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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 our previous Chapter, we have illustrated the Laws of Atmospheric Life.

We again refer to the fact that the CHEMICAL nature of the Atmospheric forces must necessarily produce and sustain refined and etherialized bodies: as much so as the CHEMICAL forces and properties of the Earth, must naturally produce and sustain earthly bodies and earthly Vegetation.

When these Laws pertaining to ethereal, CHEMICAL forces are comprehended by Scientists, then the study of spirit life will be, to them, the KEY to unlock the mysteries of Scientific investigation, which are obscure without an understanding of spirit laws.

Scientists will then learn that the physical part of man's life, is but the one half of his life: and that every Epoch of Earth's unfoldment brings greater conjunctive effects to mortal and spirit life.

This is so, because, at every revolutionary period, the three Central Planets—the Earth, Sun, and Moon—come into conjunction at a positive point: that is to say, they each have a nucleus point, (corresponding to that in the egg), and, at the time referred to, these points form an equilateral triangle; and while they are thus, and until after they have passed the equiangular point, they create a heightened pressure, atmospherically, which affects all things upon which it may fall: and also does it create a reaction of Electric and Magnetic currents, quickening all the elementary powers of Earth's forces: causing new forms of Stella bod-

ies; and bringing nearer to the Center Satellites, those bodies that were far remote.

Correspondingly mortal life is affected, thus stirring the Soul's powers to organize anew; arousing the hidden qualities of their natures into active use and life; causing the Soul-life of all Nature to evolve into higher forms of matter, thro' Evolution into perfectibility.

At such times, there are great disasters, especially with machinery where steam is used, which are caused by too great an atmospheric pressure upon the steam valves—hence, explosions and loss of physical life is the result: also loss of physical life by floods, earthquakes, &c.: diseases of the human body prevail, without apparent cause, other than that of atmospheric disturbances.

The result of all this is, that a great many beings are thrust from physical into spirit life, where they enter into a new Sphere of existence, where they learn that which they could not learn thro' the physical body. This is Evolution—the great renovating agency of the Universe.

Spirit beings are influenced by this same force of Evolution or Conjunctional activity, and are set a-stir, as with a mighty power—causing them to blend their knowledge and powers with those of Earth, and, thereby, perfect in self-government.

They are more attentive to those of Earth at such an Epoch, because the mortal nature is stirred and aroused to the center of its nature, hence, the Soul faculties are more acute, and the spirit side of life is more distinctly felt by earthly senses.

Mentally and physically understood, there is no higher type of beings than the human form of Mankind. Spirits are but a finer grade of matter, having the same formation or outline as mortal man.

The human body is attainable to the perfectibility of natural law: it is comprised of the Exogenous and Endogenous laws of systematic construction and ability.

The mortal body is a final result of Nature's Evolution, and is a phototype from which the spirit or immortal body is formed, thro' which the Soul entity manifests itself. This Soul entity may not be enabled to live perfectly thro' one physical body, therefore, must Re-incarnate until it has gained the mastery over the nine senses of human ability.

These nine senses comprise the Endog-

enous law of being; while the many and varied faculties comprise the Exogenous law of being. These, then, hold Mankind, as a being, in direct relationship with both earthly and ethereal laws of life.

Hence, mortals exist but in part upon the earthly side of Nature; and the other portion upon the ethereal side of Nature. Therefore, the terms mortal man, and ethereal or spiritual man.

We repeat: The Entity—the Soul of Mankind may be Re-incarnated any number of times, according to its desire and needs.

The question might here arise: to wit:

Why cannot the Soul do all that it requires to do, thro' the first physical body, and then be free to exist in spirit life ever after, without the vexations of earthly existence?

In answer to this (to many, perplexing) question, we will state the fact, that when the human brain and body is first formed, it is formed in accordance with the attending conditions and effects produced by the mental and physical surroundings—hence, the protoplasmic formation of the physical is determined, and it will develop and mature from those first and fundamental causes.

As the structural law governing the physical body, is one of rigidity, as manifested in the bony structure: hence, the physical body is not subject to the same flexible law of government that the spirit body is: therefore, in order for the Soul entity to learn the flexible laws of Nature, it must pass thro' successive experiences of physical and spiritual existence; whereby, the Soul entity, thro' experience with the flexible or spiritual laws, learns how to CHEMICALIZE the germs of physical life so as to render the physical body, temporarily, as flexible as the spiritual body is naturally.

This will explain Transformation of physical substance by spirits, as Materialization of spirits, and the temporary Transformation of a medium into some one else. And the transporting of solids thro' solids: also the de-materialization of substances, all of which are done by the Will-power thro' the flexible laws of spirit CHEMISTRY.

This could not be done, had not the spirit being learned how to use its Will-power upon objective things.

These lessons are hard to learn, but they are necessary to intellectual life, as they form the grand unfoldment of mental

perfectibility—which distinguishes Mankind from the brute Kingdom.

When the Soul entity of a being is environed by the primal elements of physical life and has not had the experience of spirit existence; then it is that the being cannot understand an existence outside of the laws of physical tangibility—hence, cannot conceive of a spiritual existence of Mankind. Such persons must necessarily receive spiritual environments accompanied by the development of their spiritual faculties thro' their physical body, which will bring them into sympathetic relation with the flexible laws of Nature, which is that side of life termed spirit or ethereal existence.

Persons who are unable, while living in the physical stage of life, to grasp the truth of the spiritual side of life, live, as it were, a dwarfed life. Their senses are but partially awakened: they live as in the night of existence—altho' they may derive a share of sensational pleasure and amusement therefrom—still the Soul entity is unable to round itself into perfective growth, thro' that body: therefore, the Soul entity must needs be, for a time, separated from the physical senses, and take on the spiritual. And after it has sufficiently done so, it must again associate itself with a physical body, thro' control of media, and Re-incarnation. For it must and will learn how to live the dual life at volition of Will, if it takes Ages to learn it in. And when the Soul entity, thro' successive trials of Re-incarnation, has learned to use its spirit and physical senses and faculties; it will no longer find the perplexities and vexations it otherwise does; for the Soul will be enabled to remove itself from objectionable and inharmonious associations; and every thing will be revealed in its true sense of usefulness.

Mankind has learned, in part, how to make use of the flexible laws of life sufficient to mould and fashion the things of the material world, in his experience with earthly things.

But, as yet, few have learned how to use their bodies, so as to control, by Will-power, whatsoever they desire.

Spirits are revealing to mortals, the fact of man's duality of being; and that they (mortals and spirits) are whatsoever Will-power makes of them.

We will continue on with The power of spirit over mortal life.

(Continued in our Next Issue.)

Written for The Watchman.

A SHORT REVIEW OF POPERY AS IT IS.

The designs of the Roman Catholic Hierarchy on the free Institutions of our Country should be understood by every person in the land—especially the young and rising generation; for, on them, undoubtedly, will rest the brunt of the fight for mental and physical liberty, that will (as soon as Rome's hellish designs are perfected) be forced upon them. "WATCHMAN! sound the Alarm in time!"

Knowledge is obtained from three sources: *Firstly*, from Books; *Secondly*, from the interchange of thought in conversation; and, *Thirdly*, by experience: and what little we do know, has been obtained from each and all of these three sources. But our experience has been our best instructor, and, therefore, our best friend.

I have been a sufferer thro' the agency of this Holy Humbug Church, and know full well what I have to deal with; and know that what I shall say, are plain facts—nothing else.

Let it be distinctly understood, that it is false principles—not persons, that I am aiming to destroy.

You shall all see what our adversary is; and let us not be cowards, but buckle on our armor and go forth to battle her with an arm that never tires, and a heart that knows no fear.

If Popery prevails: liberty dies.

The Popish Church claims to have been founded by Almighty God, on the Rock of Eternal Truth and Justice.

Claim and proof are two vastly different things, sometimes, especially in this case: "By their works ye shall know them."

Let us take a look at the Popish doctrines of Religion.

If a System, or a Religion is founded on fraud; and its basic principles are falsehood, greed, and licentiousness; it is evident that it does not come from a God of Truth and Justice, whom, we are told by these self-same blasphemers, is a pure and holy Being.

Now, it is a fact that a man can make a God to suit his nature—just as he desires that God to be. If he has enemies and is revengeful: that God of his, is called upon to punish or destroy those enemies: and if that God does not do it, the man generally does it himself, if he can.

The God of the Jews was a cruel, lecherous God, and just suited them in their filth and cruelty; and the Popish God is not an atom better—worse, if any thing. The Pagan God, with three heads and one body, was harmless compared with the modern Christian God of one head and three bodies: and the man who invented that monstrosity, undoubtedly, had the *Religious delirium tremens*.

In reviewing the holy, infallible Church, we find that it is copied from Paganism in every essential. Its rites, ceremonies, and its mummeries are borrowed from Mythology—the corner-stone of Paganism; and the only things in which Popery excels Paganism, are falsehood, cruelty, filth, and licentiousness; and where the Pagans acted from their own ideas of Nature: the Papist is sustained in his devilry, by an ordinance from God. Instead of the Church being founded and sustained by the hand of God, the reverse is true. A murderer and a libertine was its founder and patron—no less than the Roman Emperor, Constantine, in the 4th Century.

I will not attempt to enumerate the long list of crimes and outrages committed by him on those outside of his own family—but will refer briefly to those of his own kindred.

