to record the messages transmitted to me, by Jesse James, in the Cause of Spiritualism.

J. W. H.

MESSAGES.

December 26, 1882.

At the hour of quietness in my own peaceful house, when all was surrounded with joy and mirth, and I was making preparations for happiness and comfort in my own little dwelling, with expectations of a long and prosperous life before me, I was suddenly sent to that land that is called "Spirit land."

Not cognizant of what produced it, or how that change came upon me, I found myself enraged and frantic; my mind almost without thought—not realizing thought, mind, or conscience—I screamed with revenge; I sought to put into execution the feelings of revenge that I was experiencing as in a fight or battle.

Thoughts, I had none, and recollections were all gone; and, as I possessed neither mind, thought, nor conscience, I was mad—frenzied with revenge. Looking around me for a while, I began to have recollections of what had occurred, and to perceive the excitement that prevailed within our home.

For weeks I realized nothing but revenge within my own heart and Soul. At first, not realizing that I was in spirit life, I sought to obtain revenge thro' some means, when I found that it was not within my power to accomplish my purpose; but I still continued to search for the means whereby I might be enabled to accomplish it. I first found that in order to obtain revenge, or to carry out my intentions, I must resort to some other person in the mortal form. Then was when I first realized that I was cut loose from the form that I once inhabited. I looked around to find some one, and in coming to Chicago, as I had often traveled the streets of this city, I ventured into a place where I saw many lights shining. I approached different mediums, thro' whom I might express to the people the revenge that I had in my own heart, that they might know the feelings that I entertained toward those who had placed thousands of dollars, as a reward, upon my head; as well as towards him, who, under the name of friend, caused that termination of life.

In seeking for light where the lights shone out clear and bright, as soon as I would make my presence known, they would close their windows or doors of communication to the notorious outlaw, Jesse James; and the name sent a thrill of horror thro' the hearts of all.

About six weeks after my leaving this life, I was allowed to control this organism, by permission of her guides, to give expression to my feelings and thoughts,

EXPERIENCES OF JESSE JAMES, CONTINUED.

and, thereby, relieve me from that condition of existence—but I was first obliged to make a contract with them (her guides) to the effect that I would not use the medium harshly nor in any ways violent. I controlled and declared, in the presence of a number of persons, [this was in Union Park Hall, Chicago.] the torturing condition that I experienced, and the excruciating mental torture that I endured. My brain was wild. I sought for the sympathy of some kind hand and heart to help me. I begged for relief and sympathy. I craved a kind thought and a word of instruction, encouragement, or advice for my relief: stating that all was dark to me; and that thro' the darkness by which I was surrounded, I was endeavoring to grope my way, seeking the light.

After controlling this organism, it resulted in sickness to the medium, on account of the powerful exertions that I made to control, and the influence of the notorious outlaw, Jesse James, with all his crimes.

Thro' the influence of the red man, Red Jacket, belonging to this medium, I was assisted to a place to find relief, and was taught to confess my guilt and crimes, and to do good for the many wrongs I had committed.

I was there taught to strive to do good instead of seeking revenge; and at a moments glance, my eyes swept back to my past life, to reflect upon the many crimes and bad deeds that I had done; the many thoughtless deeds—yes, the many thoughtless crimes and cruelties—how many happy hearts have been made miserable by my hands; and then in agony of spirit I cried, For God's sake have mercy!

Then, when I was made aware of the wail of agony that surrounded me, bright spirits, ministering angels, took me by the hand, and prayed to the Great Being, for my assistance.

When the spirit prayed to have me relieved from that condition called "Hell", for such it was, their thoughts, sympathies, and prayers aided me, and I was somewhat relieved after a time of struggling to return another time or other times to gain that aid and assistance which I was seeking for, I worked nobly and faithfully endeavoring to outgrow my dreadful existence, and whenever I could obtain a word of light from any spirit, as well as from any mortal, I put it to the best practical purpose to relieve myself.

Jesse James.

December 27, 1882.

Since I passed to spirit life I have entered a school where I sought sympathy, light, and progression.

I was kindly received there by many good spirits who taught me the first lessons in my spiritual existence.

They there taught me, that in order to atone for all my wickedness and crimes, I must do good; and as my ambition and energy were so great in earthly life—I still possess those qualities—I turned at once to obey their instructions; and resolved that I would be the means of accomplishing as much good in spirit life, as I had been notorious for doing evil in my earth life. I then determined to work ambitiously; and the harder I labored to overcome the condition that, at the time, surrounded me, the less time I had to realize my torturing condition. My aim was and is now, to be up and doing, trying to do good wherever I can; trying to aid and help myself, in order that I may, in the future, be enabled to aid and assist others.

I have labored diligently, and accomplished much in regard to my spiritual existence; and perceive a great difference between the present time and the time that I was ushered into spirit life; but I have labored diligently to obtain my present surroundings.

