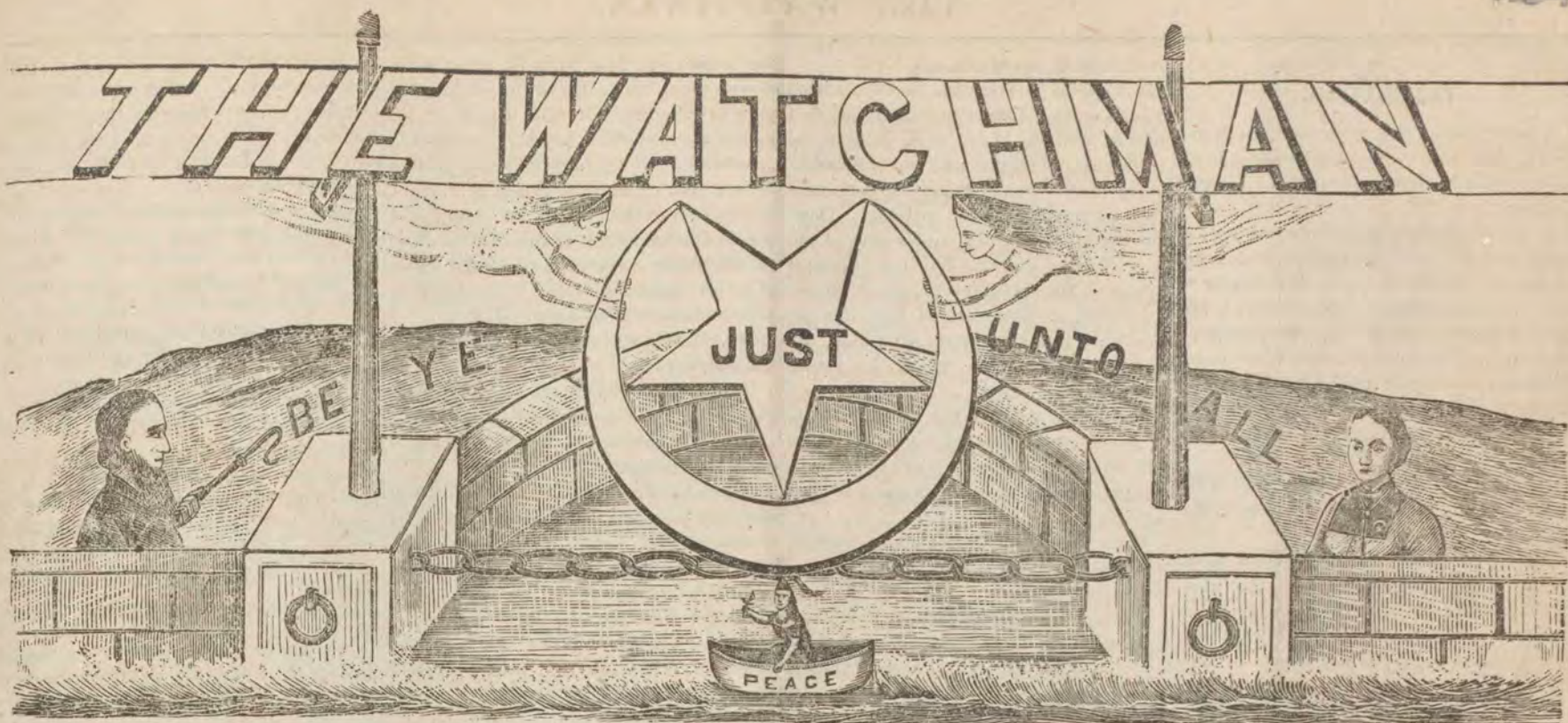


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CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

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

H. A. Cate, Inspirational Writer
and Amanuensis.

In continuing the subject of the Solar bodies and their order of grouping together, we will continue the enumerative calculation of last chapter, wherein we illustrated the *Endogenous arena of Stars*, proving, by its own System, that 729 boundary Stars comprise the *Endogenous arena of Stars* around each of the 9 Satellites. These 9 Satellites are large bodies, and are in close proximity to their Centers. They, with their Centers, form the nucleus of *Creative force*—the Earth, Sun, and Moon, with their sections of Satellites, comprise the *perfective triune motor factors of Universal action, formation, and life force*.

Thus we have, again represented, the Central Government of Universality.

In our last chapter we illustrated the principle of obtaining the exact number of Stars in the *Endogenous arena* around each of the 9 Central Satellites.

Now, we will ascertain the exact system and number of Stars within the Central Belt around the Earth, Sun, and Moon—thus comprising the entire *Endogenous System of Stars* within the Central Belt.

Therefore, we must proceed with the same system used in ascertaining the Central System; and as we found 729 boundary Stars around each of the 9 Satellites, we now must multiply 729 by 9 and we get 6,561 Stars around each Central Section, or around each of the *triune motor factors of the Universe*, which are the Earth, Sun, and Moon. Now, to get the entire number within the Central Belt, we multiply 6,561 by 3, and we have 19,683. These with the 3 Center bodies comprise the entire *Endogenous Solar System*.

We have thus given you the system in which these Stars are grouped and multiplied in their Central Orbits around the Earth, Sun, and Moon. And we now proceed to show you their order and lay as they verge out from the Central or *Endogenous limits*—and there we find the principle of *Exogenous unfoldment*.

Here we find divisions and sub-divisions in groups of indefinite numbers. Thus, instead of the Central and *Endogenous law of formation and classification* which is the multiple of 3, we find the digits of whole numbers irregularly grouped and classified; and in this we have the system by which billions upon billions of boundary Stars are grouped and classified.

This *Exogenous law of classification* accompanying sections upon sections runs thus, in some parts of the *Stella Regions*, these sections of Stars are found to occupy space equal to millions of miles, *per* Earthly calculation. They will oftentimes group together and form a *Strata* of illuminous bodies. They will remain thus until, by a powerful *CHEMICAL* action, they are disintegrated and their course is diversified, and portions become de-atomized or turned into gases. These, then, are not *fixed or permanent Stars*, but are of *temporary use and duration*. Yet every Star in the Firmament has its office to fulfill in its own law and order.

The *Exogenous System of Stella formation* is continually changing, in respect to the numbers and grouping together of its formations: it would, therefore, be an impossibility to correctly ascertain the number of Stars within the whole, vast sea of *Atmospherical space*—suffice it to say that their numbers outside of the Central Belt, are trillions upon trillions.

The large Satellites within the Central Belt are what Astronomers term Planets, and what we have alluded to as *fixed Stars or Satellites*—fixed, in the sense of eternal existence, and they are Satellites to the 3 Central bodies.

These Satellites are not larger than their Central Planet around which they revolve, altho' the Telescope has led man, in his investigation, to believe that these Satellites or Planets, so-called, were worlds of much larger and of more mature growth than the Earth, Sun, and Moon. They have arrived at this conclusion more from speculation—being led thus to speculate from their system of investigation as applied to a scale of Trigonometry or tri-angular measurement, which is not reliable when called into practice with objects

at so great a distance as these *Stella bodies* are from the surface of the Earth.

It must be remembered that in gazing into *Atmospherical space*, the objects will become, to the sight, enlarged according to the position of the object with that of the Earth upon which the observer is located. Thus if a man were to mount to the Sun (providing it were possible), and from there view the Moon with the same instrument that was used on the Earth, he would find that the Moon and the Earth were very nearly the exact size, as far as the sight could be depended upon, while, in looking from the Earth to the Moon, the Moon would appear much the smaller body—and why is this?

It is because of the difference in positions as well as from the difference in *CHEMICAL* effects. As a test, we will illustrate: The Moon is an Electric charger to the Earth's atmosphere, and Electricity tends to contract, thus in looking from the Earth into that element direct, the measurement is contracted: hence, the Moon appears much the smaller. With the Sun, it is just the opposite. The Sun's emanations are highly Magnetic, and Magnetic forces tend towards expansion, hence, the measurement, in direct ratio to the Sun, will give an excess of its true size: hence, the Sun appears to be immensely larger than the Moon.

As to the size of the Earth, mortals will yet find that they have not explored the *Circumference* of the Earth—for there are immense sections of the Earth that lie beyond the North Pole (so termed), and mortal life cannot exist within the *extreme cold or Electric atmosphere*. Therefore, it has not been discovered by mortal minds. But these sections of the Earth are to receive a change, and in Ages to come they will have become *CHEMICALLY* neutralized, so that spontaneous effects will produce adipose force, and intellectual vibratory powers—then human beings will be enabled to exist there; and History will then proclaim that a *new land* has been discovered. This is the same the Earth over, altho' Ages upon Ages intervene between each Epoch, wherein one section of the Earth becomes a blooming garden of life and glory; and then gradually is converted into a desert waste and wild, and finally be changed into extreme cold; and where the extreme heat now is, at some time will be a region of extreme Electric rigidity. In the face of this fact, man is *unable* to gain the correct size or compass of the Earth—altho' each

generation or Age brings to light new discoveries, and inventive calculations.

In relation to the correctness of the Telescope we have to say that the glass of the Telescope, and of all instruments where glass is used, is subject to the Electric and Magnetic influences that may be brought directly in charge upon it; the same as with the human eye, in gazing steadily upon a distant object, will, apparently, see that object move—expand and contract—according to the Electric and Magnetic force brought to bear upon the nerves of the eye, and according to the distance of the object from the observer: so, with Astronomical observations, the objects are intensified, or otherwise, according to the conditions attending them. We repeat, with positiveness, that *Telescopic researches are not reliable, and are deceiving investigators as to the size and nature of different Stella orbs*.