In the year A. D. 310, he murdered his wife's father, Maximian; in 314, he murdered Bassianus, his sister Anastasia's husband; in 319, he murdered Sicianus, his sister Constantia's son, aged 11 years; in 320, he drowned his wife, Fausta, in a bath of boiling water (saving the expense of a divorce); in 321, he murdered Sopater, his old friend and advisor, for rebuking him; in 325, he murdered Sicius, his brother-in-law; in 326, he slew his own son, Erispus.

Thus, we find a blood-thirsty wretch—a man guilty of every known crime—the founder of Popery—reveling in the murders of 7 of his own household within the space of 16 years; and, doubtless, many thousands outside fell victims to his "holy" zeal.

This man is now revered as a Saint by the Popish Church; and is fully as good as the balance that have been canonized as Saints. With such a bloody beginning, is it any wonder that the "incorruptable, infallible Church" is such a cruel monster?

The *Sale of Indulgences*—license to commit crime—was established by a *bull* (a letter or edict to the Catholic Church containing decree or decision of the Pope) issued in the 16th Century, when Leo X was raised to the Papal throne, who, finding the revenues of the Church exhausted, resorted to an extensive sale of indulgences; tho' Popes Boniface IX (1392) and Julius II (1507) had bestowed indulgences on all who continued to build the Church of St. Peter at Rome; and as Leo was carrying on that magnificent and extensive fabric, his grant was founded on the same pretense; but the money was used to aggrandize the family of the Medici; his love of splendor; his taste for pleasure; and in rewarding men of genius. From that time to the present date, the sale of licenses to commit crime has assumed an enormous traffic; and crime itself has grown accordingly. Of indulgences, I may speak hereafter.

Auricular Confession was established by decree of Innocent III (1100), and was another channel whereby money could be obtained "for the good of the Church" and the pocket of his Innocent holiness, and is, at the present day, used as a powerful lever by the Priesthood.

The *Auto-da-fe* (punishment of heretics by wholesale, public burning was established by Philip II, King of Spain, in 1558, in obedience to the orders of his "holy master," Paul IV, a cruel, vicious man. The King, by decree, made his innocent subjects believe that they were performing a meritorious act before God, in using, with impunity, the basest means to convict, and so destroy (and thereby obtain their effects) men whose minds were seeking for light. The same spirit actuates all of these holy asinine dupes at the present time.

The *Celebracy of the Clergy* was enforced by Gregory VI (1078), by a decree excommunicating all Priests who retained their wives; and rendering it criminal in the laity (the people) to attend divine worship, when such profane Priests officiated at the altar. This measure had the direct tendency to drive the lecherous Priests (they are all alike) to the Nunneries, where they could satisfy the morbid cravings of their baser natures.

Numeries (female prison pens), like the balance of the Papal Institutions, are only later editions of Egyptian relics of Paganism that existed 3,000 years before the so-called Christian Hamburg Redeemer was even thought of. In these prison pens are kept young females for the sole indulgence of Priestly passions, sanctified by grace, but, by the outside world, are presumed to live lives of purity and chastity.

A reform was attempted, during the Papacy of Sixtus IV, toward the close of the 16th Century, by one, Bossus, a man of strict integrity, he labored zealously for several years amongst the Convents; and success dawned upon his labors—but the nuns who inhabited those guilty Convents, soon relapsed into their former licentiousness and depravity.

The doctrine of *Transubstantiation* (Christ coming from Paradise and crawling into Religious hard-tack-biscuit) was promulgated by the 4th Lateran Council (1215), and enforced by a decree of Innocent III, soon after. It was in this Council that a long list of curses against heretics were added, as ornaments, to the Papal Dictionary. This Council also delegated power to the Pope to establish *Inquisitors* and the *Inquisition*—an institution that outrivaled, in actual cruelties, the fancied torments of an Orthodox Hell.

The *Performance of Mass* was ratified by Pope Leo II (683), and Abbots and Monks were prohibited therefrom. A host of other mummeries and legerdemain tricks were promulgated by the 1st Lateran Council (1120). Calixtus II, in the same year, appointed the four principal *Fasts of the Church*: at these Fasts, all Papists punish their bodies for the good of their Souls—but their bodies are always ahead in the race.

Euaristus (1110) was the Pope who declared that *The Peoples' Accusation against a Bishop must not be received*—"his sanctity covered his crimes," the same as it does in the eyes of some people at present.

The *Seven weeks of Lent before Easter*, and the *Celebration of the Masses on the Savior's birth*, were established by Pope Telephones (130 Papal Chronology).

Extreme Unction, given to dying persons, was invented and patented during the reign of Felix IV (528), and many a hard earned dollar has been given, thro' tright, to the Priest who worked this ever-ready machine.

Pelagius I (559) ordained that *Heretics and Schismatics should be punished with temporal death*, (could not get at the spiritual part of it); but succeeding Councils have added thereto, *Spiritual death and eternal damnation*. Boniface V (625) decreed that *Murderers and Thieves who fled to the Sanctuary in the Churches, were privileged characters, and that no hand of justice should pluck them hence*.

Leo II was the beauty that introduced the absurdity of "*Kissing the Slipper*." Clement VIII (1604) enforced the disgusting rite of *Kissing the Pope's toe*. Pope Constantine (714), who was very fond of display and pomp, introduced into the Church numerous rites and ceremonies: and the question here arises:—

If all these rites, &c., of the Church were Ordained by God from the First, what made him wait 'til the 8th Century, and even later, before he made them known?

Stephen II (772) introduced the *Worship of Images*: and this form of worship has steadfastly maintained itself in the Church, and will do so as long as ignorance remains there—when there is no ignorance, there will be no Popery. John XIII (966) baptized and gave names to certain bells—more absurdities.

As I have before said, *All the Ceremonies, &c., of the Popish Church, are borrowed from the Pagans—even their idea of a God; the Masses; privileged altars; Transubstantiation; Purgatory; Idolatry—in fact, every thing except a vile nature are copied. And instead of incorporating the best portions, the very worst were chosen.*

In concluding this article, we will briefly review the History of the Popes from Romish authority.

From among 260 Popes, we find that 15 of them were imprisoned for crimes committed; 29 were put to death unnaturally; 17 helped to glory by the aid of poison; 45 of them had acknowledged illegitimate offspring; 10 were caught in adultery; 6 in the act of incest; 12 were charged with seduction; and only 10 out of the whole group could be recommended for their piety. Three of the Popes were Negroes; and one was a Woman, who died in childhood, in the 3rd year of her reign. So vile were the chosen "Vicars of Christ on Earth", that, in most cases, their vices were a recommend for spiritual promotion.

Formosus I (897) was so hated, that Stephen VI caused his body to be exhumed; all his acts reversed; two of his fingers cut off; and then reburied amongst the laity. Sergius III took him up again; caused his head to be cut off and the body thrown into the Tiber.

John XI (936), a wicked, cruel, and libidinous man, was taken in adultery, and slain by the husband of the woman. He was supposed to have poisoned 200 persons, among whom were Leo and Stephen, his predecessors.

John XII (964), a man from his youth, polluted with all kinds of villany and dishonesty, was deposed by Otho in Council, and slain in the act of adultery, in the 9th year of his Papacy.

Paul III (1594) prostituted his sister; committed incest with his daughter, and poisoned her husband; attempted the chastity of his niece; and other heinous crimes.

These are but a few of the delightful cases on Record. Is not this a glorious showing for the holy, infallible, incorruptable, humbug Church of God? There is no redeeming feature in the History of Popery. It is embodied dishonesty and crime from end to end—from top to bottom.

Comrades!! Who will lift the sword to cut away bigotry? Who will battle error, even to the defying of the Christian Gods? Who will sweep away the clouds of superstition; and roll away the stone of ignorance from the sepulchre of wisdom? Who will help do it? The call has gone forth, and who will respond?

Ye heroes, mount the bulwarks of blind faith and ignorance, behind which Popery lies entrenched; scatter the defenders, and destroy their defenses! ONWARD!!

Yours for Human Liberty.

EMANUEL M. JONES.

Old Theology is doomed, but she will struggle long in her death-throes, and thousands will continue to marshal themselves in her ranks, determined to save her at any risk. But ever the truth comes uppermost, and in the end error must yield. So let us gird on our armor for right and justice, and each do our level best to hasten the glad day when

"Superstition bows her head,
Falsehood sleeps among the dead,
And bigotry's exulting tread
Will ne'er be heard."

No one can be a bigot who reads, tries, and thinks all sides. True, I would be consistent. If we attend Church we should not sing, kneel, or rise with the congregation, for that would be tacitly uniting in giving praises to a being which we do not believe exists. Atheists are the very ones who are the first to find out "new truths," and make "fresh discoveries," for they are not afraid of being led beyond the old God and Bible platform! It is Religion that always kept the world in bondage to its creeds and bound it down to the old and bygone!

Atheism "logically denies" no moral precept, no real good, no pure, high, and noble principle, and nothing that is instructive, good, and useful. It builds up hope, happiness, love, and industry here on earth and leaves the unknowable for Priests and dogmatists to dispute over.—Elnina Drake Stenker.

Written for The Watchman.

WHAT BECOMES OF THE MATERIAL BODY OF MANKIND AT THE CHANGE CALLED DEATH?

For a proper and honest investigation of this *problem of life*, which also includes the change called "*death*," we must, as far as we are able, lay aside our prejudice, bigotry, superstition, and all the teachings the Churches have put forth for the last 2,000 years; and examine the *problem* in the facts that Science has established; aided and assisted by the best Reason of Mankind, to-day.