I have looked about considerably since my entrance into spirit life, and I find that there is much prejudice existing against me; and much has been said to condemn me, on account of my conduct on earth.

As I have more to say in regard to this subject at some future time, I will wait, and for the present remain silent.

Jesse James.

December 28, 1882.

I came today to give a few more of my experiences since entering spirit life, which will then finish, for the present, this communication.

I find this is the only way for me to elevate myself, by returning to earth and communicating with the people of earth for that which I committed on earth; altho', in justice to myself, I must say that I was accused of perpetrating many wrongs of which I was entirely innocent; and many an act of kindness and charity was bestowed upon the unfortunate ones who will ever hold the name of Jesse James in grateful remembrance.

Many things have been said and written by others in regard to my earthly life, but they have mixed a great deal of falsity with the truth—enlarging upon my faults, but remaining reticent concerning my redeeming qualities.

To those who have assisted me in my hour of greatest need, I return my sincere thanks, and my gratitude will ever be demonstrated by endeavoring to bestow upon others in need, the same benefits and assistance that I have received from their hands. Words would utterly fail to express my gratitude towards Red Jacket, and this medium, whom I have at various times controlled, for the kindness rendered and assistance conferred upon me, for they have been the means of rescuing me from a condition of darkness and agony of mind that was unendurable; and have bestowed upon me a knowledge of truth that has caused me to experience a pleasure before unknown. And it is my determination to hereafter do all that lies within my power to labor in the Cause of Spiritualism; and assist my own progression by doing good to others.

I find that there is no space or place for my existence but here on earth to undo and acknowledge my guilt, and school myself to advance still further on. The mental faculties becoming more perfect the harder we are obliged to strive to cultivate them.

The school of charity bestowed on me has been the only one thro' which I can obtain relief. And as I advance in spirit life, I will give you more knowledge of my existence.

In now closing for the present, I request that all who may observe this, will bestow upon me their sympathetic assistance.

Jesse James.

CONCLUSION.

I would earnestly appeal to all whose Souls throb with loving-kindness towards humanity—especially those in distress—to give heed to the request of Jesse James; and draw the veil of charity over his earthly imperfections—remembering that the best on earth are also imperfect; that it is not accorded unto us to judge one another; and that charity covereth a

multitude of sins. Remembering that as our earthly lives are

Like a vessel that's rocked on the waves of the Sea,
Tossed hither and thither by an unseen power:
So is the life of mankind thro' eternity—
Reconstructed anew by the demands of the hour.

How little we think in the strife here below,
That the result of each action and word, will appear
As the spiritual fruition of the seed we here sow,
To meet us as judgment in the next spirit Sphere.

We can never escape from our own imperfections
Except we represent them with the power of our will;
We never should dwell with the fond expectation
That somebody else will our duties fulfill.

Each one must work out their individual salvation,
The results will accord with the efforts we make;
And conscience will ever give silent approbation
If we listen to her voice, and her counsels take.

JOHN WESLEY HOWLETT.

Written for THE WATCHMAN.

AN IMPORTANT QUESTION.

What Shall Be Done With Our Incurable Insane?

An Answer to an Article having the above Caption which was published in The Quincy (Ill.) Daily News, January 13, 1882.

By MRS. MINERVA MERRICK.

"What shall be done with our incurable insane?" I will take the liberty to answer.

First use proper means to cure the curable ones, and make room for the incurable; for by Nature's laws most all insane persons can be cured, if properly treated.

Drugs will not cure, nor surgical operations upon the brain; neither will ill-treatment, but the reverse.

Evil is disease or devil, and it can be cured by the "Laying on of hands" or animal magnetism.

The mighty Physician Who said, "I and My Father are one"; He, Who was executed to fulfill the law, and prove the truth of His teachings and works, shows us the "Kingdom of Happiness" by practicing the lessons He taught, and doing the works He said we could do, and greater works than He had done.

Now, where are the apostles—those faithful believers who should be casting out devils—that is disease and evil—healing the insane mentally, morally, and physically—where are they?

Sitting down to eat and drink, and rising up to play; and building Asylums for their brothers and sisters, instead of healing them, or allowing those to heal them, who are willing to, by the powers and gifts they possess.

Those opposers are like the dog in the manger; they cannot cure the insane themselves, and are not willing that others should do so—but pass cruel laws and enlarge the Asylums.

What is called Spiritualism is the grand Science of life; of all Sciences, the very foundation.

It is like a choice vine. When planted in poor, uncultivated soil among the weeds and briars of superstition and bigotry its growth is retarded, and it is late in maturing its sweet, invigorating fruit. But laborers are preparing new, rich fields and will plant it therein. And the Sun is shining from the supernal Heavens; and in time it will produce conditions that will relieve the sufferings of humanity.

Subscribe for THE WATCHMAN.

MARRIAGE.