The *Spectrum analysis*, used to determine the *CHEMICAL* properties of the different Planets, also is *not reliable* in point of special determination distinctive to any especial *Stella body*: because the reflecto *CHEMICAL* rays produced by the *Spectrum analysis* are not from the composition of the orb, but are from the *CHEMICAL* sea of gases around the orb. These *CHEMICALS* are a production from the orb, but they are changed by coming in conjunction with different surroundings as thrown off from their neighboring Planets, and do not strictly represent the *CHEMICAL* composition of the Planet around which they may be discovered: for, as soon as the gases are thrown off from a Planet, those gases meet with a positive change, in constituent qualities, from that which forms the Planet itself.

This is the great difficulty that earthly Scientists have, as yet, been unable to solve; altho' they persuade themselves that they have sufficiently cleared the difficulty to ensure their reliabilities of research and comparisons thereof. But had they, as Scientists, learned this one problem, they could then the more readily account for, and explain the composition and requirements of the spirit body: they would then see that this very difference in the *CHEMICAL* nature of *Atmospherical forces* must necessarily produce refined and etherealized bodies: as much so as the *CHEMICAL* forces and properties of the Earth, must naturally produce earthly bodies and earthly Vegetation.

(Continued in our Next Issue.)

Written for The Watchman.

VACCINATION.

I have chosen the subject of Vaccination to write upon, because I believe it to be the greatest error and curse of the 19th Century.

I do not claim to be a reformer nor an enthusiast on any one point. But I do claim, that Mankind, led by false teachers and religious fanatics, have strayed far from the path of rectitude, both physically and spiritually. They have been taught to mortify or punish the body for the good of the spirit, or, in other words, to starve the body in order to advance the interests of the spirit.

Contrary to all this unreasonable doctrine, I claim that a healthy body only can contain a healthy spirit.

Among the many fallacies which have found myriads of supporters—the idea (claimed to have originated in the brain of a certain Dr. Jenner) that poison taken from another being, either human or animal, and infused into another system will prevent the person so operated upon, from taking such diseases as small-pox, scarlet fever, &c., has found a hearty welcome on both Continents. And has been supported by the action of various Legislative bodies, by voting large sums of money for its propagation and enforcement.

As long as mankind remained in ignorance of facts; so long as their eyes were blinded by the bugaboo of religion; so long as they believed that the Priest and the Doctor were "ordained of God": just so long, and no longer, they submitted without a murmur, to the cruelties and death-dealing operations of vaccination.

But when man arose out of this horrid, slavish abyss, and began to think, investigate and reason for himself, he at once saw the errors of his way: and the first error he struck at and tried to annihilate, was the idea that diseases could be avoided or eradicated by the Shrine cure and Vaccination, instead of using Sanitary measures—the only true remedy known.

The History of Vaccination from its unfortunate discovery down to the first decade of the 19th Century is too voluminous for me to write upon at the present time. I am desirous of giving facts that will show that Vaccination is all I have claimed for it. For, as far as I have observed and investigated its records, I have found that it is truly the "King of Terrors," destroying more lives than war, pestilence, famine, or crime, each and all combined; and before I end these articles I will prove all I have asserted.

I suppose that the readers of THE WATCHMAN well know what a Vaccine Farm is; if not, I will simply say that it is a farm where cows and calves (mostly calves) are kept for the purpose of producing virus—this virus, termed Vaccine, from cow, is the concentrated poison from the bovine's system gathered on the udder (or elsewhere if desired) and is the matter used by the disciples of Dr. Jenner for the purpose, as they claim, of purifying the system and preventing the above mentioned diseases.

But let us get down to facts, that is what we are after, as they are the only witnesses that are able to speak for themselves—hearsays are dumb and worthless in this case.

It is claimed by those wiser than myself, that an infant's system is pure and free from all infectious diseases; but it has been proved time and time again by those who are competent to know, that a child's system is never pure—that it is constantly evolving and throwing off impurities; and is not free from them until it arrives at the age of puberty, and sometimes the

grave only, closes the drama.

It is also a well-known fact (admitted as such by the Jennerites) that the first child in wedlock, or out of it, inherits all the diseases of its parents, and will, sometimes, be a sufferer from ills that were never perceptible in the parents. Then, how foolish to talk of a babe's pure blood, &c. The fact that the blood is impure is proven by the rapid absorption of the poison (virus) at that stage of life—more so than when in a more pure condition, for there are persons on which the poison never "takes."

The writer, while in the U. S. Navy, in 1862-3-4, was operated upon 11 times, with no effect, altho' the scar of the operation performed in infancy remains to this day—39 years.

These then are facts which no theories or treatises promulgated by pro-vaccinators can controvert.

It is also claimed by certain Physicians and "reputed" men of Science that there is such a thing as pure Vaccine matter. But such an assertion is false. All virus is loaded with the seeds of the most loathsome diseases; and has caused more suffering and premature deaths tenfold, than small-pox itself.

Just here I will make a few quotations in order to substantiate all I have said.

Dr. Chapman, in the *British Journal of Homeopathy*, No. 29, says, in speaking of Vaccination:—

"It may be here observed, that chronic diseases may often be traced back to the period of Vaccination in such a manner as to show that the virus was communicated in that way."

Dr. Turnbull, Chettenham, England, says:—

"There is not a single Medical man who would not alter his views respecting Vaccination if he studied the subject for 36 hours."

He had often stated that Vaccination was physically wrong, and there was not a Doctor living who could prove the reverse. He had seen "healthy children die rotten" from the effects of Vaccination; and altho' the Doctors, as a body, were opposed to him, yet he was glad to say, that several Medical men in Chettenham had avowed their belief that several children in that town had been destroyed by Vaccination.

Dr. Heim, Public Vaccinator, Wurtemberg, says, in *Horrors of Vaccination*, page 26:—

"The most expert diagnostician will not always be able to detect dyscrasy in children of the vaccination age, and I myself have transplanted syphilis from a child that seemed to me perfectly healthy."

Dr. Byard, in an *Essay on Vaccination*, after 35 years experience, says:—

"For my part when I used to vaccinate, I observed many cases of ulcers sufficiently dangerous to necessitate particular care; and mothers, also have said to me, 'My child has never been well since it was vaccinated,' consumption seized upon them and many succumbed. With this cow (or horse) virus I had introduced a germ of disintegration, and my preservative did not preserve them from small-pox."

M. G. Evans, M. D., Public Vaccinator for 16 years, Nurbeth, England, says:—

"Animal Vaccination has been extensively tried on the Continent, and may have many good points about it; but competent judges affirm that the lymph obtained direct from the heifer acts too violently; and where could parties be found willing to supply heifers to keep up the supply of lymph? It is well known that in this Country (England) much more attention, in general, is devoted to

the health of these animals, than is bestowed upon the health of the children of their proprietors, and who would not, for a small compensation, permit their stock to be operated on. Again, would it be justifiable to introduce into the system of animals, a virus said to reek with the stamp of a curse, which animals (at some future date) are inevitably destined to become the food of man? Assuredly not. The idea is as loathsome as it is impracticable."

Dr. Stowell, (25 years a Vaccine Practitioner), says:—

"The nearly general declaration of my patients enables me to proclaim that Vaccination is not only an illusion, but a curse for Humanity."

It is more than ridiculous—it is irrational to say that any corrupt matter taken from boils and blisters of an organic creature, could effect the human body otherwise than to injure it.

First it was asserted that Vaccination protected for life. When this proved a failure, re-vaccination in every 7th year was proposed; but this also failed. Then there was a waft of sufficient cow-pox.

Well cows were inoculated with human pox, and the suppurated matter produced by this operation was called pox-lymph fresh from the cow.

This bastard poison is now transferred into human bodies—no matter what disease man or brute may have had—but it is called, nowadays, "genuine Vaccine."

This pure lymph is carried from child to child, and spreads a diseased condition, so that hospitals and drug shops have increased 80 per cent, and continue to do so from day to day.

These are authorities from Europe, those of our own Country I will quote in the future as the occasion may require.

Ignorance of the laws of Nature on one hand, and an insatiable desire for pelf on the other, has made, and will still make some men violate the promptings of their sympathetic natures.

Like the Orthodox Minister, the Vaccinator makes a living by teaching and practicing an error—a wrong, a crime.

Science may have demonstrated (as it is claimed it has) that introducing a virulent poison into the system will prevent a lesser poison from entering.

But actual experience has proved that Vaccine virus (cow-poison) has destroyed more lives than the dreaded small-pox; and that those who were vaccinated were more susceptible to small-pox and kindred diseases than those who were not operated upon.

I have been accused by those who did not understandingly read my former articles on this subject in *Light for Thinkers*, that I condemned the whole Medical Profession, but such a charge is false—I deny it. I wish to state distinctly that it is not men that I wish to destroy—but false principles, those dogmas, creeds, medical doctrines and practices, errors, wrongs, and every thing that injures the health or happiness of my fellow man. These I wish to annihilate, and as long as I am able, my voice, pen, and influence shall be devotedly used to attain that purpose.