Science declares, without any reservation, that all bodies of a material or physical structure, of the natural properties of matter, become disintegrated, atomically, at the change called "*death*": the several atoms, of which said body was composed, returning to an elementary condition, from which they were drawn in the formation of the said material or physical body: to be worked over in the great crucible of Chemical, Elementary Law controlling said atoms. This Chemical Law, is the great Principle working thro'out Nature in the Infinite domain of Causation. For this Infinite Principle leaves no fragments lying around loose or unappropriated; but all are gathered up and conserved in an Elementary condition in and surrounding our earth. This is Nature's great store-house for the conservation of forces; moving the Universe of Life, and individualized entities.

It makes no difference whether our bodies are cremated by fire, or whether they undergo the slower action of Chemical Law in the grave—the result is the same.

Science, by her established facts, declares that the same atoms of matter may go down to the grave in succeeding generations of men forever.

Thus Scientific facts, based on man's highest Reason of to-day, account for the way in which our bodies will be disintegrated and reformed in some other man or woman, and will be the material covering of some human Soul who has not yet become individualized in a material body.

Thus Science and Reason account for the physical resurrection of the material body of Mankind. And in the resurrection of this physical body, every atom seeks its affinity and kindred atom, and never becomes any thing else—for resurrection means *newness of life, or renewed life*.

But we have been taught by creed and dogmatic teachers of all Christendom, that the material body we lay away in the grave, will remain there a great and indefinite period of time; and a general resurrection and Judgment day will take place, and nine tenths of humanity will go to a place called "*hell*," and remain in perpetual torment forever—because they did not believe as the other tenth part did; altho' the nine-tenth fellows were morally as good as the other fellows, who went to "*heaven*" to sing "*Old hundred*" thro' an unending Eternity.

Now, opposed as their *theory of life and death* is to Science, Reason, and the logic of metaphysical research in regard to Animal and Vegetable life, it is proven beyond a doubt, that a tree when it becomes dead and dry, life never appears in the dry trunk of the tree again; until it (the dead trunk) is given off in atoms and goes into Nature's crucible governed by Chemical Law: then those same atoms will clothe some other tree of the same kind with a body, limbs, foliage, that never had objective existence before.

As the material body meets the change called "*death*," the thought arises in the thinking mind, *where* has that thinking,

moving, acting entity gone, that moved this physical body? For gone, it has, and left the material body stark, stiff, and cold—and *this*, Mankind calls "*death*"!

For the Soul, in its experience, has met and gone thro' a *new birth*, into a higher and better condition of life, with much better surrounding conditions.

Now, unless our Soul, in its experience here, can rise up to the Chemistry of spiritual atoms of which it is composed; we will always, while in earth-life, remain on the erroneous and unsatisfactory plain of the religious materialist, who believes in the literal resurrection of his old, material body that he will occupy again in the dim and distant future.

But the clairvoyants, of all Ages, have been permitted to see the change called "*death*": and they declare that they see the spiritual body, as a thin, vaporous cloud, hovering just above the material body, at the change called "*death*"; and when the *silver cord of life is severed*, that bound the Soul of man or woman to the material body, the Soul takes possession of this vaporous, cloudy appearance, and it assumes the shape and appearance of the material body just below it. And spirit guardians, in attendance, move off, out of sight, with the new-born Soul, that has met with the resurrection or a newness of life or a renewed life. For there is a natural body and there is a spiritual body—the earthly or natural body first; and at the birth (called "*death*") it has a spiritual body, which is a more beautiful and glorious body than the one the Soul has just moved out of, and for which it has no further use. It (the spirit body) is "the house not made with hands," eternal in the upper abodes of spirit-life.

Now, here, I wish to say, that Mankind are in the habit of using *Soul* and *spirit* as synonymous terms, which is wrong: the Soul is the entity, the moving Cause; the spirit is the agency or force that the Soul uses to make all the phenomena we see take place in the actions of Mankind.

For, in those upper Spheres are many *mansions* that the Soul, in its journey to eternity, is to search and find out by experience.

I know, indeed, how hard it is to give up a long-cherished idea of what we have been taught was a great truth. Perhaps we had learned it from our mother's lips. And as I look back along my life-lines of mother's memory, how all my childhood's blissful days cling around the name of *mother*. And if on earth, there is one name more holy than another, that name is "*mother*." But those were the days of childhood's fairy-land, never to return again.

The stern logic of facts compels us to declare the truth, as we find it by Science and the Reason of to-day.

I have put forth how man, springing from a seed or germ, coming into objective life from the material side of Nature, draws the sustenance necessary to support his existence and the growth of his material body, from the material side of his environments, and from the air he breathes, and the food he eats. But here we would be lost in the doubt of the Atheist, if man was not of a dual nature.

A material side to gather the truth by his material surroundings, which are all objective to his senses; and a spiritual side to gather the truth by his experiences in the world of Souls, beyond this earth-life.

And if we have neglected to gather truth belonging to earth-life, we will, most assuredly, sooner or later, be compelled to come back to earth and take up our life-lines where we left them, and seek the truth, as best we can, that we neglected to find while here in the flesh.

But I seem to hear the doubter say, "I

do not believe we will ever come back to earth after we die."

Well, my friend and fellow mortal, do not doubt until the change called "*death*" overtakes you, but investigate *this problem* for yourself, at every opportunity. For, if you always doubt, without investigation, your Soul will be in a deplorable condition here, and for many years, perhaps, on the spirit side of life. Doubt is the salvation of Mankind, if it is accompanied with honest and earnest investigation. For spirits, returning to earth, in whom we have the utmost confidence, all tell us, that as the change called "*death*" finds us *here*: we will be the same, individually, *over there*; and that we will gravitate to just that condition that our life efforts *here*, have fitted us for in the *land of Souls*. For, be assured, we cannot advance or progress to higher conditions, until we have been taught life's lessons *here*.

For, let the person be Christian, Heathen, Jew, or Gentile, he will find that he has not gone to a heaven of *nothing to do*; but will, on the *other shore*, find that heaven consists in a work well and faithfully done; and not faith in Jesus, or belief in the power of his blood to wash away our many errors or sins—for nothing but good deeds and loving kindness, one toward another, is the coin received in the treasury of heaven.

But as long as superstition, bigotry, and ignorance darken and becloud the Soul of Mankind, that Soul, be it man or woman, can give forth no light, knowledge, wisdom, or love. But in the course of the progress of Mankind to higher conditions, he is entitled to the above four principles as his birth-right by nature.

Now, as the principles called *light, knowledge, wisdom, and love*, permeate and control all the other principles in Nature's domain of Causation (and by some called God) by imperative law working out all the results to a fixed and definite end.

Now, the Soul of Mankind, being composed of spirit atoms, it necessarily eludes the grasp and recognition of our five material senses. But to the clairvoyant and the intuitional man or woman it becomes as plain to the spiritual senses; as objective things are to the material senses.

For, at the the change called "*death*," the Soul must have experience in order to gather spiritual knowledge; for, without experience in passing thro' the different phases, *here or hereafter*, of the phenomena of life—nothing less can conduce to our happiness.

We live and move by the normal vibration of atoms both in the material and spiritual conditions of life: and the moment the vibratory motion of atoms becomes abnormal, disease must ensue; and unless restored to a normal or natural condition, the change called "*death*" must take place, and we are liberated from the conditions of the material or earth-life: then we come under the conditions of the vibrations of spirit atoms; and we are no longer recognized by our earthly friends, by their material senses.

Let us remember that we are but in the childhood of everlasting life; and that our best attainments *here*, are reached at the very threshold of a temple, the base of which is as broad as eternity; its portals are beyond the vision of men, or angels; its dome pierces the realms of Infinite Infinity—this is the Temple of the Universe: this is the Temple of our God: this is the house "not made with hands," eternal in the Spiritual Spheres of the existence of Mankind: this is our "house with many mansions."

And with a gratitude that language cannot express, let us ever remember that we are the children of an Infinite and ever-present Father, whose most glorious attribute is LOVE.

JOSHUA H. ROGERS,
Dover Plains, N. Y.

For The Watchman.

RELIGION.

There are many Religions—almost as many as there are people who think for themselves: of course millions do not think for themselves, but live it out to the Priestcraft.

Great God! Where can we find the true cast of Religion? Are there two persons on earth who hold a perfect blending; who are in perfect rapport! I fear not.

It is said in the Bible: "Seek, and ye shall find." "Knock, and it shall be opened unto you." But what shall we find; what is it that is opened unto us, but a conglomerated mass of superstition and Priestcraft? Great pretenses, and but little true and undefiled Religion!

All human beings worship—must worship, but what do we worship—A God? Yes; but what sort of a God—one drawn from our own imagination, or borrowed from our Priest?

Perhaps, you may have a curiosity to know what I worship! I will tell you:—

First—I worship a Head Center—LOVE, the first and the last—the God LOVE.

Second—I worship all the OFFSPRING of this LOVE.

Third—I worship the GREAT MAGNETIC FORCES OF LIFE, or SOUL PRINCIPLE.

Then I blend the three into ONE, and bow myself before this COMBINATION. And in love I can commence from the deep Cup of Life—pure Life, and drink from the deep Fountain of blissful blending of the Seen and Unseen World. Thro' the Angel of Love, I can find all that is lost: yea, go out into the hidden labyrinths of Nature, and learn the sweet things that are blended.

