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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.

Man's Spiritual Existence.

(Continued from February Number.)

In dealing with the subject of *Man's Spiritual Existence*, we wish to be concise, so that our readers will follow us with the same comprehension that we address to them.

Therefore, when we say that the Soul of an individual is indestructible—is not subject to changes such as govern the physical body nor those even of the spiritual or ethereal body; for, be it distinctly understood, the spiritual or ethereal form is subject to CHEMICAL laws; and is formed to suit, or in co-relative keeping with, the vibratory action of the *Will*, from its incentive, the Soul.

It is by the force of *Will-power* that great achievements are produced. And to say that the *Will* is good, but the flesh is weak, is in keeping with the fact that the objective and associative habits and conditions of physical life, hold in abeyance the subjective forces of the Soul, which act thro' that faculty of life termed the *Will*.

Much careful thought is here required on the part of our readers, to harmonize the above statement with the different characters and dispositions one meets with thro' human association, yet it may be clearly seen, by reading our previous remarks, that we have characterized in the abstract, the cause of the apparent deficiencies of the *Will* acting thro' the flesh. To say that the flesh is governed by the *Will* is correct; while to say that the *Will* is subject to the habits of the flesh is also correct: yet it will be hard to understand this, unless you remember that as the Soul and *Will-power* act thro' the flesh, they are enabled to do so only in proportion to the organic growth and perfectability of each faculty: also must you remember that these same organs and faculties are formed and perfected just in proportion to the amount of influence and vibratory power proceeding from other indi-

vidualities of *Will*.

Thus we say Mind upon Mind, and Mind upon matter, is the great *motor-power* of life thro' CHEMICAL affiliation. A necessity of ways and means by which the Soul may control and perfect matter, alone warrants our assertion, that the *Will* is subject to the habits of the flesh. Therein may be seen that the more perfected the system of earthly laws, the more perfected will be the growth of human life, consequent upon that will be the greater activity of *Will*, or Soul-power. Therefore the Soul, the *motor*, the individual entity of a human being is regenerated thro' a series of physical births, wherein the plastic substance (matter) is moulded to give expression and construction of Soul faculties, until mankind, in its near approach to perfective growth, becomes creative, constructive, and instructive.

The reader can here follow on with us and clearly understand that which ever species and sex of species possess the more complicated faculty of creative power, must, of necessity, be endowed with more of Soul or *Ultimate* life, consequently more highly vibratory in nerve structure, which is formed from a sublimation of forces. For the more sublimated a substance becomes, the more refined, the more perfected and ethereal—therefore the more Godlike. The term "God" being synonymous with that of *good, perfective, and pure*. Then this *pure* Soul-essence, is that power permeating every atom of gestative substance which attracts to it other necessary balancing forces.

Therefore the Soul, when clothed upon by etherealized substance, is termed a spirit and lives in spirit-life subject to the laws attending that life; while thus, it is enabled to make use of its advantages over the inferior or less active substance, which is of physical things. Therefore is remarked, "The spirit quickeneth and maketh alive," even so it does. Yet, as we repeat, this, too, is dependent upon the united action of various CHEMICALS contained within, and the constituent elements of substance itself. Therefore, when one clearly understands this, he or she can no more doubt that there are spiritual beings, than they can that there are physical beings. And having once become convinced that there is a duality to oneself, would necessitate a search for a belief in the truth concerning the nature of that dual existence.

At this epoch of earthly unfoldment, wherein the cosmic forces having become sufficiently blended, the next, and more

highly rarefied stages of existence, are being demonstrated and proven to the senses of mortal man. All rarefied degrees of existence are of the spirit or ethereal nature, hence, it is termed the *Spirit-life of Man*, and Man has so defined it in the abstract, and it is termed Spiritualism. Right and proper, as no other name can express the nature of this degree of existence, except it be *Psychoism*. And let our readers here remember that this abbreviated term of the SOUL-PHILOSOPHY will yet be adopted by mortals, at such time when they shall have grown to, and have need of it. For all things fill their time and requirements in whichever stage of existence it may be. Already the Science of the Soul forces is being unfolded in physical life, and is call Psychometry or Soul measurement.

While in the study of this faculty, the student is often confounded in discriminating between the action of the individual, subjective Soul-powers, and that of objective and communicative forces: such for instance:— The attending spirit-guides, in spirit-life, will relieve the Soul-power of the medium, by discovery and explanation of certain information required of the medium. And why is this? Because kindred Souls love to assist and make glad those whom they love. For example:— The parent to the child; the lover to his sweetheart; the spirit-guide to its earthly charge or medium finds pleasure in serving their needs. And as, we repeat, the spirit-life is a reflex of physical life: therefore spirit friends seek to assist and save labor for those in earth-life whom they love. Yet the mortal may or may not realize this: therefore arrises many otherwise unnecessary hindrances to the unfoldment of the physical being in regard to the subjective laws of his or her being, but with the growth of the physical being thro' the social and sympathetic faculties. The spirit or ethereal laws of life are now claiming the attention of a great majority of those of earth, thereby, enabling those who are dwellers in the ethereal realms to make known their presence and purposes, making such headway as physical law and mortal susceptibility will permit.