You who have suffered the loss of your little ones, your heart's idol, you who have had the vitals of your hearts torn beholding the sufferings on a bed of agony of the little dears, as I have, Oh! join with me to help crush this great Medical crime and outrage, if it is no more than to forbid these legalized human butchers entrance, to your homes. Help me this much to beat back unflinchingly, this dark wave of barbarism which grows weaker, as wisdom and a knowledge of Nature's requirements become better understood.

Do you not know that you are just as guilty of murder, as the brute Doctor who vaccinates, if you give your consent to have your children vaccinated, and they die? You cannot, (as

has often been the case), say that God has taken our darlings to punish us, (that I hold as blasphemy, if there is such a thing), for it is just the reverse, and "you" have been the direct cause of forcing your child into spirit-life unnecessarily.

Bar your door against these butchers; defend it with your life, if necessary! Protect your darlings from the cruel lancet, and keep out disease by purifying the blood; that is all the secret there is about warding off diseases—a full stomach and pure blood will defy the worst disease ever invented by the Medical Fraternity—and there are many.

I will quote a few more authorities.

"The blood of the people is saturated with scrofulous and tuberculous diseases; and the prevailing opinion among thousands of the most thoughtful non-professional and professional is, that Vaccination has much to do with it."—Dr. Skelton, Licentiate in Medicine and Surgery,—London, Edinburgh, and Glasgow.

Dr. R. Ceeley, of Aylesburg, England, says:—

"Vaccination, so far from being likely to produce fewer ailments, and cutaneous eruptions in the predisposed, he knows from experience, that it would, as being more irritating—produce more."

I was told, on the streets of Atlanta, Ga., a few days ago, by a Medical man, that I did not understand anything about the Science of Vaccination; that I was a bungler, &c., when I attempted to say a word against it; and that I would do more harm by writing or speaking against Vaccination, than I would do good, &c.

In answer to my question, as to why he did not answer my articles, and, if I was wrong, he could give the truth and facts to the public, he replied that he was forbid by the Medical Fraternity, to hold any discussion whatever on the subject with a non-professional man, on pain of dismission from the Fraternity.

This smacks somewhat of the abject slavery of the adherents of the Roman Catholic Faith, to the Priesthood and Pope.

The laboring class, (and I am proud to say that I am one of them), may not understand the Science, theory, or modus operandi of this cruel art, but they do know, by experience, the terrible havoc it has wrought amongst them. Crippled or putrifying limbs, ulcerated sores, &c., stand as untried witnesses against this demon practice.

Prejudice alone holds sway in some of its advocates' minds, to wit:—

A certain Doctor, after having proof after proof shown him of its horrible effects, said he could not, he would not believe it, if God Almighty was to come down and declare he was wrong.

There are none so blind as those who will not see.

I have never met with a liberal-minded person who was a supporter of the Vaccination theory—its adherents all seem confined to the religious creeds—darkness and mental death seems to shroud their intellects.

In several States of the Union, the Legislatures have been appealed to, to enact laws making Vaccination compulsory on all. This shows to what desperate measures Vaccinators have had to resort, to uphold this cruel practice, against the advancing tide of reason and common sense.

I trust, kind reader, that you will ponder well upon these few facts, and that you will be conscious of committing a crime when you allow the cruel human butcher—yes, murderer of your child to enter your door, to infuse a deadly poison into its system. If your child is denied admittance to the schools unless it is vaccinated, prefer at once to have it grow up in ignorance than to always be cursed with a diseased body, the result of the blessed discovery of Dr. Jenner, as some cracked-brained enthusiast has termed Vaccination. More anon.

Yours for Human Liberty.

EMANUEL M. JONES.
Cartersville, Ga.

CORRESPONDENCE.

Dear Watchman:

I was rather amused a few days ago while reading the following colloquy:—

B: meets A: and after the usual salutations asks: "What is new in the papers?"

A: "In the papers! I only read one paper."

B: "Probably you are too busy to peruse any other."

A: "Not at all. The fact is that last year when I was in the habit of reading two papers of different opinions, I never knew of what opinion I was myself."

This fairly illustrates the state of mind of a certain number among investigators of the Spiritual phenomena. While under the immediate influence of the tests they receive; while the impressions produced by the manifestations they witness are yet recent and strong, they seem convinced of the truth which has been presented to them, and are ready to acknowledge both spirits and medium as genuine and worthy of belief. Let, however, any trivial incident happen, any circumstance arise which would have a tendency to cast a shadow of suspicion upon these same manifestations, and straightway their faith totters, their light becomes dimmed and obscured, and they are as ready to stigmatize the spirits as imposters and the medium as a fraud, as they were to extol them before. And note that, in most cases, the disturbing, suspicious element is bred in their own imagination, or is the result of conditions over which spirits and medium have had no control whatever.

Poor, weak, vacillating minds! Unstable weathercocks swayed by each blast of conflicting opinion, they have not, as yet, learned how to think for themselves; they have not yet fully become individualized.

This want of individuality they instinctively feel; while, to persuade themselves that they are somebody, they are very prone to parade what they call their opinions, and are very partial to have them ventilated in print. They rush to typography with a zeal worthy of a better cause, and are unmindful of consequences.

What is the result?

Altho' they may succeed in sowing seeds of discord; altho' they may reap the approbation of such minds as are akin to their own, yet they cannot harm the truth: but their communications faithfully photograph their own inwardness, and only display their foolish instability—their lack of philosophical training, and their overbearing ignorance.

The attempt that has been made lately, to injure the mediumistic standing of Mrs. M. E. Williams, of New York City, one of our best materializing mediums, by one of the weathercock fraternity, and which has resulted in such a thoro' defeat of her aggressor, and in such a complete vindication of her mediumship by friends and strangers alike, is one more illustration of the manner in which truth generally comes uppermost.

That Mrs. Williams is a remarkable medium and a powerful one for form materialization, those who have followed her development thro' that phase of the phenomena have no hesitation to admit. How, had she used deception and fraud, she could have publicly and successfully maintained her position as a materializing medium before the critical examination of New York and Brooklyn's most experienced investigators, is more than I can understand.

During a lengthy investigation conducted under most favorable conditions to detect fraud, and where I was so situated

as to have the fullest opportunity to become acquainted with the opinions and sentiments of those attending the seances, I must say that I was able to collect most satisfactory and constantly recurring proofs of the genuineness of her mediumship. The evidence obtained thro' my own senses; the tests personally received; the critical and extended analysis which I was able to make of the phenomena occurring at these seances, having, as I had, much of previous experience with materialization, would have been sufficient, in my own mind, to establish the truth of Mrs. William's mediumship. But should I have obtained no personal evidence, the conclusive and overwhelming testimony of a large number of intelligent persons, many of them of a decidedly sceptical turn of mind, and entire strangers to the medium and to every one in the audiences, added to the fact that no evidence of fraud was ever brought out, would also have obliged me to arrive at the same conclusion.

If the vanishing or disappearance (dematerialization) of visible and tangible human forms before all present; if the appearance of such forms with animated infants in their arms; if the unmistakable appearance of children forms; if the beholding of several forms together exhibiting life, or of the spirit form and the form of the medium at the same time; if the appearance of from 15 to 30 different forms at the same sitting, different in race, in sex, in age, in shape, in stature, attired in a variety of raiment or costumes; if to that is added the exhibition of numberless tests given by the forms themselves or by the medium's control as identification of individuality; and the identification obtained thro' the resemblance of some of the materialized forms with those they claim to represent; if such an array of phenomena is not proof sufficient to the most sceptical that a power super-human is present and is demonstrating itself, then, in my estimation, there is no earthly use to prove any thing of the kind.

The presentation of the phenomena as above described, without any attempt to go into details, is what I have seen and what many others have seen in attending Mrs. William's seances. Such a medium needs no vindication; to those who have witnessed her manifestations they vindicate themselves.

In the face of so much spirit power, the few who are always ready to doubt in spite of all proofs, and to cry "fraud" about all mediums, will have to produce stronger evidence than simple assertions before they can substantiate the accusations suggested by their impotent reason to their vacillating minds.

J. F. JEANNERET.

New York City.

THE LIGHT OF TRUTH.

Behold the light that breaks on ev'ry hand!

The Light of Truth reveal'd to mortal kind,

No doubting one may halt—in darkness stand—

Whilst spirits come to waken e'en the blind:

No doubting one may longer hesitate

To own a sweet, unfading place of rest,

For Reason has proclaimed a happy fate

Beyond the skies—where all alike are blest.

All hail! to beauteous Nature and its laws,

All hail! to Nature's God, & Love supreme;

Thrice bless'd the workers in a common Cause,

Who build their hopes on Truth's exalted

theme!

None yet were born to perish in the light,

None yet e'er drew the breath of life to die;

Thro'out the wide expanse it is—all right,

For ALL live on, in vast eternity.

S. A. SANDERS.

Somerville, S. C.

For The Watchman.

THE COMMERCIAL TELEGRAPHER'S STRIKE.

This strike is now ended.

The monopoly Companies have gained a victory, but have lost much business, and respect.

The operators have lost their cause for the present, but have gained in public sympathy and respect.

Strikes, as a general rule, are not a remedy for grievances and oppression: they are but a protest.

A little more careful organization would have made this strike successful in obtaining what should have been conceded without any strike: viz: Better pay, and fewer hours work.

This strike has developed the fact that three fourths of the Press are with monopoly, and against the interests of the people. Some of the papers say that the strikers' combination is tyrannous monopoly, and to give in to it would be a bad precedent.