I find in this worship, the greatest quantity and the sweetest quality; and find my Soul (life) completely relying upon the GREAT WISDOM portrayed before my mind.

There is no hobgoblin nor disputing in this great field where we find the KEY to the great Store-house of LOVE.

But I find, in my investigations, I must encounter obstacles in the shape of traditions; but soon they are put to the test, and must either pass muster, or be cast out where man cannot find them—to prepare to live, they (the followers of traditions) must die unprepared to enjoy the life beyond.

When man fills his mind with hell-fire, he will go into hell-fire—for, as the tuition is: so must the cast be.

When man finds himself too bad to live in harmony with himself, he should seek the Kingdom of Heaven—not a so-called Church, but seek the Kingdom of Heaven, which is LOVE, let this reign supreme in his heart, then he has planted the good seed, and it will bring forth fruit of the rarest; and richest flowers filled with beauty.

But when he seeks the Church, he simply joins the rest of the Idolaters to feed the Priest to issue his bigoted doctrines, or else give what he has borrowed.

Then, let us think for ourselves, and go to the Fountain of Love; and drink deep and full of it: and our lives will show forth gloriously, and full of joy.

H. H. MITCHELL, M. D.
Apopka, Florida.

None but the utterly illiterate can entertain the notion of an individual deity who has a seat above the clouds and directs the separate affairs of men and women. The faith in miraculous interventions cannot exist in an active mind. It may be maintained by a persistent refusal to admit knowledge; it may be preserved as a relic of the memory, but it cannot be actually held by any intellect that is awake to the issues of modern thought.—Frothingham.

Error of opinion may be tolerated where Reason is left free to combat it.—Jefferson.

It never injures justice to tell the truth about her, regardless of the opinions of weak friends or open enemies.

To make the most of the good and the least of the evil of life is the best philosophy of life.

THE WATCHMAN.

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

REMEMBER to ADDRESS US at 993 W. Polk St., Chicago, Ill. This will ensure a more speedy delivery, and prevent mail-matter intended for us, from being mixed with that of the "Y. M. C. A. Watchman."

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Boston Star & Crescent Co.

Diagram showing the Location of "The Watchman" Office.



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ANTI-VACCINATION.

CONCLUSIONS adopted by the Third International Congress of Opponents to Compulsory Vaccination, recently held in the Grand Council Chamber, Berne, Switzerland, under the Presidency of Dr. Adolf Vogt, Professor of Hygiene and Medicine in the Berne University, in Favor of the Abrogation of the Laws:

1.—That a comprehensive study of vital statistics proves that the extension of the practice of Vaccination bears no logical relation to the reduction of small-pox.

2.—That whilst the virus used for the excitation of the disease designated vaccinia is of various origins and uncertain character, it is also liable to occasion, intensify, and convey other and serious maladies.

3.—That statistics gathered from European States, and from India, establish the fact that small-pox (like the other members of the class of zymotic diseases to which it belongs), originates in, and is fostered by, insanitary conditions, and is only effectually combatted by their removal; that Vaccination is inoperative upon mortality where sanitation is defective, and superfluous where sanitation prevails.

4.—That enforced Vaccination is an infringement of personal freedom, inasmuch as a conviction adverse to the utility of the practice is a matter of scientific conscience, which is entitled to the same respect as is accorded in all civilized communities to the theological conscience.

[We understand that the above mentioned Congress is making good advancement in the all-important work of enlightening the people on the inefficiency of the vile practice of Vaccination to cure and prevent small-pox contagion.

We also understand that this Congress is gaining ground in influential membership and useful, earnest delegates.

As Editress of THE WATCHMAN, we invite correspondence of their further co-operative labors, thro' our columns, for the good of Humanity.]

NEW BOOKS.

We have received from the Publishers, CHARLES SCRIBNER'S SONS, 743 & 745 Broadway, N. Y., thro' JANSSEN, MCCLURG & Co., cor. Wabash Ave. and Madison St., Chicago, Ill., some very fine books: among them are

THE HOOSIER SCHOOL BOY. By Edward Eggleston. Price \$1.00.

THE STORY OF ROLAND. By James Baldwin. Price \$2.00.

RECOLLECTIONS OF A NAVAL OFFICER. By Capt. William Harwar Parker. Price \$1.50.

AMONG THE LAKES. By William O. Stoddard. Price \$1.00.

REVERIES OF A BACHELOR. By Donald G. Mitchell (Ik Marvel). Price \$1.25.

SEVEN STORIES, with Basement and Attic. By Donald G. Mitchell (Ik Marvel). Price \$1.25.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By Geo. P. Fisher, D. D., LL. D. Price \$2.50.

INTERNATIONAL REVISION COMMENTARY. Gospel of John. By Philip Schaff, D. D., LL. D. Price \$1.25.

A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt. Price 25 cents.

Prof. R. A. Proctor, the well-known English astronomer, says of it; "Thro' false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The knowledge kept from them by those whose duty it is to impart it wisely, and with proper explanation of its vital importance, they learn, too late, many of them, from foolish talk, and to

the accompaniment of silly and unseemly jests. The experience essential to their safety they acquire thro' the evil consequences from which it might have saved them, as it certainly saves all who are worth saving. The little book before us, of fewer than 50 pages, is intended to put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in the respect; and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available, especially as it gives some information which a physician is able to give with some authority. We commend it to the attention of fathers and sons alike: to the former as showing what they should tell their boys; to the latter as containing lessons which they should take to heart. A lad must be foolish indeed if he does not pay attention to the physical lessons conveyed in this most useful little work. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

The Publisher, M. L. HOLBROOK, New York, will send 10 copies by mail, post-paid, for \$2.00. Should any one desire them by the 100 or 1,000 they can make satisfactory terms by correspondence.

Messrs. JAMES R. OSGOOD & Co., Boston, Mass., have just published a very pretty little pamphlet, containing Col. George E. Waring's famous horse story, "Vix," price 10 cents, which the London Spectator characterized as "genuinely pathetic."

Every admirer of the "noblest friend of man" should own a copy of "Vix," and enjoy its reading month after month.

All of these books are neatly bound, and are suitable presents for the holidays. For sale by JANSSEN, MCCLURG & Co., at their large and commodious store corner of Wabash Ave. and Madison St., Chicago, Ill., and by the Publishers.

Authors about to publish their works, will do well to consult these reliable Publishers: JANSSEN, MCCLURG & Co., Chicago, Ill.; CHARLES SCRIBNER'S SONS, and M. L. HOLBROOK, N. Y. City; and JAMES R. OSGOOD & Co., Boston, Mass.

We have also received from THE CHICAGO MUSIC CO., Music Publishers, 152 State St., Chicago, Ill., a copy of POLYMNIA. By S. LASAR. WM. A. POND CO., 25 Union Square, N. Y. City, Publishers. It is the latest book for female voices.

We recommend those in need of such a work, to send to The Chicago Music Co., where they can obtain all kinds of music and musical instruments.

We have received from the Author, THOMAS R. HAZARD, of South Portsmouth, R. I., a neatly bound work entitled, MISCELLANEOUS ESSAYS AND LETTERS. This work is replete with Soul-stirring instances—all of which are characteristic of a sympathetic and philanthropic spirit on the part of the author.

We shall give our readers some extracts from this work, at an early date.—EDITRESS.

ELMINA'S FRIENDLY QUESTIONS FOR SPIRITUALISTS.

I have always been fond of studying puzzles, enigmas, and charades—I have been studying this great puzzle of Spiritualism ever since the story of the Fox girls was first published: and it is just as much of a puzzle to me now, as it ever was.

If it be a fact that the dead live, and can show us unmistakable evidence of it, why is it that so many who attend hundreds of seances, still disbelieve, and pronounce it "fraud"?

Why is it that a life continued for 2,000 or more of years, straight on, has, at the end of that time, a no greater collection of literary lore than it had during the short interval of earthly existence?

Why has Homer given us no poem rivaling his Iliad—or Moore not surpassed his Lalla Rookh?

Why have not Byron, Shelly, Burns, Mrs. Hemans, Alice Carey, and others sent us some gems from the beyond that excelled what they penned while on earth?

Why has not Howe sent us some grand improvement for his sewing machine?

Why do some spirits say that Jesus is a myth; and others picture him precisely as the Bible taught them to do?

Why do not these "guardians" save all such terrible conflagrations as take place in large cities? They could warn some one when the first spark of fire began, and why do they not do it?

Why do not some of them tell the Editress of THE WATCHMAN which ticket in a Lottery will draw the mammoth prize? just think what a boom some of those prizes would give that paper!

Why do not they disclose the whereabouts of a gold mine so that said Editress can give her paper a lift?

If to them nothing is hidden, there are millions of ways they might prove their powers, help the Cause, and do much of good work. Prevent murders; discover the hidden treasures buried during the war—and, in fine, there would be no end to the good work one, good, kindly, benevolent spirit could do. Work, we mortals would be only too glad to perform in behalf of poor, suffering Humanity.

Will some friend reply to Elmina and explain things; solve the enigma; and settle the stew?

Anxiously and Earnestly.

ELMINA DRAKE SLENKER.

Snowville, Pulaski Co., Va.

ANSWER.

We give space to these questions of Elmina's, and hope that some of our readers will answer Elmina thro' the columns of THE WATCHMAN.