While it is a fact that spirit is all-powerful and active; also is it a fact that the physical life is as a base to the spiritual or ethereal; while the physical and ethereal bodies are tool-houses or architectural structures of the Soul: as much so, as that mechanical devices and constructions

are representations of the perfectibility of the Human species, above those of the brute creation. Each species of life other than the Human, is limited in capacity, while the Human as a species—not as an especial race or generation—is destined to be capacitated unto all things. In this assertion, we include the laws governing the spirit being, for, therein is recognized the Human species, only in a rarefied degree. Many who have not had proven to them the power of the spiritual being, will not be enabled to accept the above, while others who have had sufficient insight or experience in the all-powerful influence of the spirit touch, thought, and control can, the more readily, agree with us when we say, that, as the earthly planet and, consequently, those dwelling upon it become more and more ethereal, the works of the spirit will surpass even that which now seems, to many, the most remarkable and consummate action of spirit-power. Some may consider it a waste of words, for us to tell you that earth's people have seen, heard, and felt but a minor part of the capabilities of the Soul of mankind, when existing in the ethereal Spheres of life; for the Alpha of phenomenal or objective demonstrations of spirit upon matter, is as far as has yet been given to those of the earth in this present epoch. And it is as much as the people, in the average, are qualified to receive. But when the first laws of spirit-life are imbued into, and adopted by the earthly beings, then the Souls of individual beings will have power to move, with spirit force, the physical formations of matter. With freedom of *Will* they will be enabled to remove obstacles from their way, and will not be confined to closeted rooms and apertures; but will have power over the water, the air, and earthly material.

Then will the Soul of mankind be free to take upon itself the form of Human life, at *Will*, and also to throw it off at *Will*. It will be enabled to dematerialize one body, say, in America, and travel thro' spirit wherever it may desire, say, to Italy, and there re-adjust, for its use, a form or garment to suit its demands, travelling again upon earth in an earthly form.

Readers, say not that this is untrue, for you know not the power of the Soul, nor that of the Infinite Being.

It is only by repeated degrees of experience that those of spirit-life learn their possibilities, the same as you of earth.

(Continued in our Next.)

THE WATCHMAN.

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Diagram Showing the Location of the Office of THE WATCHMAN.



MARCH WINDS.

Bleak the March winds blow
From o'er the Northern plain;
Melting all the frost and snow
That Spring may come again.
It is the dying farewell
Of old bleak Winter, cold and drear;
And who will regret the spell
That brings sweet Spring so near!
In the woodland, in the glen
March winds searching blow;
And the sweet, red berries bend
Under weight of drifted snow.
Close following on the March winds
Come gentle showers of rain;
United with the sunshine
Brings the blue capped Violets again.
Blow on March winds, blow
Fiercely and grandly free;
For soon the plowman will sow
Seed for the harvest to be.
I love the March winds, blowing
So proud and fiercely grand;
For I know they are breaking
Us free from icy bands.

Frenocia, the Editress.

One severity is likely to be met by another in the following:—

SPRINGFIELD, Ill., March 13.—The bill to punish wife-beaters at the whipping-post passed the house to-day. Michael C. Quinn, of Peoria, was that measure's author and zealous champion. The bill provides that any husband who shall willfully and maliciously commit an assault and battery upon his wife shall, upon conviction, be sentenced to receive not less than five nor more than twenty-five lashes upon his bare back for each offense, with a common rawhide whip, and shall pay all the costs of prosecution. Any officer authorized to serve process issued by a justice or other court is empowered to inflict such punishment. Mr. Quinn earnestly advocated the bill to-day in an argument which commanded the attention of the house, more on account of the earnestness with which it was delivered than for the subject matter. No one else desiring to make a speech, the roll was called on the final passage of the measure. The nays came in thick and fast from the start, and it began to look as tho' the Peorian's pet scheme was doomed to failure. But its friends rallied around it, and turned the tide by making some good speeches in explanation of their votes. Mitchel, McFie, and Vaughey made good arguments in favor of better protection for the wives of brutal husbands, and Yancey wound up the debate with one of the best speeches of the season. In reply to the objections that this measure would re-establish the whipping-post, which was denounced as a relic of barbarism, he said there were already two whipping-posts in this country—one, the right of a husband to beat his wife, a relic of barbarism so disgusting that it shocks the sensibilities of all; and the other in the school house, where knock-kneed pedagogues and ill-tempered "school-marms" are allowed to punish children without trial or question, yet statesmen stand upon this floor and oppose the bill to punish the shameless brutality of husbands because they are afraid it will establish a relic of barbarism. Yancey completely turned the tide in favor of the bill. It received seventy-seven votes, and goes over to the senate for its approval.—Chicago Daily News.

[Should this bill be approved, there is yet hopes of repealing the too long tolerated custom which places woman at the mercy of a brutal and arbitrary husband.

Progression's wheel is slowly, but surely turning.—Ed.]