What is a greedy Corporation having control of all telegraphic messages, and no limit for charges but the Company's conscience: no limit as to time of sending a message, but the Company's own royal will and pleasure: no remedy for negligence in mis-sending or mis-delivery of a message—is that freedom from monopoly? Is a Press so prejudiced and bought that 3 out of 4 of them can only recognize the monopolies and write in their favor, whilst they garble the truth and ignore all just claims of the strikers—is that freedom from monopoly, or a free Press? Nay. But the end is not yet.

This strike is but one protest among many, of oppressed labor against oppressive monopoly.

The Post Office Department might as well do our messages economically and efficiently as it now carries our letters and cards.

The use of Nature's Electric force should never be limited to a close Corporation.

The telegrapher's strike contains the germ of future political issues—the issue between Capital and Labor.

The future issue will be not so much what we shall eat and drink, but whether we shall be permitted to eat and drink at all.

F. J. EMARY.

Osceola, Iowa.

MATERIALIZATION.

Editor of The Watchman:

It is with pleasure I am able to inform you that the people of this dark, material place of Pork, Iron, and Lumber, have had a little light placed before them, in the way of proving this greatest of all proof and knowledge of immortality, by facts given thro' a Mrs. Sawyer, from California, who has given a few seances under test conditions, such as being examined by a committee of ladies, who inform us that the medium has no white apparel upon her person—all colored garments—then she is placed in the cabinet, and a rope is placed around her neck, and her head drawn close to the side of the cabinet, and a committee of gentlemen put the 2 ends of the rope thro' holes bored thro' the cabinet, and tied it on the outside; then they tied her hands close to the wrists, thus precluding any chance for deception, or of her moving in any manner (which I consider BARBAROUS). But these Christian fraud-hunters, who believe that old foggy story of how we all came into existence, as crude and absurd as it is—thus proving the saying, that there are some so deaf that the will not hear, and so blind

that they will not see—poor fanatics—but Mr. Burt, acting as Agent for the medium, does his work so thoro' that no one can doubt their honesty. Then, seeing and hearing is the naked truth to all intelligent men and women. Here we have the materializations in a fair light: as soon as the curtain is let down, the medium's little spirit guide begins to prattle to spirits, inside, and to us, outside of the cabinet, answering any question asked. Soon a large bare arm is thrust out, reaching and drawing paper, lying on the table, towards it and writes communications to the friends on the outside, informing them whom it is written for, and it is acknowledged by the party who is the receptor. A number of forms appear, all dressed in white, and a few with long hair of different colors, and nearly all recognized by some of the audience. A large, thick-shouldered male appeared, in white shirt sleeves and with a black vest, and was recognized by 2 or 3 different parties in the audience. All was very satisfactory.

Yours in kindness.

A. A. THURBER.

Pittsburgh, Penn.

Contributed to The Watchman.

ADVICE ON TEMPTATIONS.

"I have many temptations, not only from men, but from my own passions, and have no one to tell me what to do." writes a girl correspondent.

To these enquiring ones, and they are very many, I will say to each one:—

Remember we have REASON and can control our passions if we only WILL to do so. It is grand to be full of powerful passionate life—but firmly hold the rudder and guide the ship aright. Don't wreck life's happiness while standing on its threshold.

Keep thy Record-book clean from blot or stain—as not one page can be re-written. We can never erase one word—never take back one step we have made.

Present pleasure must not be enjoyed at a sacrifice of future peace, purity, and happiness. If tempted, take a pride in glory in conquering the tempter.

The true merit lies not in shunning the temptation, but in RESISTING it; in being true to thyself. Better a continual struggle for the true and the good, than once to yield to the Demon of Evil.

What is done can never be undone, hence, always strive for the right.

Keep thy mind usefully employed and there will be less temptation in thy path. There is a solemn truth in the old adage: "Idleness is the Devil's workshop." That is, if we are not ever looking at the goal of goodness, and striving for the right, evil will surely overcome us.

It is well for us to pursue some Art or Science in our leisure hours. To have some object in life outside of the monotony of daily toil. Correspond with some friend; write long letters; discussing some important subject.

For instance, to some one who opposes Woman's Equality, write all the arguments and ideas thee can collect on it, and thy correspondent can write up his or her side in the same way.

One who eschews tobacco or alcohol can have a correspondent who uses these evils.

One who believes in punishment can argue with one who does not.

By and by you can pen something for the Press. Life can be so full of good and interesting work that there will be no room for temptation to enter.

The good, the true, and the beautiful will occupy all the ground.

* Remember there is no limit to our growth intellectually. Keep on, then, in the pursuit of real knowledge.

"The Present holds thee not—

For such vast growth as thine,

For such unparalleled flight as thine,

Such brood as thine—

The FUTURE only holds thee, and can hold thee."

ELMINA DRAKE SLEEKER.

Snowville, Pulaski Co., Va.

THE WATCHMAN.

THE WATCHMAN.

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EDITORIAL.

THE WORK OF ORGANIZATION FOR THE PURPOSE OF MUTUAL BENEFIT.

The Work of Organization for the Purpose of Mutual Benefit should be started and sustained by Liberal Thinkers, as well as Spiritualists and Reformers, in Humanitarian Interests.

The object of Organization, as we understand it, is for mutual protection against bigoted, Religious oppression and selfish, individual aggrandizement.

It is for the benefits that are to be derived from mutual association, having for its foundation, the defense of life; the promulgation of truth and progression; and the protection of property from Political and Religious authority where unjustly exercised.

The Signs of the Times show that protection will be required for earnest, upright Reformers; and for mediums who are channels for spiritual enlightenment, whereby the dragon of Priestcraft, and the burning hell of the Christian Faith are fast becoming as the effects of some horrible night-mare—for the people are fast learning that these things are to be cast out from the mind, and only regarded as visionary monstrosities.

Organizations should be formed and sustained for the purpose of giving especial privileges to mediumship—for, thro' mediumship, under available conditions, the spirit side of life will do more in a few years, to free Humanity from ecclesiastical dogmas, than has been done during the last 35 years since the Rochester rappings; yet, from what headway Spiritualism has made, considering the "Black sea" of mental quagmire it has had to wade thro', shows that truth is at the base of its claims.

It is thro' mediumship alone, that the spirit side of life can be raised to that scale of mental freedom, which is so necessary to human welfare and advancement. For, one of the facts proven thro' Spiritualism is this:—

That spirits who pass from the earthly body, retain their mental understanding of the superstitious dogmas, which were so a part of their earthly life; and until they are assisted by other spirits who, thro' mediumship on earth, educate and mentally free them, they are apt to influence and strengthen others, upon earth, who are still engaged in false doctrines.

The object, then, of Organization, is to provide a proper place and conditions for mediumship, that it may become as much a public form of observation and interest to the public, as the different Churches are, to-day. In this way, Organization will give authority and power, and will command the respect of the public. Mediums will then feel safe from insult and injury; and will be in a more fit condition to receive the manifestations of the spirit side of life.

We believe, from experience, that persons of a liberal growth of mind, whether they are convinced of Spiritualism or not, will, in the main, serve as the very best persons for the officers of an Organization such as is most needed—especially for the advancement of Spiritualism. We have thus concluded, because we foresee that, by virtue of their liberal views, they will not be wrangling against others of a liberal turn of mind, but will recognize the need of procuring and encouraging the services of others who are liberal, and working for progressive unfoldment. They will be the very persons who would, from a liberal point of view, protect medi-

ums sufficient to enable the spirits to give their proofs and manifestations of Spiritualism; and in a very short time, these Liberalists, be they Non-spiritualists, would be convinced of Spiritualism, and then the work will be doubly protected.

We speak truthfully when we say we have had experience with Societies claiming to be Spiritual, having, as their head officers, persons, who were as unliberal in their views, as the Orthodox bigots; persons who felt shocked if the subject of morality and other subjects of Humanitarian welfare were advanced from their platform.

We have known of sensitive mediums, when inspired by spirits to speak; being rudely treated and insulted by the officers of these Societies, because they, the mediums, were not members of the Society, and were not, as the officers said, entitled to respect from the Society.

Such persons as these will never advance the Cause of Spiritualism; nor encourage in Organization.

We believe there are persons who are rightly fitted to move the much needed project of a Spiritualistic and Liberal Organization.

Mind and Matter, of Oct. 6th, has an Editorial on Organization, and has set forth some fine points. It is the right step in the right way; and we hope to hear of its being put into practical use.

We shall be glad to report the results of the plan, if these Societies, spoken of in the proposition, are started. And we hope, in that way, to interest our readers in the work.

We sincerely believe that, in some States of this Union, there are Liberal and Spiritual Organizations, with officers, doing all in human power for the good of the Cause; and with such, we are heart and hand. But they are like the struggling few from a shipwreck—laboring almost beyond their power, to keep their trail craft afloat—but they will hold out as long as they have life. "For while there is life, there is hope."

Now, what we want to see, is the full-rigged ship of Organization, with Captain and officers of liberal, humanitarian workers, such as are ready to rescue, from the waves of the troubled waters of life, all, be they black or white, rich or poor, who may call aloud for a chance to rise up higher.

A Spiritual Organization, in order to succeed, must strengthen and defend mediums. Its officers must be above selfish aggrandizement, and labor mutually in matters of interest to human enlightenment. Spiritualism cannot be fossilized, and advance—and persons who have taken but a few steps out of the Church of Theology, are sure, if given the opportunity, to narrow the platform of a Spiritual Organization, in conformity to their own narrow views. This has been the trouble in these Societies before referred to—and they have done, and are doing Spiritualism and mediums more harm than good.