We will, however, briefly answer that portion which is addressed to ourself as Editress of THE WATCHMAN.

First, we will assure Elmina that we are grateful to her for her kindly consideration in behalf of our financial welfare: but that so far as our interest in lottery tickets is concerned, we have none whatever; furthermore, as a means of obtaining money, we do not countenance it, as conducive to moral good.

We prefer to earn, by mental and physical labor, our financial abilities—desiring to give value for value received.

We have witnessed the deteriorating effects upon others who have sought the lotteries and kindred avenues of obtaining money: and in consideration of the principle involved, we should feel like exclaiming, "get thee hence," should a spirit seek to tempt us into that, or any other similar channel of obtaining a living.

These being our individual views on the lottery question—and the law of "like attracting like"—therefore, we do not attract such spirits who would be likely to feel an interest in such proceedings.

Notwithstanding the amount of good the mammoth prize might do our publication.

Moreover, we maintain this stand:—That if THE WATCHMAN, as a publication, cannot earn its financial compensation, we should consider its advent ill-opportune and premature. As it is now, we have no such apprehensions.

As regards the discovery of buried treasures, we have, in numerous instances, been controlled by spirits who have given

startling revelations concerning buried treasures—enough to prove the power of spirits in such things.

Again, all spirits of mental advancement, claim that, should they reveal to mortals, the hidden treasures of the earth, those same mortals would be too avaricious and selfish to use the valuables for the most good to the wants of the masses. And that for this one reason, there is not that revelation given by spirits, to earth, except in a few exceptional instances.

Moreover, these spirits claim that, should they reveal to some destitute person, where to find valuable treasures of hidden wealth, that wealth would do no moral good to that person, nor to the masses, because that person would be as a second Vanderbilt, or a Rothchild, who, while teeming with more than they can appreciate, or ever use, would, at the same time, witness starvation by the suffering poor.

This is the result of the selfish customs of human beings, wherein, the very rules of present Society enforce upon man, and even the unborn child, a propensity of selfishness and self-aggrandizement.

These spirits of mental advancement, also claim, that the time is coming, when Governmental affairs will be so established, that a revenue will be kept, as a treasury supply, to provide for those who are unable to gain a comfortable living, from lack of health or from scanty resources. That, at such times, when the people, as a body of representatives, shall be sufficiently developed in philanthropic principles as to care for each other's welfare and happiness, wherein there shall be, by authority of the Government, organized Societies whose main object shall be, to search out and benefit all persons who are in want of food, raiment, shelter, and work—until all are cared for; that then, and not until then, will spirits of power reveal to mortals, the very means by which these things shall be obtained.

Spirits of mental advancement are seeking to prove to mortals the value of the moral law, as *par excelsior* to that of the financial law.

Now, in leading social ranks, it is money, that gives and receives the highest honors; while the morals of the moneyed possessor may be as of the very lowest type, still that person will lead in all things, because of the money.

This is the ruling passion of the masses—money, money, by all means, money—until the very dogs of our land fare better than some poor men, women, and children, who must starve if they have not the money to pay for their food; while the dogs receive the bits of food lavished upon them by mortals. Ten to one, a starving dog would receive food from most people, sooner than a starving man.

And what does all this prove? It proves that man's inhumanity to man is greater than his love.

And this is the very reason why spirits who see these things, do ever try to draw Mankind from the love of so much money.

They are seeking to teach mortals how to live, one with the other, more in conformity with spiritual laws of life—which is that of giving full compensation for value received; and to help one another.

We hope that some of our readers will answer Elmina on her other questions on Spiritualism.

Also, that they will learn to estimate persons by their acts, more than by their possessions of money.—EDITRESS.

Improve your odd moments, and put your thoughts in writing for the masses to profit by. Send them to the Office of THE WATCHMAN, and we will publish them.—ED.

For The Watchman.

SAVED BY A SPIRIT VOICE.

By MARY A. WHITE.

The enemies of Spiritualism claim that there is no practical good in it—having never sought, and never found; their testimony is worth nothing; but still it is received as evidence, by the unthinking multitude.

Spiritualism's greatest blessing to the world has been in the direction of health—mental, moral, and physical; but we have instances of financial benefits derived therefrom. Those who embrace it, however, as a money-making institution, will find themselves disappointed.

Our spirit friends see that a "greed for gain" is the evil of the Age, and seek to repress, rather than encourage this tendency. Still they are willing to lend their assistance that justice may be done; as the following case will show.

My husband had died, leaving a large lot of papers—bills of sale, receipts, &c.—in a lumber room up stairs. His valuable papers—carefully and methodically arranged—were in my possession; and the above lot were considered worthless.

After selling my house, I was preparing to destroy these old papers; when a document, crumpled and torn, and yellow with age, attracted my attention. It differed out little from hundreds of others, and I was casting it in the waste basket, when a voice, such as I had often heard, told me to take it up and preserve it. Then I tried to read it; but the ink was so pale and the writing so illegible, I could make nothing out of it, except that it was a part of a "deed of conveyance," dated 40 years before, to land lying some where—I could not tell where—and I tossed it down again. I did not then know the "numbers" of the land on which I lived.

"Take it up," said the voice, emphatically, "it will be valuable to you some day."

Thinking that my husband had preserved all the "deeds" to the place of which he had died seized and possessed, I had an idea that this old deed belonged to a place he had owned, and sold, at Indian Bay, on White River, Ark., some 20 years before.

"How can it ever benefit me," I asked, "since you sold that place and got your pay for it—I would not use it, even if this old deed did give me a legal advantage."

"Take it up," was the reply, "and take good care of it, for you will need it."

"I will obey you—but I see no use in it," was my reply.

According, I carried it down stairs and put it in a box with other papers—and the circumstance was soon forgotten.

About a year afterwards, the U. S. Land Office, located in our town, was burned. The General Land Office at Washington, D. C., supplied the Records for the New Office; and then it was discovered that our land was vacant.

Our land consisted of a Section of rich, alluvial soil, lying on the river, and including a part of the town in which we lived. My husband had bought this Section of land some 17 years previous, and had warranted the titles to those persons to whom he had sold town lots. It had been patented about 40 years before, and had passed but one transfer between my husband and the original patentee.

A clerical error in the first transcript recorded in Washington, D. C., had done the mischief. A mistake in one figure—a "2" instead of a "3"—made me and my little daughters trespassers on the public domain.

A bad "carpet-bagger" and a worse Congressman took advantage of this mis-

take, to "Homestead" 320 acres of the best of this land, and issued a writ of ejectment—ordering us to leave. Nearly all of the balance had been sold, thro' the reckless extravagance of the man whom my husband had trusted to wind up his estate. This man joined the villainous Congressman in desiring us to leave.

The original patentee had gone to California and died many years before—leaving no heirs.

The County Records here, had all been destroyed during the War; and the deed from the patentee to the man from whom my husband purchased, was missing. This missing deed rendered it impossible for us to prove, by a chain of titles, that the error aforementioned, was merely clerical.

"We are at the end of our row without that deed," said our legal advisor, a friend.

"I have an old 'deed', somewhere, which my husband once told me to preserve," I said, with trembling voice, "but I do not think it refers to this land."

I did not say it was after his death he told me to take care of it.

I got the box and we began the search. Having traveled considerably during the year, I feared it might be lost.

I was still sceptical about those spirit voices, tho' I had often suffered for neglecting their admonitions; but this case seemed so unreasonable, I had forgotten it till now.

With a thrill of eager suspense, I found the desired document.

The old man adjusted and wiped his glasses; held it nearer the window; and at length exclaimed, "Why, this is it, the very thing we want."

The preservation of this deed enabled us to defeat the "Homestead", and prevent a great wrong.

It would not have been necessary, but for the clerical error on the books at Washington, D. C.—my husband seems to have learned this after his departure. The Congressman may have learned it, too; for he was a "land-shark"; and being too ignorant and incompetent to do any thing in the "House", may have spent most of his time in the Land Office. A Congressman would not be refused the privilege of examining the Records of his State. His brother was an Officer in the Local Office, when it was burned, in our town. Some one poured coal-oil on the steps leading up to said Office, and set the same on fire. No one knows who did this deed, but we believe it was the said brother.

That spirit voice has not been disregarded by me since then. But for it, I believe that I should now be blind.

Dardanelle, Ark.

For The Watchman.

OUR MEDIUMS.

MRS. ANNA C. RALL, AND

MRS. LIZZIE S. GREENE.

LETTER FROM JUDGE CARTER.

CINCINNATI, O., Oct. 22, 1883.

To the Editress of The Watchman.

In compliance with your earnest and polite request, I will say something for THE WATCHMAN, because it is edited and managed by a woman; and in these days of the Woman's Era, we should do all we can to aid and advance her and her particular and glorious Cause.

I might take occasion to say, here, a great deal about Woman and her Cause, both abstractly and concretely, and advocate both with great vim and zeal, but that is not just the object of this letter.

I only intend to write a few lines of information about our mediums—and two of

them particularly who are here at present on the rostrum before the public, and, therefore, noticeable and noteworthy.