A very interesting work on the facts of Spiritualism for investigators and readers in general, is published quarterly by the Fact Publishing Co., 105 Summer Street, Room 32, Boston, Mass., at \$2 per annum, single copies 50 cents. Address L. L. Whitlock, Editor, P. O. Box 3539, Boston, Mass. Each edition is replete with valuable testimony of Facts witnessed and attested to by many reliable and influential people.—Ed.

CORRESPONDENCE.

Dear Friend and Editress.—Your letters are very interesting and instructive; all you have written seems to me, like an old truth, returning with a renewed force. I never have thought heaven far off, in some distant place—yet think there must be some places far and away from earth—a place unknown to mortals—where spirits dwell, as there are many worlds besides our own, and far more beautiful and perfect ones too. Where imperfect conditions prevail, perfect happiness cannot be obtained. We know it to be an old truth (at least it is to me), that the earth has been forming and reforming, and thus the conditions have been steadily improving and refining—perfect conditions only can create happiness and heaven. When we are most happy we frequently say: "Oh, I feel as tho' I was in heaven," thus proving what I said before. Where there is inharmonious, there is hell—surely there must be different and various regions, as well as conditions, otherwise, there would be no progression. This Universe is so vast that we cannot comprehend it, as we are only a small portion within ourselves; we can only reach as far as we have grown. The Power that governs All, and that has been termed, by mankind, "God", we cannot comprehend—it cannot be condensed into one body, or confined to one particular spot, and shown to man as God-man, sitting steadily in the same position, only to rule and govern—no, no, we must try and show to mankind, that this Ruling Power is just as much a loving, a guiding, a beautifying, a perfecting Power; and, grandest of all, a protecting Power. We have it within us, it lives and moves thro' us; it speaks to us thro' the tiny blades of grass, and the beautiful, fragrant flowers, just as it speaks to us thro' the wind, and thro' the thunder and lightening; it comes to us lovingly thro' the warm rays of sunlight; and covers our earth gently with the pure, white snow—thus keeping warm the breast of the earth, from which we, as little, earthly children, receive our nourishment.

Oh! if man could only comprehend this grand, all-loving Power, crime would be banished from our midst, and peace prevail forever—but we have not yet reached that state of things. First we have to battle and try to conquer the contrary element, and thus we will grow in strength, and in power, and in wisdom; and unfold more and more this God-power, as it is living within ourselves.

I understand all you have tried to explain in your letters: the re-incarnation into different forms, as you state, it seems plain and yet mysterious; and yet, oftentimes, it has appeared to me that I must have lived at previous periods, and have had a previous existence. I think that we are obliged to go thro' and take on different forms of life, in order to grow perfect, as thro' one form, which may outlast fifty, sixty, or seventy years, we could not obtain and learn all that is necessary to complete our knowledge; and is it not true, that the more we learn, the less we seem to know?

Knowledge and Wisdom, to me, is an everlasting fountain: dipping therefrom, it will never lessen. We have not, as yet, the capacity to know all things; had we, we would become Gods, whilst we are only atoms to make up the whole.

The thought comes to me and I will try to give it expression: If the world (that is mankind) would comprehend, or learn to understand what an immense power the mind or rather the spirit has, prisons would be unnecessary—as you cannot confine it to one place, how could people

be stopped to think? the earth may as well be stopped moving or the Sun shining—the mind is more powerful than the body: the body is only the tool, the pencil, thro' which we write letters of life upon the page of eternity—all that we think and act is there upon imprinted forever, it cannot be wiped away. Therefore it is a living truth, that we are not only governed and influenced by disembodied spirits, but by embodied ones, who cannot act themselves, so they work and act thro' the organisms of others.

The very thought and desire to do wrong, is done, as the thought sent forth goes to seek the instrument thro' whom it can act, just as well as the thought of goodness will go forth and work its way bringing blessings to humanity.

But this thought is so great, so immense, that books could be filled in order to do it justice. M. MUEHLIG.

Brooklyn, N. Y.

M. E. ESTES, Charlestown District, Boston, Mass., writes:—I devour every word the Watchman says, in your paper. He has expressed many thoughts that I have had, altho' I did not allow myself to dwell on them, but put them far from me as foolish thinking. I cannot tell all I think; but I am greatly pleased with THE WATCHMAN.

Mrs. Cate, Editress.—Your Journal, THE WATCHMAN, is giving me some very interesting instruction of this life and its CONTRASTS, which interest me exceedingly. It is a part of my life—the study of the great mysteries of Nature—and as I advance in years, it grows upon me.

I will enclose this year's subscription commencing October 1882.

Wishing you every success in life,

I remain

SOLOMON W. JEWETT, D. M.
Oakland, Cal.

Editress.—I sent for and received a copy of THE WATCHMAN. It is the first paper of the kind that I have ever seen. I have read and re-read the copy that I have. I find not a word but what is pure and full of meaning. I know very little of Spiritualism. If any one should ask me if Spiritualism is a truth; I would answer that I do not know, but hope it is.