That is one great reason why the Signs of the Times call for a new order of Organization and more liberal platforms. Another great reason why Organization is so much desired, is that the Churches, feeling their waning power over the masses, have become alarmed, and have rightfully traced it to the door of Liberalism and Spiritualism; and they have resolved to attack these disturbers of their power and Religious authority, and will attack them with redoubled power. And unless Liberalists and Spiritualists are strong in Organization and power equal to meet those of the Church, the warfare will be hard on the defenseless advocates of human liberty.

Spiritualists must stir themselves.

They are too apt, in the majority, to feel that the spirit world will take care of them, and their mediums—but in this they are blind; for, altho' the spirit world is doing all it can to shed light and truth, yet they, as spirits, are dependent upon mortals as instruments or mediums to work thro'; and the spirits of reform and truth are, and have been calling upon mortals to Organize in a liberal, honorable way. And a few earnest workers have striven to answer the call from the spirit side of life, and have started out, only to be wrecked for want of a more united effort on the part of Liberalists and Spiritualists in general.

We hope to hear from Liberalists and Spiritualists on this subject.

We hope to hear that the Liberalists and Spiritualists of every County, city, and town have called together a Convention to discuss, and agree upon forming a Liberal and Spiritualistic Organization.

We hope to learn that the officers of that Organization will be liberal, free-thinking, honorable men and women.

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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.—*Spiritualism proper, what does it teach? Does it respect a God?*

ANS. Spiritualism represents nothing outside of Nature. It is that which testifies of a spiritual and ethereal side of all natural things—claiming, positively, that by Nature's laws alone, is this ethereal life sustained.

Spiritualism, more properly speaking, is the teachings of those on the ethereal or spiritual side of life—it has proven that the term "God" is synonymous with that of good; and that every thing in Nature is good, when rightly used and understood; therefore, in the sense of goodness, Spiritualism represents Godliness, because it teaches the use and application of Nature's laws.

Spiritualism also teaches that Nature is self-creative; and where there appears to be destruction, there soon follows reorganization and new forms of life: the same as, thro' physical death, we attain spiritual birth: and, that while the river is dammed or checked in its course, stagnation, except in the first forms of animal life, is the result: and that, by its bursting its dam, it waters and irrigates the earth, preparatory to a new growth; altho' hundreds of beings are physically destroyed, but not death and annihilation to the spiritual faculties.

Spiritualism also teaches that there is no absolute evil in the first principles of Nature, but that what is recognized as evil, is so only in a secondary sense; that to the physical it is evil and unjust, because mortals are so prone to regard the physical things of life, as the all of life; and whatsoever robs them of the fullest enjoyment of the physical senses, that same they call evil and destructive—the reverse of a God-principle: hence, mortals have designated it as the work of the opposite to God—hence, the devil.

Spiritualism also teaches that there is no God, except the perfecting and balancing of Natural forces; and that all the devil there is, is the unbalanced and imperfectly united forces of Nature.

Spiritualism is also awakening mortals to understand that all true, social forms of Government must be founded upon a balancing and compensative basis, in order to ensure perfect or God-like results.

Spiritualism also teaches that the idea of a supreme, personal being who controls the destinies of all his subjects, is the result of mortal man's unbalanced brain formation: that where the faculties of Ideality, Individuality, and Spirituality are very largely developed, that person must, of a necessity to itself, idealize an individual, spiritual being above all things else. And that, in this way, the theory of a personal God has gained upon the Ideal faculties of Mankind at large; it has been handed down from generation to generation, causing the mind to lose sight of the effects of Natural Causes, and superstitiously worship a sovereign will of a God who is, thereby,

shown to be as far from a Godly principle: as an unbalanced thing is from one in perfect balance. Thus the teachings of Theology have proven.

There are as many theories and opinions concerning the true nature of this Godliness, as there are different developments of mental power. Hence, different mortals will accept the fact of spirit ministrations, but cannot reason out the theory of no personal or all-ruling, supreme spirit or God.

Spiritualism proper teaches that there are degrees of mental attainment, or a state in which spirits become all-wise; that they see, from past causes, what is sure to follow, unless there be another intervening cause. This is what man calls reading destiny: and these spirits are enabled to see and foretell this destiny.

Now, this is what Spiritualism proper designates as the God-head state or a state of perfect knowledge, from whence nothing but perfect effects is the result.

Thus, Spiritualism teaches that there is a state of natural development so perfect, that it is perfect goodness or Godliness; and that all spirits will, at some time, enter into this state or condition.

This is in direct keeping with all the laws of Nature, where Evolution perfects every atom thro' varied forms of growth and Organic Life.—See CONTRASTS OF LIFE, Volume 1.

When the mind of mortal man learns that Natural law evolves on and on until the very atoms that once formed the stones, will change into Vegetable fibre; and that the same fibre will be evolved into Animal or fleshy properties; and that from one stage of Animal life is evolved another; and that human bodies are the result of this evolutionary change; and that all these different species that have mental or instinctive faculties, will pass to a higher or ethereal stage of life: as the butterfly is the ethereal growth of the caterpillar, and the moth, of the grub, and so on—thus every species have their evolutionary changes; and when we come to mankind, there we find that Evolution brings the ethereal existence, where mentality becomes balanced, perfected, and Godly—and when mortals fully comprehend these things, then will they comprehend the terms "God" and "Godliness": then will they comprehend, also, that Spiritualism represents God and Godliness in Nature's fullest sense.

Hattie A. Cate, Editress.

Your kindly letter and a copy of THE WATCHMAN have been received. I am not a Psychometrist, but as I hold your letter I can but feel the inspiration and soothing influence of your honest Soul, in your endeavors to co-operate with the angel world in their ministrations to humanity. And were I in possession of the "one thing needful" to assist you in carrying on your physical and mental labor, you should not want for occasional aid.

Perhaps your circumstances place you above the want of pecuniary means—but it would be but poor guessing to suppose you were in the lap of an abundance; for women and men who step forward to publish a Spiritualistic Journal, with a full determination that their labors shall be in the direction of truth and honesty, are not to be reckoned with the class that wear "purple and fine linen."

You ask me for my "Views on Spiritualism and its uses." I view Spiritualism as being the greatest and grandest blessing that ever fell from heaven to earth.

The Bible God never uttered nor revealed any thing but weaknesses and monstrosities, when compared with the

facts and intelligence that the angel world are now revealing to the human mind. In "its uses"—who can compare or comprehend its value? For 34 years, under a varied routine of circumstances, Spiritualism has been my "anchor"; and in its uses, never has the faintest doubt come over my mind. Once, I was an experienced member of the Church, and yet, doubts and darkness troubled me.

In its uses—it has revealed to us the fact that the Christian's Record is unsound, and wanting in every particular; and that the doctrines and dogmas gathered from the Book could not, by any possibility, emanate from a Divine Mind.

Where is the doctrine and proof of a personal Devil—which, if true, shows that the Bible Heaven is not a place of security—for, if one angel can become a Devil, then all other Saints are liable to; and there is no calculating what a jealous God might accomplish when in a nervous condition.

The Churches' pet theory of their Devil is becoming stale among themselves—the Gentleman's whereabouts will soon be unknown; and with his absconding, he takes Hell and Eternal Misery in his pocket. The uses of Spiritualism are wonderful in their compulsions.

"Total depravity"—that senseless, old relic of Orthodoxy has, by the uses of angel correspondence, been consigned to the "four winds"; and Spiritualism has taught us that there are none so weak in a moral condition but that light and love are accessible to them. To be totally depraved, would picture to us a human being without a Soul.

The "Day of Judgment"—by the uses of Spiritualism we are led to enquire of the Church—When shall that Day come? And what has become of all that have died since the Creation of Adam? And, do they lie in a dormant condition until their graves are opened? If so, they will enjoy a beautiful, "Rip Van Winkle" sleep—especially the sinners.

The "Atonement"—God, after experimenting about 4,000 years, figured up a plan by which Universal Salvation could be accessible under certain stipulations, but not of very wonderful importance after all; for the wheels of time had to roll on until a baby was born of doubtful parentage, and then pass on to the adult age of over 30 years before he could be murdered, and his (God's) plan consummated. A few raps at Hydesville, N. Y., thank heaven! has given the world the uses of Spiritualism; and we learn that we atone for our own sins; and that our own dear selves are the only "Scape-goat."

The Church never was any better in morals, &c., than she has been compelled to be by the "outside world"; and never was known to make any advancement only as the Car of Progress has been propelled by the Infidel world.

To-day, the very atmosphere is blended with Spiritualism and its uses; and the grand, old ship has a full canvas spread to the breeze: she is officered by angels who, thro' the aid of their blessed, good mediums, ever sail majestically over all obstacles, and will continue her triumphant course until the great all of Humanity may look upon the Heavenly craft with admiration.

The Church is not all that we have to contend with, for we have, in our own ranks, those who are selfish and labor for their own aggrandizement. They are energetic contributors to Bundy's Journal. I sometimes question whether this Bundy is blamable for his outlandish assaults upon female character, and honest mediums. For, it is, perhaps, a propensity which his unhappy combination of

mind cannot control—yet I think it would be well to have his name changed to Chief of Anti-Spiritualism.