At WALDEN, Vermont, December 18th 1882. By Rev. G. W. Goodell, WALTER N. NOYES, of St. Johnsbury, and Miss SARAH M. SHEDD, only daughter of Mr. and Mrs. C. N. SHROD, of Hardwick, and recently of St. Johnsbury.

May theirs be a union of true felicity, a life-time well spent in deeds of kindness to others; and in enjoying the pleasures of "Home sweet Home."—Ed.



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FIRST-CLASS DEALERS.

Dear Editress—In the July number of THE WATCHMAN, I find an article—a letter rather, from the pen of J. H. Fuller, Hornellsville, N. Y., in reply to Mrs. Merrick's idea of "Capital Punishment."

I am glad that our brother sent the echo in response to progressive thought. Yet there is much work to do, and much to be considered.

We must be patient, for we cannot expect those who have been taught, even from the cradle, that God is angry with them for wrong doing, to become merciful enough to a fellow man steeped in crime, to educate, cultivate, and strive to uplift him, (except to the gallows).

They are following after Moses and not Jesus, in Whom the Christ-principle of love did predominate—He being born of the spirit and blessed of God.

His sermon on the Mount, wherein He said, "Blessed are the merciful for they shall obtain mercy," has not been studied or even remembered by many; and to become "Pure in heart" is to them as Greek—believing, as they do, that it is impossible to live without sin.

If Jesus is their guide, how are they following in His footsteps by taking a life for a life? Strange, strange inconsistency! God grant that our Christian country (for such they claim it to be) may take a step higher on the ladder of progression, on which the angels ascend and descend.

We must endeavor to lay the foundation of a suitable place for criminals; and I have the assurance of the angel world that we labor not in vain.

Sister Merrick said, if the money spent for Guiteau's trial, had been used to build a prison, one could have been erected equal to the Tower of London—even so; but if the money spent on such poor unfortunates was employed to set them to work, the United States could have an Army of well-trained soldiers, and an Armament to sail on the waters that would surpass any known. We know not how soon we may need to be prepared for war—God grant that we may have peace, but the safest way, is to be prepared for war, and not be obliged to call men from the work-shop and field to take up arms in defense of their Country.

We are a great Nation; and the steady flow of immigration will add to our strength and wealth as a Nation; but, at the same time, we must expect that we will not have perfect order until there is more perfect law established—then, and not until then can we feel at ease. Work, work on, there is much to be accomplished.

May the grace of God, the Father, be among us all and keep our hearts tender and merciful, and as pure as earth's children can be; giving us strength to labor diligently for the good of humanity.

I was much pleased with Mrs. Merrick's letter in answer to J. J. Cranmer. Surely it was a well composed one, showing tender sympathy and love for God and humanity.

It reminds me of a vision I had not so very long ago:—

I saw a great multitude of all sorts and sizes, seemingly waiting and looking up a very high mountain: as I looked I noticed one in advance, climbing with our Union flag in his hand, with his head uncovered—he looked like an American citizen—the crowd remained in the valley, while now and then one could be seen following, the number increasing at the base—he finally gained the summit; when, behold! above him was an host of angels approaching; there was also one in advance of the rest, he and the man with uncovered head, bearing the flag, joined hands, then the vision faded.

I often wonder what the import of that vision is, if any thing.

Still, in regard to taking the great step of abolishing Capital Punishment, I firmly believe that our America will take the lead. She has been in advance in every reform, if I mistake not; and all other Nations are waiting to see what step she will take next.

My paper is all too short to give the ideas that crowd my brain. At some future time perhaps I will give them.

I am with all love to yourself, Mrs. Merrick, and humanity ever.

Cloverdale, Cal. MARY B. HUNT.

A PAGE OF THE NEW YEAR.

Happy New Year, let it ring,
Ring thro' home and hall;
May it prove an open page,
Open to one and all.

When the first New Year was born,
Man in innocence walked the earth;
But before the first month was gone,
Lo! he fell from joy and mirth.

Happy, he no longer seemed—
God had turned away His face;
So it reads, "God cast him out,"
From where—man has never found
the place.

It was guarded well and strong,
A Spiritual Garden, I am told;
Still the serpent lurks within,
Tho' the Shepherd keeps the fold.

TO THE WATCHMAN.

WATCHMAN, tell us of the day,
What the signs of promise are,
"Traveler, on your heavenly way,
See bright glory's beaming star."
Yes, I see the glorious ray,
Purity's perfect victory.

WATCHMAN, thine the light to show,
Thine the light to shine afar;
And the glorious blessed day
Of peace thro' purity, after war:
Thine the armor, thine the shield,
Thine the weapons truth must wield.

Thine the crown of flowers bright,
Gold and purple, red and white,
With the Laurel leaves between,
And the brightest Evergreen;
Emblems of truth, power, and love,
Purity, hope, and life 'twill prove.

MARY B. F. HUNT.

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