Mrs. Anna C. Rall, in the absence of the regular lecturer, Mr. Bowman, at the Camp-meeting at or near Chattanooga, Tenn., now going on, has been engaged to lecture for two Sundays by the Society of Union Spiritualists of Cincinnati, O., and I was present at the meeting last night and heard her. She delivered a lecture in the trance condition from the spirit of John N. Maffit, in mortal life known thro' out the length and breadth of this land as the great Methodist Orator and Revivalist. I, in my young life, used often to hear this celebrated Methodist Preacher deliver his revival sermons in this city; and knew the man personally. He was singular and peculiar, eccentric, erratic, and eloquent, and most depended upon hell in his revivals to scare poor sinners up to the anxious seats about the Altar; and he was a great Methodist success. But since he has gone to the other and better world, he seems to have given up all this nonsense, and now, thro' Mrs. Rall, is teaching the ways of pleasantness and peace, or the facts and philosophy of Spiritualism.

Mrs. Rall is a good trance medium, and delivered a good, simple lecture on Spiritualism from the spirit John N. Maffit, quite interesting to all the audience, and not at all after the former and peculiar style of Maffit in mortal life.

After the lecture, Mrs. Lizzie S. Greene went upon the rostrum, and delivered a series of most interesting spirit tests to the audience. In her clairvoyance, she would see spirits, and describe them, and give their names, and refer to familiar incidents of their mortal lives.

As for instance: She said, "I see a spirit by Judge Carter—he was a large, heavy man weighing near 200 pounds; in mortal life he was a politician, and held important official position: he asks the Judge, 'if he remembers our conference at the Burnet House some years ago'—and says, 'for my part, I will never forget it': I see across his breast the letters, W-A-D-E, Wade."

"Oh! yes," said I, "Senator Ben. Wade. I knew him well, and many years ago, after the war, he and I had a private, particular conference together upon the subject of Spiritualism. Senator Wade was a strong Spiritualist."

"Yes," said the spirit, "and I want you, Judge, to fight on for Spiritualism with all your strength."

I suppose, then and there, Senator Ben. and I might have enjoyed another interesting conference, but there was not time for it, to the exclusion of other spirits and other tests.

At another time during the giving of the tests, the medium said:—

"I see, by Judge Carter, another spirit who calls himself Col. James Taylor, of Newport, Ky. And he says that, 'You, Judge, was one of the pall bearers at my funeral.'"

"Yes," I replied, "that is so, I was one of the pall bearers; and Col. James Taylor departed this life about four months ago in Newport, Ky., where he had lived for 70 years or more."

I thought this a remarkable test.

And so the medium went on, and delivered some 20 or 30 spirit tests, all of which were satisfactory to those to whom they were addressed, and were acknowledged by them.

Mrs. Greene is an excellent medium; very versatile in her gifts; and of much esteem and report in Cincinnati.

Yours Truly. A. G. W. C.

The HENRY MCSHANE & CO., BELL EOUNDRY, Baltimore, Md., can supply the world with superior and perfectly satisfactory Bells, possessing, as they do, the most complete facilities for furnishing the most satisfactory and superior Bells in every respect.

We will give each of our correspondents a hearing, in due time, as space will permit.—ED.

CORRESPONDENCE TO THE WATCHMAN,
By MRS. MINERVA MERRICK,
QUINCY, ILL.,
Formerly Publisher of
A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Round copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

REMARKABLE CURES.

Dear Editors:—There are several Healers developing in Quincy, and thinking that it would be beneficial for the public to hear of the progress and demonstration of one of the grandest laws in the Universe, we will relate what we know of a few of the cures that have been effected here.

MR. BOYER AND WIFE

(poor people—uneducated in the Medical Sciences) are performing some wonderful cures. They make no charges for their services as Healers.

A CHILD'S BRAIN RE-FORMED.

A family living in Missouri, seven miles from Quincy, brought, to these Healers for treatment, their child, seven months old, that had the appearance of being an idiot. There were 15 persons present when the child received the first treatment. The Healer requested the parents to bring the child once a week for treatment: and they have complied, and brought it five weeks.

There were as many people present the last time, as on the first; and they testify that the child's brain is entirely changed: Instead of the brain sloping backwards from the eyebrows, with scarcely any elevation; the child now has nearly a perpendicular forehead; and no longer has the appearance of an idiot.

Mr. Boyer thinks it may have been an idiotic spirit *Re-incarnating* in the infant. Be that as it may—the child is greatly improved.

SPEECH AND HEARING RESTORED.

It is now three years since we heard of Mr. Boyer curing a girl 14 years old who had been deaf and dumb 7 years. In doing an errand she could not be understood without a written order.

We called to investigate the subject, and found that the girl could hear and speak as well as any of those present; and when we were leaving, her grandmother came to the gate with us and stood a few moments assuring us of the truth of her grandchild's recovery; and the girl came to the door, 50 feet from where we stood, and spoke to her grandmother, saying that she was wanted to mark a quilt: and, judging by her looks and actions, she heard the answer her grandmother made.

PARALYSIS CURED.

A lady 80 years old had her right arm paralyzed—it hung perfectly useless by her side. A friend of the old lady called upon Mr. Boyer and requested him to pay a visit to the old lady: he did so; and when he arrived, the friend told the old lady the object of the visit: she refused to be treated; but he persuaded her, and she submitted: and in 30 minutes her arm was vitalized, and as vigorous as the other: and, rejoicingly, she commenced washing dishes with both hands.

A CASE IN HAND.

Mr. Boyer claims to have good success in treating Inflammatory Rheumatism, and Typhoid Fever. He is now treating a patient for "Cataract on the Eye." The sight of one eye is destroyed. Mr. Boyer has great faith that he will remove the Cataract.

When the Evangelical Orthodox Christians prove, by their works, their faith in Jesus of Nazareth, we shall know them. There is no proof now—no signs that he said would follow if they believed in his teachings, works, and words: but, to the contrary, they oppose and try to expose and prove his lessons and works not applicable to the present Age of the Church.

Now, which of the lessons shall we learn and practice—those taught by the Church, or those taught by Jesus of Nazareth?

When Peter and John were brought before the Council (of the Church) to be examined in relation to healing the cripple who lay at the gate of the Temple: the Council found, by examination, that they had healed the mendicant—but charged them not to heal any more by that power.

Peter replied, Shall we listen to you, or to the voices we hear? "Judge ye! For we cannot but speak the thing which we have seen and heard."

Read Acts IV; and I Corinthians XII.

MRS. MINERVA MERRICK.

Dear Mrs. Cate:—You wished me to relate an occurrence that took place at my house last Summer, in regard to the independently written letter I sent you for perusal. Trusting that it will be interesting to the readers of this Journal, I am happy to give my experience with the spiritual powers that are operating for our advancement.

That singular letter, I have no doubt whatever, was written by spirit power the first time Mrs. Phelps sat in a circle in my house. Herself and four ladies called without invitation; there were several mediums with her—one a developed healer.

We darkened the windows; put a slate, pencil, and bell under a curtained table; we joined our hands on top of the table—our feet were outside of the curtain. In a few moments the bell rang, to announce the arrival of our spirit friends: and they were given a cordial reception. All the ladies seemed to be talking at the same time—one said, "Please ring the bell"; another, "Will you write me a message?" &c., &c.; and they were answered promptly, by the rapping of the pencil on the slate, and the ringing of the bell. Some one said, "Put the bell in Mrs. Merrick's hand." I raised the curtain enough to lay my hand under it; and in a moment the bell was placed in my hand, and I felt something like flesh touch my hand; I held the bell a moment, and the same force took it away again; and also patted an answer, on my foot, to a question a lady asked.

There was as much force moving around under that curtain as a large dog would make brushing against any one; and as much commotion as there was on the outside.

When the slate was withdrawn, there were circles of lines round the slate, and in the center was written, "Can't write."

At the close of the circle, the ladies came down the front stairs and passed out of the front door. (The circle was held in a room over the sitting room). I went into the sitting room, and noticed a sheet of yellow wrapping paper, it was folded and soiled, I wondered how it came there: I opened it and found the letter written with a pencil, as fresh as if just completed: it was written as straight as if the paper had been ruled, and in a clear, distinct style; and punctuated.

No person went into that room, nor was there any one in my house who could have written the letter; and, in my judgment, the contents are sufficient proof from whence it originated. It was in my husband's hand-writing, who is in spirit-life.

MRS. MINERVA MERRICK.

The following is a correct copy of the above mentioned letter.

M. M.

LETTER OF INDEPENDENT SPIRIT WRITING.

CONSTITUTION.

Friend:—I wish to give you assistance in your desire for the Philosophy of the combination, and the in-wrought force of such ingredients, as you shall receive from efficient source; and through different and advanced intellects that shall make up the constitution you shall work under, as minds formed the old for your country, so for your new world of thought, I am one to add mine to such as shall make effort for you in spirit life. You are to have great minds to assist you in your work, sages wise on questions of the Mineral Kingdom.

To the readers of this Journal, we send greeting—desiring a candid perusal of this page.

Being in communication with the spirit-world that surrounds us all, we wish to give you the truth that we have revealed unto us, with honest and sincere friendship.

If any of the readers will criticise, or refute the ideas herein expressed, they will confer a favor, as we are open to conviction.

We are devoting our time to expressing the thoughts impressed or inspired thro' our brain, without fear or favor.

Freely we receive and freely we give such as we have, and ask no reward; we have no pecuniary interest in the paper; we pay for the privilege of expressing the thoughts as they are revealed to us, leaving it for others to decide from whence the inspiration flows.

Our object in writing this article is to give a synopsis of the ideas that have been introduced into our Sphere of existence thro' our own organism.