I sincerely hope THE WATCHMAN, like the indomitable and fearless Mind and Matter, will echo the Voices of the Angels and defend their uses in mediumship. Fraud-hunters are stealthfully at their nefarious work. Generally they "sink to rise no more"—and their compensation in spirit life will be unenviable. May your paper ever prove to be a true and valuable WATCHMAN of the Times; and your daily Song end with a Chorus that "All is well."

URL N. MERWIN.

Vineland, N. J., Oct. 1, 1883.

POEM

DEDICATORY TO
Hattie A. Cate,

Editress of The Watchman.

Dear lady, o'er whose noble brow,
Sweet angel forms do ever bend;
To guide and bless and cheer you on—
And strength and power to you do lend.

May many long and happy years
Be wrought with blessings ripe for thee;
For thou hast sown the seeds of Truth—
And rich thy harvest yet shall be.

No envious words of hate or scorn,
Can ever change our faith in thee;
We know thy spirit pure, is loved—
In Truths of Immortality.

Full many noble Truths thou hast taught,
To guide & cheer man's doubting heart;
To lead him from the ways of sin,
And bear a grander, nobler part.

And when thy spirit shall depart
From earth to yon bright world afar;
Sweet angel choirs shall chant thy praise,
And Heaven shall own another Star.

MRS. W. S. MOORE,

Stony Fork, Penn.

SUSPICION.

Whenever you suspect persons of having done an act inconsistent with their character just pause and reflect how mean your thoughts are. Innocent people have been persecuted, ruined, hunted to death by suspicion. Drop the suspicion at once and bury it forever! Than all the devils that crowd Hell's pethermost depths suspicion is meaner far. Its victims are not only innocent, but the most helpless of mankind; the prey of moral poisoning, ignorant of the great wrong you are doing against them. Let character and conduct ever stand as safe-guards against the deadly work of suspicion, and the fatal darts of calumny.

Thus it should be, but is not; for the higher the head the reader seems the breath of suspicion to blast it. Society thus demoralizes itself by bringing all down to the level of a moral Dead Sea under this liberty—to slander; equality—in baseness; and fraternity—with scoundrels.—HOLT.

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CORRESPONDENCE TO THE WATCHMAN,
By MRS. MINERVA MERRICK,
QUINCY, ILL.

HARMONY IN MARRIED LIFE.

Harmony in Married life is the glory of the world; the grand unfolding of Humanity. How beautiful! How lovely! Where shall we find a comparison with this blending of two Souls in harmony?

A glimpse of this perfect love may be interesting—and we, having had a true expression revealed to us, will give a synopsis.

When man is developed to his highest level of pure, unadulterated affection, he will select, in woman, the angel to wear in his bosom, as a flower, for its sweetness, purity, and goodness.

He will say: "After she is mine, I will devote my life chiefly for her—promoting her welfare and happiness, and love her for herself alone; I will love her with all the capacity I have; love her with unabating love."

Her loveliness and worth will draw out the whole heart's truest, best love which ceaselessly flows to her, and, by her, is treasured.

He will say: "I, too, am loved, frail, erring mortal that I am, for an angel claims me as her own, and calls me 'husband'—the dearest, sweetest name that words can give expression to."

One who has the capacity to love all things pure, beautiful, and good; and possesses the jewel that contains the whole, is supremely blessed.

Love is the harmonious music of the Spheres; the keystone to all the variations of the faculties of man, and around which all the virtues revolve.

When woman is elevated in the Sphere of Love, up to the true appreciation of a noble man's character, as expressed in the foregoing illustration: what woman would stoop to folly, and find, when too late, that she had betrayed herself, stepped out of heaven, and had let a demon enter her heart?

Love of the good or God that is within us, leads us to respect our neighbor as ourself; to love our Country—and all things visible and invisible.

We have then fulfilled the law of life. This love should be cultivated by man, above all other sentiments.

Heaven only knows how many wives live in a Sphere of mental suffering that man could not endure!

A sensitive, true woman must suffer deeply, when the loved one has forgotten those flattering attentions so dear to her Soul, that she thinks may be bestowed upon another; and in time, she will fade from earth, like a delicate flower in the chilling winds of Autumn—no warm sunshine of loving-kindness to cheer and bless an aching heart. Bitter is the cup a neglected, loving woman drinks a draft from, every day, sometimes for years, and is crucified daily.

When the Science and Philosophy of life is taught and understood, the trials and cruel suffering will be mitigated and born with fortitude and patient endurance, knowing, full well, "It is not the whole of life to live, nor all of death to die."

To know for a certainty that when our spiritual body and Soul is born into another Sphere of existence; when the white-robed angel has rowed us over the radiant river, and we touch the golden strand, and meet those who are waiting and watching for us—meet to part no more, then our ideals may be realized, and we shall rest on the banks of the "River of Life," where the angels dwell, and lilies bloom forever. We shall walk with our loved ones, in the flowery paths towards the mountain of perfect love.

FAITH. WHAT IS IT?

What is Faith? My friends, can you tell me? Can it be demonstrated clearly to the understanding without reason and knowledge combined? Give us the true definition. Can we work out the problem and find that knowledge and wisdom are two ingredients which are the foundation of faith in the mind; and without those factors in consideration, no faith in an object we'll find?

Knowledge is the foundation of faith. We must know something about an object, person, or abstract idea: and if you know nothing about a subject, and there is no precedent, one cannot possibly have faith, belief, fidelity, or sincerity. It is like making an effort to build a structure without a foundation. We will illustrate the idea by this comparison:—

If we send for a Physician, a perfect stranger to us, who has the appearance of an ordinary man, but nothing more, we can have no faith or confidence in him until our neighbor informs us of his competency to treat a patient; and by that knowledge gained, we have faith in the man.

All knowledge introduced into this Sphere of existence, is revealed thro' the brain and organism of man; and afterwards, thro' the minds of men, is unfolded and utilized for their advancement.

Faith is not a fundamental principle, therefore has no foundation.

When Jesus sent out his pupils they were prepared by a 3-years course of instruction, and his directions were similar to a diploma. He said, "If you believe, and have faith in me,"

This apothegm might have been rendered more effective by this expression:—

If you have learned the lessons that I have demonstrated in your presence, and are filled with the pure motive of love to humanity (Holy Ghost), you can do greater works than you have seen me do, and these signs shall follow: you shall heal the sick and cast out the devil; but, if you have not learned the lessons, and are not filled with the true spirit of love to your neighbor, the signs will not follow, and you will be condemned as a fraud or quack.

Knowledge is the bottom rock to stand upon, and to erect a staff on which to float the banner of faith. M. M.

INSANITY, THE CURSE OF THIS BEAUTIFUL LAND.

INSANITY! That awful disease—obsession—that is so prevalent at this time. One half or two thirds of the people are apparently insane; for a sane person will not commit crime. A sane man is right, and an insane man is wrong in his words and deeds, and draws his inspiration of thoughts, from the Sphere of undeveloped spirits or a circle of insanity.

Who knows what the causes of hereditary conditions are, or what insanity is?

People live in an Asylum for years, in a good state of health. The Physicians say their disease is paralysis of the brain, or some part thereof; others say, softening of the brain.

Paralysis is cured suddenly by Magnetic treatment or animal Magnetism. A few brushes from the hands of a gifted healer will restore vitality to the nervous system in one hour or less. This power is in existence; and always has been one of the grandest laws of Nature.

Who knows or has had experience in super-natural laws? Let us learn the natural laws first, and then we shall be better able to comprehend the super-natural, if we discover them.

There are 5,000 insane patients in Illinois—600 or more, incurable.

Now, there are thousands of witnesses written.

in this Country who will testify that they have been cured of diseases that were said, by competent Physicians, to be incurable.

Is there any reasonable excuse why the citizens of Illinois should not make an effort to relieve the curable ones, by the casting out of insane spirits and by curing paralysis of the brain.

A clairvoyant can diagnose a disease; and those who have the gift of healing and casting out of the devil, can relieve the curable insane, and make room for the incurable; then there will be no need of enlarging the Asylums and continuing the same treatment, as that will not restore the suffering insane to their families and friends.

Confinement under the present conditions of Lunatic Asylums, and the spiritual influence that surrounds those Institutions, is sufficient to cause insanity. And those governing the unfortunates, with inhuman treatment, are as insane as those they treat.

It is in vain to scoff at and oppose this process of healing, by laying on of hands; or, by passing infamous, oppressive laws to prevent relieving the sufferings of Humanity—for the gifts mentioned in the 12th chapter of 1st Corinthians are a demonstrated fact, to-day, in every land. M. M.

A VISIT FROM A POPE.

A discernor of spiritual things; one who can look into the fourth dimension of space, when proper conditions are produced, can perceive the life it contains: as the Scientist, when conditions are favorable, sees, thro' the Microscope, life in the atmospherical regions: so, a spirit, resembling a Pope, was seen standing in a listening attitude, with a staff or wand in his hand. The discernor exclaimed, in surprise, "What did that Pope come for?"

We understand, by revelation, that the fields of space that are beyond the comprehension of finite beings, are composed of Spheres of both spiritual and material elements; and they, together, have a Soul-power, and the three form an individual world which is a magnet.

Man is a microcosm, and has a material and spiritual body and a Soul which forms an individual.

The Soul of the spiritual world corresponds with the solar orb, and is the light that lighteth, with intelligence, every image of itself. Every microcosm is a star evolved from that center, and will revolve around it forever.