Find enclosed, fifty cents for my subscription. You will do a favor by dating my subscription back to the sample copy. I enclose extra for September, October, and November numbers.

Respectfully,

MRS. A. E. MCCREARY.
Colorado, Mitchell Co., Texas.

I hope THE WATCHMAN may yet be published weekly, or semi-monthly: but at any rate count me as a life subscriber.

Enclosed find my subscription for the year. Fraternally Yours.

Ed. LYON.
Yreka, Siskiyou Co., Cal.

Mrs. H. A. Cate, Dear Friend and Editress.—I hope you will succeed in Chicago, and with THE WATCHMAN; it is a very nice paper to distribute. I feel it has a mission to perform—sowing seed for future growth out of old ideas of superstition and despotism of opinion.

I enclose one dollar for papers.

Your Friend for the Truth.

H. E. BEACH.
69 Union Place, N. Y. City.

Subscribe for THE WATCHMAN.

Written for The Watchman.

INSPIRATIONAL ODE.

By OLIVE H. FRASER INGALLS.

First Part.

Keep the birthday of the Spirit!
Spread the feast in hall and bower!
For the friends of man inherit—
Strength, in Brotherhood of Power!

Form the links that prove the union
Of the members of the race;
By and by the doors will open
And you'll see them face to face.

See the helpers 'yond the river
Stretching toward the hither shore;
Fain to aid the weary wrestlers,
Struggling in the tempest's roar.

By and by the baneful vapors
Brooding like a starless night
O'er this earth, will yield to tapers
Borne in hands from worlds of light.

These the Stars that light you grimly,
With a feeble ghastly ray;
Then will come the dawning dimly,
Then the golden, perfect day.

Not too soon—your weary watches
Cheer and aid to hold till dawn;
Slowly, wisely, note the touches
Of the light of that bright morn.

Which would blind you, should it surely
Burst upon you unaware;
Seek not, ask not, prematurely—
Wisdom does not yield to prayer.

Second Part.

And when the great Millennium breaketh
duly,
And the Day's chariot mounts the vault-
ed sky;
In that sublime illumination, truly,
Shall all Humanity "see eye to eye."

The murky, personal veil be rent asunder,
And you and I be found to be but one!
All seeming parts of life's yet unsolved
wonder,

As rays of light are from & are the Sun!
Then wars shall end—the battle's fearful
thunder

Gives place in turn to sweeter sounds of
Peace;
Attendant crimes of rapine & of plunder—
All forms of human wrong & terror cease!

Then bursts the mighty bubble of Pos-
SESSION,
And mine & thine are a forgotten sound;
No toiling slaves held down by firm repres-
sion,
No lordling class, too proud to tread the
ground!

No gorgeous palaces, with pampered revel,
No double insult to the loyal Soul!
No starving paupers, crushed below man's
level—
But Peace, and Love, and Plenty to the
whole!

The human race, for aye, the Father
claimeth,
In unity, the subjects of His care;
For their united weal His effort aimeth,
That each & all may equal blessings share.

And day by day His messengers He send-
eth,

To bring fresh tidings of His love divine;
This vale of tears with deathless Eden
blendeth—

Oh God! we thank Thee for this gift of
Thine!

QUESTIONS.

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

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

H. A. CATE, Amanuensis.

QUES. (By An Investigator.)—
What is Conscience?

Ans. Conscience is as the voice of the Soul giving to the physical an intuitive conception of right from wrong. It is the support—the balancing faculty of human integrity. It is that faculty of life which characterizes the advancement of a human being. It is an intricate Soul faculty.

When greatly exercised thro' an individual, it causes all other faculties to be subservient to its potent influence.

The head of the human being is the zenith of all the inherent faculties of being. And in proportion to the exercise of any one or more faculties of life: so, in proportion, will the zenith or brain give indications of functional growth.

Therefore the functional cavity which is vibrated and formed by the faculty Conscience, is termed, by Phrenologists, Conscientiousness; and is one of a group of faculty organs that crown the human being. All of these functional organs are enlarged or decreased in size in proportion to their exercise.

As the brain of the unborn child is formed by the exercise of the mother's inherent faculties or by objective influences: so, likewise, will the objective surroundings of one's life greatly influence the inherent faculties of their being—consequently the growth of the brain of an individual is in proportion to the moral and mental influence surrounding them.

The organ Conscientiousness is not to be considered as Conscience. Conscience is a Soul faculty: Conscientiousness but proves to the observer, how far the faculty has been enabled to work thro' the body and brain.

When persons appear lost to the sense of right and wrong, it is said of them: "They have no Conscience"; this, however, is not the truth. For every human being has the faculty of Conscience, altho' it may be dormant, and, as a latent faculty, is capable of being developed by the influence of those who are sufficiently developed therein to excite and awaken, by psychic power, the deficient physical organ called Conscientiousness.

For example:—Let a person, with large Conscientiousness, full firmness, and moral and spiritual nature balanced, operate daily upon the head, and press the fingers upon the site of Conscientiousness of one who is deficient there, and in course of time, the deficient will become developed to moderate Conscientiousness, with that will be the demonstrations by act and speech.