We published an article on Materialization, in *A Fountain of Light* (Feb. 9, 1881), claiming that Materialization is not a new idea, but is one of the natural laws of life; as this is a materialized world—a magnet, and all human beings are magnets; and all visible objects are held in their proper Spheres by the law of Magnetism.

It has been revealed to us, how Planets are born; and that they were magnets drawing, by that law, material and nebula from the fields of space to clothe themselves, and in due time draw life from the same source, as all, both spirit and matter, were, before the Planet was born, from the photosphere surrounding the Sun.

The Sun is an Orb composed of metals and minerals that produce the electric photosphere that surrounds it and is light, heat, and Electricity—the motor force of the Universe—a unit, and there is no other force. This is the power that moves all things movable—it forces the blood thro' the arteries of all Animal Life; it conducts sound to the brain thro' the ear; and thoughts to the mind from the spirit-world where they have always existed, ready to flow into the minds of mortals, according to their conditions and development.

The Universe being a unit—one law and one executive—law is useless if not administered—and intelligence must be the administrator, or law would be void. Intelligence is Deity—all there is, or ever was, is Deity—it is all in all: no place can be thought of where spirit and matter does not exist.

The orb called Sun, is a battery producing Electricity, which is fire, and needs no fuel to keep it bright. And we learn from the intelligences that touch our

brain, that *Erbium* is one of the metals in that battery; and that it is contained in mines in the earth, and will be brought forth in time: and that *Euridium* is a compound of metals that will be used for producing electric lights—*Erbium* is one of the ingredients in that compound.

As men grow in spiritual light, they will better understand the methods of communion.

This earth is full of occult forces—trees, plants, herbs, stones, minerals, gases, and fluids are all teeming with Magnetism.

To comprehend these forces—draw them forth and apply them, will be the next phase of Science which Humanity will achieve: the living forces of the body will then be reserved, and the occult powers of Nature substituted as a means of communicating with spirits.

Occult Science—words which, at present, have but very little meaning in the ears of men—must be understood, studied, and mastered, ere humanity can enter the Temple of Spiritism, or worship in spirit and in truth.

Friends, the words of Jesus are a demonstrated truth to our mind. He says: "I can do nothing of myself." And we can do nothing of ourselves—it is the operation of spirit and matter, each being the half of a whole, that produces thoughts. We could as well breathe in a vacuum to support the physical body, as to think without the Spiritual Sphere or fourth dimension of space, which is equally as full of Spheres of thought: as the material atmosphere is of atoms. Altho' we do nothing of ourselves, there can be nothing done without us.

These ideas are presented as a test of spirit intelligence that is operating with us. Our Scientific education is very limited. We have not studied the Sciences, but recently have read two Volumes of the Humboldt Library, in which is a sketch of an essay on the *Fact of the Sun*, by W. M. Williams—purely speculative.

The ideas introduced in this article, are from a spirit center. MRS. M. MERRICK.

"Let justice, mercy, and love live in the hearts of the redeemed, in the hearts of the pure, that they may stoop and lift up the weak and the erring ones.

Live as near to your highest ideal as possible, and forget the bitter cups which have been drank in attaining to it. There is bitter with sweet; there is pain with pleasure; there is sadness with joy, and this life is incomplete.

We are none perfect; we cannot be whilst veiled in the flesh; the spirit-world will reveal the perfection of God's plans, will give the pure Soul its native soil, and the dews of heaven, the everlasting fountains and the rains of Paradise will cause it to spring into an everlasting growth of verdure and beauty.

Do not be afraid of what men say of you, neither be afraid of what they may say of your religion. All you have to fear is the remnant of dishonesty which still lingers in you, that has not been outgrown."

THE LITTLE IRISH GIRL.

The cold winds blew and the wild birds flew
To find a shelter in the wood;
A little pale girl with a face like pearl
Wandered up and down for food.

She saw no open door as she passed o'er the moor—
Where to rest her weary head;
She wept great tears in her suffering fears
When she saw where the wild path led.

The Sun was in the West when she sought a place
By the shelter of a green-wood tree; [of rest
Her tender feet were bare and her yellow, tangled
Told the story of her misery. [hair

Her blue, sleepy eyes looked at the evening skies
With sorrow the poor only know—
Before the dawning morn the angel spirit form
Had left all her sorrows here below.

MRS. MINERVA MERRICK.

Contributed to the columns of THE WATCHMAN by the author, THOMAS R. HAZARD; first appearing in the "Providence (R. I.) Daily Journal" of May 26, 1893.

THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

By THOMAS R. HAZARD.

"There are more things in heaven and earth, Horatio, than are dreamt of in your Philosophy."

SIXTH CHAPTER.

One of the first, if not the very first exemplification of the coat phenomenon that I ever witnessed was performed thro' the mediumship of Mr. L., to whom I have referred in previous chapters. It was volunteered by Dr. Enoch Hazard to Mr. L.'s host and hostess in New York, and the late Dr. Robert Berry and myself as a free gift offering (as Dr. B. said) because of the uniform kindness we had always manifested toward his medium, and was the first and, I think, the last time the feat was performed thro' Mr. L.'s instrumentality, he having at that time become so fully developed in mediumistic gifts that his guides used him mostly, if not exclusively, for the healing of the sick and infirm, hundreds, if not thousands of whom, have, both before and since, expressed their gratitude to him and his spirit guides for their beneficent and health restoring ministrations. Accordingly, by appointment we all four met one evening at the house of Mr. L.'s host, in West 23rd St., and were seated in the back parlor engaged in conversation, when suddenly the medium (who was sitting beside me on a sofa) struck me smartly on the shoulder and in the peculiar voice of Osceola, the Seminole Indian Chief, signified a readiness to proceed with the proposed experiment. Upon this announcement, Dr. Berry and myself accompanied the medium into the front parlor, and with a lengthy small cord we had furnished ourselves with for the purpose, proceeded to tie the medium very much, if not exactly, after the following fashion: Putting the two ends of the cord together we commenced at the bite, and tied his feet securely, both separately and together. We then wound each strand of the rope spirally around the nether limb of the medium until they reached the trunk, when we tied them together once or twice about the body and again securely to the chair upon which he was sitting. Next we tied each wrist separately and again fast together, and after winding the two ends separately several times around each arm, we wound them both about the neck and tied them fast, and again to the chair, when we finished by placing the two loose ends of the remainder of the cord under a piano some 6 or 8 feet from the medium's seat, and unobserved by him, quietly put a small key on the top of the extreme end of the rope, so that the least movement could not fail to displace the key. This done, Dr. Berry and myself joined our host and hostess in the back parlor, closing the sliding doors after us and leaving the medium in total darkness. Some minutes elapsed, when, in response to a signal rap (previously agreed upon with the guides of the medium), we all entered the front parlor, where we found the medium breathing heavily in a deep

trance sleep, with the cord intact as we left it, including the ticklish position of the little key, while his heavy broadcloth coat lay several feet away on the floor. I examined very closely the cord on the medium's arms, which we left tightly wound around the sleeves of his thick coat, but which now encircled but loosely the sleeves of his shirt only. Having examined everything to our satisfaction, we all passed again into the back parlor, closing the doors, as before, after us, and thus again leaving the medium in total darkness. Upon the signal rap being repeated, we all again entered the front parlor, where we found the medium still in a deep trance fast bound as before, with his coat upon him, apparently in every respect the same as it was when we so securely tied him both in limb and person and also to the seat.

From the period when the spirit rappings first occurred at Hydesville, in New York, the human instruments used by the spirits in the production of the occult phenomena, including the two little children, Katy and Margaret Fox, in whose presence the initial of what is now known as Modern Spiritualism were inaugurated, have been almost invariably subjected to cruel persecution, such as has ever been accorded by ignorant, bigoted and interested miseducated opposers towards all innovation, on established usages and beliefs whether they relate to Science and the Arts, or to the Moral and Spiritual progress of Mankind. It must be confessed that some of the phenomena presented by the spirit intelligences thro' the agency of their mediums is of so astonishing a character, when viewed in the light of Modern Science, that many minds find it easier to doubt the reliability of their natural senses than to accept them as truths. Take, for instance, the phenomena of what is called by Spiritualists the "transfer of color," as it has often occurred in the presence of dark-circle mediums, when the conditions have been interfered with by inexperienced and sceptical observers. It is now many years ago that I attended a large public meeting (I think in a theatre) in Boston, at which Miss Eddy (now Mrs. Huntton), was securely tied within a movable dark cabinet on the stage or platform by a committee of three gentlemen appointed by the company. The lights being turned partly down, several manifestations occurred, among which was one in which a huge naked arm was thrust out of an aperture in the cabinet, so as to be plainly visible to all present. One of the committee (a Doctor of Medicine), not having full faith, as it would seem, in the skill of the rope-tying committee, had prepared himself with a syringe loaded with black ink, with which he deluged the outstretched arm from the convenient position he occupied near the platform. The Doctor then sprang to the cabinet and, untying the rope with which the still sleeping medium was bound, dragged her out on the platform and exhibited stains of ink (the lights had been turned on full height) on the bewildered medium's own proper arm. Altho' the outstretched arm that the Doctor had deluged with ink was apparently nearly or quite twice the dimensions of the medium's, yet such was the positive demonstration of fraud on the part of Miss Eddy conveyed to my mind by the unmistakable exhibition of stains of ink on her own arm, that my judgment forced me to the conclusion that my first impression regarding the length and size of the arm that I had seen thrust out of the cabinet was the result of some inexplicable optical or psychological illusion, and I should judge by what I observed in connection with the

affair, was the conclusion arrived at and entertained by a greater part of all the company present.