The spirit of the Pope came or was brought to the medium or discernor of spirits for instruction. He is a star from the Soul or center, but may be in a dense cloud that a ray from the Sun of Intelligence cannot penetrate. It probably is foul with self-exaltation, with creeds, dogmas, superstition, pomp, great show, and ceremonies, and their attendant evils that have been thrown around him since his birth in the physical body: thus he was walled in by that circle of ignorance, and not allowed to think outside of it—nay, and he is still in the same circle, lost to all the glory of the beautiful effects of loving-kindness. He may be wandering thro' material space and searching for "A great, white Throne," with a material and personal God awaiting to be worshipped by his children.

The followers of this Pope may be as much disappointed as himself in discovering that he was not viseregent of any visible God, and that he cannot direct them where to find the "heaven" he promised them, as he failed to teach the truth, as Jesus taught, that the heaven of happiness must be in their own Souls.

Immediately, the following verses were

What did that Pope come for, or what is his name,

Had he friends in this Country of wealth and fame

Whom he wished to enlighten on the subject of love

To neighbors and friends in the regions above?

The cold, lifeless teachings of Priests and their laws

Have brought no sweet peace with their terrors and awe;

Nothing to soothe and strengthen the erring and weak,

And show them the heavenly blessings they seek.

There are no Reverends, D. D.s, or Popes who can tell

How to find happiness; or, where is heaven, or hell;

All seems a desert without sunshine or rain,

Looking for Jesus, the mother and child, in vain.

And the idol they worship is cold as a stone;

With no loving friendship to bless and atone;

For the prayers and oblations they offered in vain

Were not to the one who could soothe all pain:

Who gave his life and sympathy to those in distress,

And opened the way to the regions of bliss;

No condemnation ever soiled this pure Soul,

No bloodshed nor vengeance could his love control. M. M.

TESTIMONY OF SPIRITUALISM
from Mr. & Mrs. M. M. Mallory, of
Grand Rapids, Mich., to Mrs. Dr.
Merrick, of Quincy, Illinois.

DEAR FRIEND:—We have been waiting for an opportunity to write you but have been so unsettled both in mind and body that we have not seen a chance when we thought we could do it justice, but we will procrastinate no longer.

It is with the same feeling of sadness that we think of Quincy, and our darling little ones that are laid away there, yet we shall always have a kind and pleasant remembrance for you and other friends who did all they could to make our burden of grief as light as possible, yet we cannot help feeling sad when we think of those bright, happy children, and know they have passed out of our sight, and, perhaps, when we see them again, they will be grown, in spirit, to young ladies, and they will not be the same little children that have romped and played with us and made life so happy—but we can only submit to that inevitable fate that so soon will raise the curtain of the great Future, and reveal to us our darling children in their spirit home, where they never will be separated from us again.

In regard to Spiritualism, we will say we have found lots of Spiritualists here, and also find it very popular among the very best and most influential citizens, who are giving it the place it has so justly merited.

Last Friday evening we attended what they call the Church Circle, with very flattering results. Our little ones came and gave their names to the medium; and they kissed us; shook hands with us; put their arms around our necks; took the slate and put on our heads and wrote a message for us; brought flowers and put in our hands; brought the bell to us; whispered to us; and everything they could to let us know they were there. There was a lady sitting beside us who described, perfectly, our children, standing by us—even to the color of their eyes, and their dress, and many of their little peculiarities that no one knew but us—she did not know, until she saw them standing in front of us, that we had lost any children, or ever had any; and under those circumstances, how could we, for one moment, doubt that it was our own sweet babies who were there having a good time with us. Oh, it was grand!

THE WATCHMAN.

Contributed to the columns of THE WATCHMAN by the author, THOMAS R. HAZARD; first appearing in the "Providence (R. I.) Daily Journal" of April 9, 1883.

THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

By THOMAS R. HAZARD.

"The agitation of thought is the beginning of wisdom."

FIFTH CHAPTER.

There can be no question of the fact that in the production of what are known among Spiritualists as *physical or dark circle manifestations*, *light* operates as an obstructing element or force. Nor should this be wondered at by careful observers of the laws of Nature, when it is conceded that all phenomena of this class is involved in a greater or less degree the reclothing with earth matter, or, in other words, the rematerializing of spirit forms either in whole or in part, a feat which Nature, in all the ramifications of her sublime art and super-human power, has never yet been known to accomplish *in the light*. Thro'out the Animal Kingdom, from the tiniest insect to the colossal mammoth, it is requisite that the interior germ of life, call it spirit, material, "potency of matter," or what we may, should in the earliest stages of its development be clothed upon by the negative condition of *darkness* ere it gains sufficient potency to encounter successfully the positive element of *light*. To be consistent, it follows that the flippant condemners of a part (and a small part only) of the spiritual phenomena, because of its occurrence only in the *dark*, should by the same rule denounce all visible works of the Infinite, because the foundation from which they are evolved, is shrouded in *impenetrable darkness* whilst the continued existence of both Animal and Vegetable life is accomplished by the fiat of Omnipotence, only thro' perpetual renewal of the species perfected in part amidst the like conditions of *darkness* that surrounded all subliminary things in the beginning.

By the same rule, too, the photographer should be branded as a "fraud," because he persists in demanding the conditions of *darkness* as an indispensable auxiliary in the perfection of his semi-spiritual art, whilst our philosophical savans and learned Scientists should not allow even the great I AM to escape their infallible censure because of His refusal to reveal to mortal senses, except thro' a mantle of *darkness*, the stupendous wonders of the empyrean heavens, before which all the glories of Creation that are revealed in the *brightest light* of the "God of day," sink into insignificance.

I have in my experience witnessed a good deal of the physical phenomena, such as occurs mostly at seances held in the *dark*, a few of which I will here narrate. Among the first seances of the kind I attended, were those held by Mrs. Annie Lord Chamberlain, in Boston and its vicinity, some 12 or 15 years (more or less) ago. Mrs. Chamberlain, as I understand, is now holding seances of a like kind at 45 Indiana Place, Boston, Mass., on every Tuesday, Wednesday, and Thursday, at 7:30 P. M. When I attended Mrs. C.'s circle the mode of procedure was as follows:—

On a small table situated at one end of the apartment, out of reach of where the medium was to sit, were laid several instruments of music, including a drum and drum sticks, a guitar, tamborine, several different sized bells, &c. The company, some 10 to 15 (sometimes more), were arranged and seated on each side, including one end of a long table, all of them joining hands, the medium taking the seat at the end of the table where the break in the circle occurred, the 2 sitters adjoining that end (one on each side) being required by the rules to place both their hands in a pack with the hand of the individual who sat next to them. Sometimes, when required by investigators, the medium was tied, but usually her continued presence in her seat was secured and made manifest by her constantly striking with her fingers the two packs of hands on either side of her, before described, the theory being that this not only proved her perpetual occupancy of her seat, but enabled her, thro' the process of manipulation, to draw Magnetic power from the elements inherent in all the different members of the conjoined circle of sitters. The arrangement being completed the light was turned down and we sat in total darkness. The first indication of superhuman influence was generally in a cool breeze passing around the circle on the backs of our hands, not unfrequently accompanied with little star-like, bright lights over our heads or in other parts of the room. Next, all at once a bell would start up to ring near the ceiling and fly ringing around the room, followed by others. After a while the bells might drop on the table before us or on the floor, when the guitar would, perhaps, go sailing over our heads, discoursing music as it went, and not unfrequently tapping different sitters in the circle, lightly on the head with carefully measured force, showing that the occult operators were cognizant of the exact position of each and every member of the circle. Then perhaps, the tamborine would come forth and give expression to its musical characteristics as it sailed hither and thither, to and fro, when suddenly a spiritual drummer would beat the morning reveille or some popular tune with greater force and equal precision. In the course of the evening the instruments that had fallen on the table or floor would in turn often be raised again and made to perform as before their several parts, until the time approached for an adjournment, when the light being turned on, we found all the instruments with several spare chairs, piled up promiscuously mid-way on the long table around which we sat. This is a fair sample of the *modus operandi* generally pursued at Mrs. Annie Lord Chamberlain's circles, and others, so far as it applied to the musical manifestations, but otherwise varied in many particulars of the physical phenomena, the object as generally announced by the spirit artists, being not so much to amuse their friends in mortality as it is to convince them that spirit life is real, and to prepare them to receive still more important truths from the higher Spheres. The star-like "spirit lights," I have adverted to, are a very common accompaniment of not only dark circles, but of most clairvoyant mediums, and in many instances of persons who make no pretensions to mediumship. I, myself, have seen hundreds of them on different occasions, and often after I have retired to rest for the night. My deceased wife seems to be generally known among clairvoyant mediums as the "star," and I have in many instances had her presence indicated to me by clairvoyant mediums

whom I had never seen before, under the announcement that my "star" was present, she very often coming with that emblem brightly shining on her forehead. One of the most beautiful star manifestations of the kind I ever witnessed, was whilst I was sitting with others, in a dark circle, held by Mrs. Mary Andrews (one of the very first materializing mediums in the field), at the house of Mr. Morris Keeler, near Moravia, state of New York, some 10 or more years ago. On that occasion Mrs. Wortman, a very sensitive medium, was present. Mrs. W. had a very clear, melodious voice, and she and Mr. Keeler had scarcely begun to sing in concert (the light being extinguished) before the space in front of us became alive, as it were, with bright little stars. These would congregate in groups and then swiftly bound apart in couples and take positions as if performing in a dance, when they would approach each other and retire in due order, and then again commence circling around each other in single pairs, until the whole galaxy would mingle and form one group, and all engage in an angel sport, playfully winding and interwinding rapidly around and between each other in an inextricable, bewildering maze, alike beautiful and indescribable.