Spiritual beings must needs learn these things before they can develop mortals for different phases of mental mediumship.

Many mortals have been developed into strictly honorable and moral lives by spirits working upon their heads, and cultivating such organs as were morally deficient, whereby their own and other spirits could manifest from the higher unfoldment of life.

Remember the body and its surroundings are to the Soul and spirit, what your houses and surroundings are to your physical bodies and physical lives.

QUES. By F. D'A.—Please explain the following Biblical quotation: I know the Orthodox construction of it: now I want Progression's instruction.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. XXII 18, 19.

Ans. Progression would instruct those who read, to compare that which they read, with their reason and best judgment.

In reference to the Biblical quotation referred to, we would impress this fact upon the mind of the reader: That the writers of the Biblical works were but human, and done very much as many mortals do now, that is, seek to impress their works with authority, therefore, clothe their writings in language to suit their purposes.

Progressive minds regard the passage alluded to, as merely a wanton form of Ecclesiastical authority, which enforces a belief in its teachings thro' fear, which engenders a superstitious belief in holy authority. Progressive minds regard all such authoritative assertions as the result of selfishness and despotic principles—the outgrowth of human imperfectability where might against right controls—thus filling the annals of the earth's history with every form of hierarchal ignorance, the natural result of an imperfect growth of mental power.

MESSAGES.

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

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

H. A. CATE, Medium.

Invocation.

By SPIRIT PEACE BIRD.

Oh, Thou Infinitas! Infinitely good and perfect in Spirit and in Soul! Thou, to Whom all other Souls are drawn, as the magnet to the magnet; for, instinctive in each kindred Soul, Love doth aspire to Thee!

Personified and Deified in proportion to each other's growth!

Nature, best represents Thee, in her glorious work of Creative Power! And mortals learn to study and admire at Thy shrine, Oh, Nature!

Then, to all, with thoughts of purest intent—

I bless you now with Nature's purest incense—Love.

Martha Doherty.

My name is Martha Doherty. I lived in Wakefield, Illinois. I wish to say to my beloved father and mother, that I am at rest now in my spirit-home. I have no fear of death now. I did not suffer much at the last, altho' I could not talk and tell them so when they were crying around my bedside. All pain left me when I ceased to speak. Johnnie and Mary came to me and told me to bid you all good by; that I should go with them to Heaven: and I was happy at that, and was anxious

to join them: they soothed my pain and I died easy. Dear mother and father let this comfort you, for I am resurrected again in the spirit. I often visit you and know your thoughts, and I try to comfort you all I can. I have much to tell you of my new home and life.

This is to my mother and father, Margaret and Peter Doherty.

War Cloud.

Me War Cloud. Me Sioux Chief. Me come from Winnebago; me got medium there. Me come here to speak to you; me tell you there is big fire coming in the Council War City (Washington, D. C.); many Pale-face suffer from big shoot, [supposed to mean a riot] Me going to tell other mediums to send out Talk-paper, so as to help get battery, to try and stop bad Pale-faces from making big fire and shoot. Me not go, but say, People of War City (Inhabitants of Washington, D. C.), to not be sleeping when they should be on the lookout. Big trouble ahead, if not stopped by bands of good spirits. Me give War message. Me go.

Bertha Bradbury.

My name is Bertha Bradbury. I was eight years old; and died with malignant diphtheria. I want to tell mamma I isn't dead, because I can talk, and dead people can't talk. I come to see you and papa, and Walter, and Frank; and when I speak to you, you don't answer me, but my teacher, who teaches me here in my spirit life, tells me you can't see me; she says I must try hard to show myself to you; and then you will be so happy, mamma, and I too. Mamma, gran'ma is come with me, and she says Heaven is a good place, for she is happy to meet her friends who she thought were dead. Mamma, we have lots of time to play; and, Oh! so many children live where I do. I am happy all the time. I wish, mamma, you could come where I be; I could talk to you so you could hear me. (What is your mamma's name?) Mamma's name is Anna, and papa's is Stephen. I lived at Holliston, Me. Can I come and write to my mamma again? (Yes, any time you wish to.) Well, I will come and bring my little cousin, Carrie, can I's? (Yes.) Oh! I thank you, you are real good. I am going away now, good by, I kiss you.

[Thus the little spirit talked while I wrote for her. She is a lovely child of intelligent face, and bright brown hair, thick and curly; of loving disposition, for she wanted to kiss me for what I had done for her.—Medium.]

Abner Pettengill.

My name is Abner Pettengill I was sixty-four years old, and have been gone eighteen years. I lived at Columbus, O. I was a shoemaker, and done harness work, too, when I was younger. During the latter years of my life I staid more at my farm. I felt unwilling to die; but I am not sorry now, for death ain't so bad as it seems. I passed away with intermittent fever, and was worn out: I feel like a new man now. I would like to tell my friends that I am all right and comfortable. You see, we (my wife and I) had heard of this new life, but didn't know just what to think of it: well, I came to tell her that it is, in fact, a new lease of life. My wife will come to meet me before long, then I can show her all about where I have been. To my friends, I wish to send my love and assurance that I, Abner Pettengill, am alive in spirit-life. To my wife, Rachel, I send my love and watchful care.