Some time after the date of Miss Eddy's exposure, I attended, with some others, a seance held in the presence of the "Allen boy medium," a mere child of 11 years old. In accordance with the ordinary routine, I took my seat in a chair, with the boy medium sitting at my feet on the left, having previously taken off my coat and thrown it over the hands and arms of the medium so as to envelope them with darkness, the boy all the while manipulating my left arm with both his hands so as to prove to me beyond doubt that they were never removed during the manifestations. Among other phenomena that occurred, a large, long arm and hand were projected partly in front of me over my right shoulder, far beyond the point the boy could possibly have reached had his hands been released from clasping my left arm, which I felt entirely sure they had never for a moment ceased manipulating. The wonderful phenomenon taking place in broad daylight, and in the presence of other competent witnesses who one and all conceded its genuineness, could not fail to establish the supermundane origin of the manifestation, not only in my own mind but in the minds apparently of all others present, beyond a question, in which light I regarded it until I some time after learned from a reliable source that a sceptical investigator had detected the boy medium in the very act of perpetrating a transparently fraudulent trick in the exercise of this so-called mediumship, after the following fashion: The astute investigating gentleman having learned before hand of the fact of sitters with the "Allen boy medium," not unfrequently having the hair on the back part of the head twitched by unseen hands, took the precaution to blacken his back hair with ink before taking his seat as usual with the little boy sitting at his feet. The phenomena progressed without interruption until the gentleman felt his hair pulled from behind his neck, when he suddenly removed his coat and exposed to the view of all present the fingers on the right hand of the boy stained with ink. Of course the medium being so unmistakably detected in the perpetration of a fraudulent act (child as he was) stamped him in public opinion as a detestable trickster, and for a time "the boy medium" was obliged to abandon his mediumistic vocation. Being fully satisfied of the genuineness of his exposure, I was again, as in the case of Miss Eddy, forced to conclude that I had again been misled in my judgment by some unaccountable illusion, and that both the alleged mediums were alike unprincipled tricksters. Like "exposures" to those I have narrated became at length so frequent that the more advanced Spiritualists began to surmise that there might be laws in connection with the occult phenomena not understood by mortals, by which the supposed cause of the exposure of mediums might be explained and accounted for without being obliged to charge it to the apparent fraud and trickery of the medium. Acting on this supposition, Mr. Luther Colby, the editor of the *Banner of Light*, with some 15 or more experienced and truth-seeking Spiritualists held an experimental seance in an apartment of the *Banner of Light* building, at which the accomplished and thoroughly reliable dark-circle medium, Mrs. Annie Lord Chamberlain, officiated as medium. On this occasion besides adopting the precautions I have described in previous numbers, to make security doubly sure, the dress of Mrs. Chamberlain was firmly tacked to the floor. As usual, the musical and other instruments to be used

in the manifestations, had been previously placed on a table, far out of the reach of the medium, each and all of which (including the drum sticks) Mr. Colby had severally smeared, more or less, with different colored inks (unknown to the medium) such as black, red, blue, green, &c. The company being seated with their hands all clasped together, around a long, narrow table, after the order I have described in a previous chapter, the light was extinguished, and the tamborine, guitar, bells, &c., &c., commenced sailing around the room, over the heads of the sitters as usual, discoursing music appropriate to their order, accompanied by the beating of the heavy drum. After some hour or more exhibition of the various phenomena the light was renewed, whereupon the medium was found in her seat with her dress still securely nailed to the floor, and her hands smeared with printer's ink, while marks of other colored inks were observed on her face and neck, which on further examination by a committee of ladies, were found duplicated on different parts of her person. The result of this crucial test seance settled the question of "fraud" or "no fraud" on the part of the hitherto misunderstood and maligned but innocent mediums such as Miss Eddy and the "Allen boy," not only in my estimation but in that of most or all other experienced and honest investigators of the phenomena. I may just here remark that I believe both Miss Eddy (now Mrs. Huntton) and the "Allen boy medium" are now acknowledged to be two of the very best mediums for dark-circle and other phases of the spiritual phenomena at this present time in the field. At a seance in presence of a reliable clairvoyant medium, very shortly after the seance just described, some of the parties in that seance being present, we were counselled by the presiding intelligence that in all similar experiments they should in future abstain from making use of any coloring matter containing verdigris or other poisonous material (such, for instance, as the green ink that had been used at the *Banner* circle), for the reason that in materializing the occult spirit form, by the aid of which the manifestations are accomplished, the spirit chemists are often (or always) obliged to extract elements from every organ of the medium's physical body, including the lungs, and transfer the same to the materialized spirit form which by the force of spiritual law must be returned at the close of the manifestations to the person of the medium, together with the finer portions of all the elements that may have been brought in contact with them during their withdrawal from the medium. Singularly enough Mrs. Annie Lord Chamberlain, a very short time after the seance at the *Banner* office, at which ink was used containing verdigris, was smitten with a severe attack of lung complaint, from which she finally recovered, altho' the result was for some time held in doubtful suspense.

Altho' musical spirit manifestations usually occur only in a dark atmosphere, there are many exceptions to the rule. I have been present on occasions wherein pianos and other instruments have been played upon in broad daylight, with neither the medium nor any other person touching the keys. One of the very best of this kind I ever saw was Mrs. Cushman, a lady who was formerly much in Boston and its vicinity.

The last of Mrs. Cushman's circles I ever attended was quite a number of years ago, in Charlestown, Mass. This was on an evening. There were some 5 or 6 persons present in all. A good-sized parlor lamp stood in the middle of the round center-table by which the room was well lighted. Among many other manifestations I witnessed on this occasion was the following: Mrs. Cushman placed a guitar in my lap as I sat beside her, she holding the extreme end of the handle in her left hand in the shadow of the table (but not under it), so that I could plainly see her hand during the performances. A shade reflected the beams of the brightly burning lamp full on the cords of the guitar. The medium (Mrs. C.)

then placed her right hand on the table near its center. At my own request, as well as that of others, several different airs were performed in turn, as they were called for, on the guitar, the medium keeping her position in every respect until the performances were thro' with. I could see the cords of the instrument vibrate as plainly as if they had been touched by human fingers, altho' no visible hand was near them. A lady clairvoyant, however, who chanced to be present on the occasion, more than once remarked that she could see the fingers of the spirit musician reaching up to the cords of the instrument from the under side.

I will bring this chapter to a close by a relation of a still more remarkable exemplification of spirit power than that I have just narrated, which was told me by the late Mrs. Catharine Turner, widow of Commodore Daniel E. Turner, of Newport, R. I., who was Commodore Oliver H. Perry's first officer in the memorable sea fight on Lake Erie in the war of 1812-15. The facts were related to me by Mrs. Turner while I was sitting with her in a large double parlor (where the manifestations had recently occurred) at the house corner of 2nd Ave. and E. 14th St., N. Y. City. United States Senator Talmage happened to call on Mrs. Turner that morning accompanied by his daughter Laura, who, tho' never exercising her gift in public, is a well-known and most accomplished medium for spirit musical manifestations, and especially for performances on the piano, which was often played upon of an evening for the especial gratification of her father by spirit artists, in the presence of Laura, without she or any other mortal person touching its keys or being in contact with the instrument in any way. A clairvoyant acquaintance of Mrs. Turner's (I think by the name of Rockhill, but am not sure), chanced also to be present at the time. As the four were seated not far from the piano, an unseen intelligence performed some plaintive airs on the instrument, which Mrs. R., (the clairvoyant medium) said claimed to be a lady friend of Mrs. Turner's by the name of Chisholm. Mrs. Turner had a very dear life long friend of that name living in Beaufort, S. C., whom she had heard from by letter not long before, at which time she was well. For that reason Mrs. Turner questioned the reliability of the communication, but remarked that if the spirit would repeat on the piano some of the pieces she and her friend Mrs. C. were particularly partial to in the days of their girlhood, she might think different. No response came from the piano, but after a short pause all in the room saw a guitar that lay on a distant stand near the door of entrance of the front parlor glide gently to the floor and move slowly along the carpet until it reached Mrs. Turner, when it raised itself on one end and then lifted itself into her lap. Mrs. T. now placed a hand on each end of the instrument to keep it in place, while several old familiar airs were performed on the guitar by unseen hands, being precisely those that both Mrs. Turner and Mrs. Chisholm were particularly fond of in their early days. This was before the telegraph was known—but not many days after, as Mrs. Turner sat by a window in the parlor where the spirit manifestations occurred, she saw her friend, the late John Ravenel, of Charleston, S. C., coming across the street, who soon entered the house, and after making a few commonplace remarks, said to Mrs. T. that he was sorry to be the bearer of sorrowful tidings, but that he had just heard by letter that her old friend, Mrs. Chisholm, of Beaufort, had passed from earth.

Seventh Chapter, at an early date.

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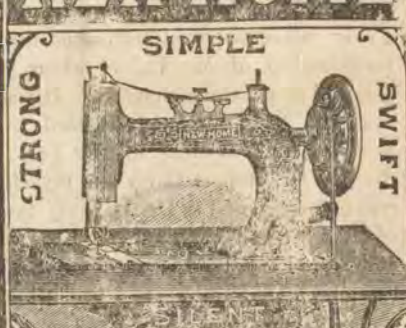
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