Spirit voices and spirit singing are very common accompaniments of Mrs. Andrews' seances, and of dark circles generally. On several stanzas of "Home, Sweet Home," being sung with animation on this occasion by several sitters in the circle, a masculine spirit voice, exceeding in pathos and power any human voice I ever heard joined in the singing, and continued to the end. Upon the stanza being repeated by the company present, the spirit voice (as if to rest and recuperate) forebore joining in the concert until the second stanza, when thro' all that followed, Soul-thrilling strains were poured forth by the unseen vocalist in a cataract of melody that completely overpowered and absorbed, as it were, all the human voices present. After "Home, Sweet Home" had been twice repeated, I asked that "Oft in the Still Night," (a favorite melody of my deceased wife's) might be sung, when a sweet feminine spirit voice joined in the singing, which however I failed to recognize. At Mrs. Andrews' seances and many others I have attended, not only the usual cool breeze was felt passing around the circle, but sometimes the phenomena would be varied by the sprinkling of cold water in our faces also. At many dark circles I have been familiar with, it is common for spirits claiming to be special friends of different individuals present to come where they sit, and pat them lovingly on the head, face or other parts of the person with materialized hands, and very frequently whisper or speak in low tone to them, whilst in many other instances the spirit guides or guardian angels of the mediums and others address the circle of sitters in solemn and eloquent language, sometimes for many minutes together. I think it is a question not yet fully demonstrated how far the physical manifestations that occur in dark circles are the work of independent spirits of departed mortals, rematerialized with elements of earth, drawn from the medium and other sources, and to what extent they are performed by the spirit body of the entranced medium, temporarily freed from its fleshy clothing for the occasion, and rematerialized with a sufficiency of mundane elements to enable them to execute their mysterious performances. The following phenomenon, that I witnessed in Boston many years ago, would seem to prove pretty conclusively that, on that occasion at least, the bona fide spirit, (or rather Soul) body, transfigured, or other-

wise, must have been used by the spirit artist to accomplish the ends they had in view.

The seance, on the occasion, was held in a back third-story room on Washington near Boylston Street, Charles H. Reed, a most powerful instrument for the production of physical manifestations, being the medium present. There were many persons in the circle. A temporary platform made of rough boards had been constructed at one end of the room for the medium, near which I sat, whilst Miss Friend (now Mrs. Carpenter), an excellent clairvoyant and medium, sat in a line with me a few seats distant. The services of an employe of the gas works had been obtained, whose province it was to stand with his hand constantly on a key in the gas pipe, so as to turn the light especially arranged for the occasion, on or off instantaneously when required. A committee of 3 was appointed by the audience to tie the medium securely in his chair, among whom was a Sea, or, rather Lake Captain from the West, who was acknowledged by the company, (after witnessing his skill) to be an expert in the art of tying mediums. The musical manifestations, such as are common in dark circles and as I have described, and others proceeded harmoniously and satisfactorily, until after an Indian war dance had been inaugurated and was being executed with such power and racket on the platform that I expected every moment to hear it fall to the floor, whilst the yells and war-whoops of the Indian performers were so vociferous and piercing that I feared the police would appear on the stage and put an end to the performance. In the midst of the uproarious war dance, Miss Friend became greatly excited, and repeated charged that it was the medium, Reed, himself who was dancing on the platform, with 2 great Indians standing near by him, whilst the cords with which he had been so securely bound, were all flying loosely about his person. In the height of the performance, the gas man became so excited (as he averred, whilst others thought him to be actuated by suspicion of fraud) suddenly turned the gas on in full force, revealing to the astonished sitters an entirely empty platform with the exception of the medium, who was still as at the first fast bound hand and foot to his seat, but apparently in a dying condition, owing no doubt to the fearful shock his nervous system had been subjected to by the instantaneous return of the vital elements that had been withdrawn from his body and applied to the materialization of his own double, (or Soul body) occasioned by the sudden introduction of the positive element of light. It took the committee several minutes to untie the medium, who was finally restored to consciousness by the application and administering of restoratives. I have never witnessed, myself, such a phenomenon, but have been told that in instances where a light has been suddenly introduced into a dark circle whilst instruments of music, &c., were being carried overhead thro' the air, that such of these as were at the moment nearest the medium would be suddenly deflected in their fall towards his person, whilst those that were nearest the light would be deflected in their descent towards it. It is not uncommon for instruments to be lighted up by some occult process whilst sailing overhead at dark circles, as I myself have witnessed.

As intricate as was the tying process executed by the Lake Captain expert that I have described, it still would not compare with what I have known done in dark circles by spirit artists, wherein, after the medium had been tied in the securest fashion by a committee of mortal experts and the light turned off, the company would hear the lengthy cords being unloosed by unseen hands and drawn rapidly to and fro thro' their intricate windings, when on the light being again turned on, the medium would be found entirely free in every limb, whilst the lengthy cords would be seen lying near him on the floor. Then again the light would be turned off and all be total darkness, when the

THE WATCHMAN.

ropes seemingly of their own accord and volition would leap from the floor and commence biuding the medium with unparallelled speed. When on the light being again turned on, the medium would be found to be bound hand and foot so securely that no human hands could release him without cutting the rope, the knots being so cunningly interlaced and disposed as to be hidden from the view of mortal eyes. Not so, however, to spirit vision, for, on turning off the light again in a few seconds, the cords would again be all untied and the medium set at liberty without severing the rope in any part.

One of the most astonishing phenomena that is performed by physical dark-circle mediums, is that known among Spiritualists as the ring test, wherein solid rings, made either of iron or wood, (I have seen both successfully used by the same medium at the same seance), are placed on the arms of different individuals in the circle of sitters, under the following circumstances: The medium sits beside a small table, on which the rings lie in plain sight of all present, those who desire having the privilege of examining them thoroly, or if any investigator prefer, they are generally permitted by the medium to bring rings to the circle of their own providing. The conditions being harmonized by singing or instrumental music, all persons present may in turn take each hand of the medium in his and hold both with a firm grip, whereupon, directly upon the light being turned off, the iron or wooden ring, or both, will in some mysterious way leave the table, and on the light being again turned on, be found encircling the arm of the person who is still holding in his grasp the two separate hands of the medium, and which hold he is sure he has never relaxed from the first. I have had rings of both iron and wood placed on my own arms after this manner, and was present on one occasion wherein 5 solid iron rings were taken from the table and all placed at the same moment on the arm of a gentleman who sat by my side. This was done in Boston many years ago in the presence of a young man medium by the name of Emerson, whose mediumistic powers I think were quite equal to Reed's in this class of physical manifestations. Another wonderful performance of Charles H. Reed's and some other mediums whose circles I have attended, is what is known as the coat test, the performance of which I have witnessed on several occasions in the presence of Reed and other dark-circle physical mediums. That inexperienced readers of the *Journal* may have some idea of the *modus operandi* of this phase of mediumship, I will narrate what happened on the occasion of my attending one of C. H. Reed's dark-circles, then held in Carver Street, near Boylston, in Boston. Reed sat beside a small table that stood near the middle of the room, on which was placed a number of musical instruments, bells, iron and wooden rings, &c., &c., such as are used by the spirits in making physical manifestations. After Reed had exhibited the coat manifestation in conjunction with several sitters in the circle, I went forward and took my turn. Both Reed and myself stood up in full light, fronting each other. I pressed my open left hand on the medium's bare head, whilst I placed my right hand on top of his right shoulder. Reed then grasped my left arm with both his hands, one on each side, with he continued to press and manipulate my arm from first to last without a moment's relaxation, until the feat was performed. When all things were ready the lights were extinguished and everything left, for but a few

moments, in utter darkness. On Reed's calling in hasty tones for the light, a match was immediately applied to the gas burner, when, lo and behold, there stood Reed and myself in the same position we had just assumed, the only difference being that the medium was minus his coat, which lay some yards away. After a short pause we again resumed our positions, upon which the light was again extinguished and almost immediately relighted. The medium and myself were both seen by all present, standing exactly as before, Reed now with his coat on just as he and others usually wear that garment. On returning to my seat, a sceptical gentleman who sat near me asked if I noticed when the medium's coat passed from under my hand, as I stood with it pressed on the medium's shoulder. I told him that I did not observe it, but that I might probably have done so had not my attention been so closely directed to observing whether the medium's hands did not relax their pressure on my arm, as I felt sure that if they did not, by no human means could the coat be removed in a whole condition from the medium. In reply, my querist said he would see to that himself when he took his turn, or words to that effect. Accordingly when my sceptical neighbor placed himself in position with the medium, instead of putting his right hand on Reed's shoulder as I and others had done, he grasped the breast of his coat by both lappels, and held them tight in his clenched hand. The light being now extinguished and again quickly relighted, the sceptic was seen by all standing in blank amaze, with his right hand grasped on vacancy and the coat, all entire, lying some yards distant. Reed was in morals most emphatically one of the "weak and foolish things of earth" that God and the angels have used in all times to confound (in Scripture language) the wisdom of this world. The last time I saw him was in Philadelphia, when he told me that Spiritualists had treated him so shabbily that he had changed his tactics and had assumed the role of a medium "exposer" in California and elsewhere, which he found netted him a great deal more money than he could obtain by an honest exercise of his mediumistic powers.

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