Written for THE WATCHMAN.

THE POWER OF THOUGHT.

By Leona.

The Heart is said to be the seat of the Affections; the realm where the Queen—the Goddess of Love—reigns supreme; also where the demons of Hate and Vengeance hold unbounded sway.

The Mind is the seat of the Intellect—the Kingdom of Thought.

The Will, in the capacity of servant, executes its (the mind's) demands.

"Out of the abundance of the heart, the mouth speaketh"; but often, in its (the Will's) impulsiveness, acting independently of the mind or Thought.

Words are but expressed Thoughts.

Thoughts are clothed with words: as the spirit with the material body.

Thought is penetrating and all-powerful. While the Voice, seemingly, expresses it, within, silently, may, quite another language, be spoken. One is so often faithless to the other, and directly opposed.

A fine, sensitive nature, gifted with large spirituality, intuitively detects, beneath the crust of materiality, the true character of the Fountain, sending forth its crystal or turbid water.

Proportionate to spiritual unfoldment is the power to probe these disguises, and see the true state of the will and mind.

By subjugating the animal propensities, we rise to the mental and spiritual.

The force of individual Thought is vast and incomprehensible.

When a Community or Nation is swayed by unison of desire, who can tell the birthplace of the Thought, which, vibrating upon the atmosphere, was caught up by one and another, until, by one consolidated desire, action was produced.

The Mind is not one great reservoir where every thing is received, and nothing given out. Considering this, how terrible is individual responsibility!

If our Thoughts were limited to ourselves, THEN we might indulge them without detriment to others. But even then, our own selfish interests DEMAND a proper government of them. For, "As a man thinketh, so is he."

Proofs are ample, that we all extend a powerful influence, thro' the channel of Thought, to those with whom we are associated. For instance:—

We have known a person of fine interior development: one strictly obeying the laws of health; regarding ventilation, bathing, diet, &c., of paramount importance; quiet, self-possessed, talking little. Thinking a great deal: We have known such an one to enter a house (as resident) where discord, mental and moral, reigned: no attention paid to hygienic principles: beds spread up immediately after the occupants had vacated them—clothing never aired: and a pitcher containing not over a pint of water—the quantity accorded for bathing purposes: windows ever closed against the pure air of heaven, and God's sunlight. THERE THEY ARE, breathing the same air over and over again, where, may be, a pipe was smoked the last thing before retiring—the poison of tobacco permeating every corner with its vile influence, and generating a most unhealthy magnetism thro' out the house. This person, as an angel of Light and Love, enters the home, and, with the arrow of well balanced Thought, touches the brain of its mistress, and lo! a wonderful change is

consummated. Not immediately, NO!

But—

Little by little the Thought finds way, As the acorn grows UNSEEN each day; Till the spreading Oak, that giant tree, Assumes a Power where'er it be.

They begin to Think. The light is breaking, and consequent upon the Thought comes the desire for improvement, resulting in the reformation of old habits.

Thought governs action; and "Example is eminently stronger than Precept."

"He that hateth his brother, is a murderer." Why?

Because Thought KILLS and slowly saps the vitality—the life-force of its victim: not only that, but it reacts upon the originator, and is suicidal.

Never should we eat with those who are antagonistic to us. "Eat not with him that hath an evil eye, neither desire thou his dainty meats, for, as he Thinketh in his heart, so is he."

"Better is a dinner of herbs where love is, than the stalled Ox and hatred therewith." Why?

Because, disastrous are the effects of an inharmonious condition: the evil Thought poisons the food, and robs it of its life-giving elements.

The principle of love, explains why we can sometimes eat indigestible food without detriment—we crave it, we love it—the natural law of Harmony removes the, otherwise, ill effect.

Jesus, the great searcher of the heart, constantly refers to the Power of Thought. "Out of the Thoughts, proceed every evil thing."

Strongly magnetic, positive natures are highly responsible—none of us lead isolated lives. The power of attraction, with some, is immense; with others, of a negative nature, less in degree. It is a gift, and a strict account, will be required of the use we make of it, to the great Giver of all.

Purity of mind is like a clear, crystal stream where those around may bathe, and come forth refreshed and strengthened.

Who can estimate the evil effected by the more positive, over the negative? The latter may carry into deed, that which dwelt only in the Thought of the former, and shocked, he is, to find himself the real originator.

We can easily realize the truth of this, when we consider, that the real man or woman is hidden. Our lives are two-fold, our natures dual: one we are, and one we seem. The one we are is hidden, and not in accord with the one we seem.

We consider first impressions correct. Why?

Because, intuitively, we sense the real person, and, not being blinded by the seeming, we strike, at once, the hidden nature; and an undefined feeling of unrest—may be, of suspicion—flashes thro' the mind; or we feel strengthened and refreshed by the innate purity (as the case may be).

Time passes, the first impression seems incorrect. But wait! some unforeseen circumstance forces us back to the truth of the first impression. Why?

Because, we saw the real person at the outset.

How can we purify the Fountain of Thought?

By prayer; by aspiration after the highest and best known to our conception. The outcome will necessarily be the gradual education and training of the Thoughts.

In the Soul's silent realm the work must begin; and there be perfected.

Ministering angels stand ever ready to enter in and drive from the Temple of Thought, the evil guests that rob us of our peace, retarding our own growth, and, consequently, the advancement of, we know not how many of the human family.

Our Father and our Mother God, Cleanse Thou our inmost Thoughts; Teach us "The way, the truth, the life," That every motive may be frought, With Inspiration from above: Oh "God of Wisdom, God of Love!"

DEATH OF A WONDERFUL CHILD.

The Trenton (N. J.) Times says that Percy F. Crisp, the lad of 9 years whose death was published recently, was in every respect a most wonderful child. He possessed a mind far in advance of his years, and was never happier than when debating or discussing upon some scientific subject with persons four times his age. For the past month or two this child has studied an old translation of the "Iliad." Story books or light literature had no attraction for him. On matters of ancient history, astronomy, physiology, and geography he stood in a position to be envied by many of the teachers of those studies. Only the other day this child-sage was looking with his mother at a picture of "Atalanta's Race," in a State street window. His mother inquired of him as to the history of it, and without hesitation the child related the incidents which the engraving illustrated. Even on his sick-bed he insisted on being read to, and would glance under the spoon or glass in which his medicine was being given, in order to read whatever might be on the stand by his bed. His death was caused by a severe attack of diphtheria.—Chicago Herald.

[Here is a case for study. And it is safe to decide that the Soul of that child was a re-incarnation of an advanced Soul; and that the mother parent was overshadowed by some mature Philosopher-spirit-guide, while the physical embryo was in foetus growth, thereby enabling the Soul of the once disembodied, to again converse and mingle with those of earthly life.

Here is one more added testimony of the truth of re-incarnation.—Ed.]

THE POWER OF SILENCE.

By R. W. EMERSON.

What a strange power is silence! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the Soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silent, look on with awe—for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near them in that hour—during the pause they have made a step toward heaven or hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones who know how to keep silent when it is a pain and a grief to them—those who give time to their own Souls to wax strong against temptation, or to the powers of wrath to stamp upon them their passage.

"Be true to yourself, and enemies cannot harm you. They cannot, by all their efforts, take away your knowledge of yourself, the purity of your motives, the integrity of your character, and generosity of your nature."

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Written for The Watchman.

A CHAPTER ON MURDER AND ITS CONSEQUENCES.

By MRS. MINERVA MERRICK.

One who commits premeditated murder, under whatever circumstances, will have to suffer the consequences both here and hereafter, as there is no avoiding the law of retribution; we must pay the penalty if we transgress the law—no one can suffer in our stead. If we thrust our hand into the fire, no one can suffer the physical pain for us.

The law of life and love must be fulfilled, or we shall not enjoy, in our own Souls, the Kingdom of Happiness, but the reverse.

Our lives being eternal: we are now living in this rudimental Sphere, the same as we shall when we enter the spirit realm.

We always have lived, and always shall, by the law of inspiration and progression; and our state of happiness is determined by our weight of worth and goodness: as wheat is when it weighs the average.

When murderers are arrested and lodged in jail, they sometimes appear to come to themselves and understand their condition and, for the first time, see themselves.

A young man in the West (a murderer) was lately captured and lodged in jail, and a woman had compassion on him (as the enemies of his household had overcome him and he had fallen by the wayside and was left alone) and went in to bind up his wounded Soul, pouring in the oil and wine of pitying kindness. She had no son on earth to need her sympathy, but she knew he had a mother, and she ministered unto him, and he wrung his hands and wept bitter tears of regret, remorse, and repentance.

Whom shall we blame?

That young man was fed on the bread of murder—the exploits of Jesse James—how dare any man, in this uncivilized, unchristianized Country, publish accounts of such cruelties for the young, unbalanced, uncultivated minds to read! And who knows, but the great Supreme Intelligence, but what the spirits of murderers were drawn around him by reading the success of a murderer when portrayed in passionate language!

That same evening, a mob, by hearing of the young man's exploits, drew a host of spirits of murderers around them; they covered their faces with black masks, marched in a column surrounded by invisible columns that they had drawn from the Sphere of murder, as the magnet draws the bar.

They disguised themselves in order to transgress the law of God and avoid punishment.

Is it not a barbarous act that needs a black mask—and what is their object?

One idea seems to prevail, that is, we will get rid of him or her; and the other is revenge—going to have blood for blood; committing two wrongs to make one right—killing one murderer and leaving twelve or, possibly, fifty unkill.

When fifty men come into harmony on the plane of murder and draw inspiration from that Sphere, they will prepare a rope to choke the culprit, break his neck, and launch him into eternity and make themselves as liable to the law of retribution as the one they think they kill.

It is only a thought, as there is no power given or inherent in man whereby he can kill his brother. All are living, individual entities, and will find the true circle they dwell in, according to the law of retribution.

All who are in harmony with the sentiments expressed in this production, will raise themselves one step on the ladder of progression by giving their influence and joining with us in this petition.

Thou Supreme Love! Thou perfect Goodness and loving Mercy! we call upon Thy name, at this time, weak and erring children, with faith and confidence; knowing Thou art a gentle, loving Father; the great overflowing Soul; sustaining us continually with the good, sweet Bread of Life that fills our Souls with joys ineffable; that gives us strength of purpose to fulfill Thy laws of loving-kindness to all the children of men! The inmost desire of our hearts to Thee, is, send angels of Mercy to co-operate with us; strengthening our unsteady, tottering steps in the paths of righteousness; sustaining us in our endeavors to raise up the fallen, and show them Thy loving face beaming from our own, upon the erring ones. Teach us the way to sow the seeds of gentleness in the hearts of the rude and undeveloped Souls who need the fostering care of brothers and sisters. Let the light of Thy blessed countenance shine thro' our tears and smiles to cheer them, and take them by the hand, as Peter and John did the lame man who lay at the gate of the beautiful Temple, that they may leap and jump for joy and gladness, and enter into the Temple of happiness with us, when evil thoughts and deeds will no more trouble them; and remorse and regret will pass away, as the mist and fog of earth, before the brightness of the morning sunlight.

An Alphabet of Good Counsel.

Attend carefully to the details of your business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right; fear to do wrong.

Endure your trials patiently.

Fight life's battles bravely, manfully.

Go not into the society of the vicious.

Hold your integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Mingle not with evil companions.

Never try to appear what you are not.

Observe the laws of Nature.

Pay your honest debts promptly.

Quarrel not with any one.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Truth will bear the weight of Reason.

Use your leisure time for improvement.

Venture not upon the threshold of evil.

Watch carefully over your passions.

Extend a kindly greeting to all.

Yield not to discouragements.

Zealously labor for the right.

& set a good example.

"Attempt the end, and never stand to doubt; Nothing's so hard but search will find it out."

"The greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests."

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(Selected.)

A WOMAN'S ANSWER.

Do you know you have asked for the costliest thing

Ever made by the hand above—

A woman's heart and a woman's life,

And a woman's wonderful love?

Do you know you have asked for a priceless thing,

As a child might ask for a toy,

Demanding what others have died to win,

With the wreckless dash of a boy?

You have written my lesson of duty out,

Man-like you have questioned me—

Now stand at the bar of my woman's Soul,

Until I shall question thee.

You require your mutton shall always be hot,

Your socks and your shirt be whole;

I require your heart to be true as God's stars,

And pure as his heaven, your Soul.

You require a cook for your mutton and beef,

I require a far greater thing;

A seamstress you're wanting for socks and for shirts,

I look for a man and a king.

A king for the beautiful realm called home,

And a man that the maker, God,

Shall look upon as he did on the first

And say "It is very good."

I am fair and young, but the rose will fade

From my soft young cheek one day—

Will you love me then, 'mid the falling leaves,

As you did 'mid the bloom of May?

Is your heart an ocean, so strong and deep

I may launch my all on its tide?

A loving woman finds heaven or hell,

On the day she is made a bride.

I require all things that are grand and true,

All things that man should be;

If you give this all, I would stake my life

To be all you demand of me.

If you cannot be this—a laundress and cook

You can hire with little to pay;

But a woman's heart and a woman's life,

Are not to be won that way.

None of us can tell what we might do or might not do under a strong pressure of favorable or unfavorable circumstances. We move as we are moved, and it is well that the besetting impulse of all humanity tends in general toward the highest, noblest, and best. It is well that goodness, love, humanity, industry, sobriety, and all the virtues predominate over their opposite, so that the great preponderance of circumstantial influence is toward elevating progress, happiness, and true morality.—*Elmina D. Stenker.*

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An Indian Petition.

Great Spirit hear the Indian's prayer!

He looks in love to Thee;

He worships Thee in Moon and Stars,

In Sun, rock, flower, and tree.

The Pale-face drives him in disdain

From lands his fathers trod—

He steals his happy hunting-grounds,

Then—bends the knee to "God."

Hear, Oh, hear the Indian's prayer!

The White-man's heart make warm—

Teach him to love each human Soul,

Tho' clothed in Indian form.

—*Manesca, in Monthly Review.*

Horses and Fires.

A writer in the *London Daily News* says: "It is not, unfortunately, generally known that in the case of fire in buildings containing horses, if the harness be merely put on (however roughly) the horses will quit their stables without difficulty. A knowledge of this fact may be the means of saving many a valuable animal from a horrible death."

INTERESTING TO LADIES.

Our lady readers can hardly fail to have their attention called this month to the latest combination of improvements in that most useful of all domestic implements, the "sewing machine."

As we understand it, a machine for family use should meet first of all these requirements: It should be simple in its mechanism; it should run easily; it should do a wide range of work; it should be as nearly noiseless as possible; it should be light, handsome, durable, and as cheap as is consistent with excellence throughout.

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