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Written for The Watchman. Commenced in No. 25.

CONTRASTS OF LIFE.

Volume 2.

SPIRIT HABITATION, OR PLANETARY LIFE.

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

H. A. Cate, Inspirational Writer
and Amanuensis.

The power of spirit over matter or physical life is marvelous, even when traced from a comprehensive standpoint: while the Laws of Nature are grandly beautiful—thus holding the student of LIFE'S CONTRASTS, enraptured in wonder and admiration at the universal sympathy running thro'out all Nature.

There the student finds that vastness of thought range, which enables him or her to connect all the seemingly contradictory features of experiences in life. And the deeper the study extends, the student finds that the great economy of Nature is made manifest in the beautiful law of change and interchange. Thus binding all things together in one grand, harmonious System.

In the Basic Principles of Nature, the duplex law prevails—thus producing the law of opposites: as the positive and negative; the male and female; the dark and light; the hard and soft; the solids and fluids; the mineral and vegetable; and so on thro' the entire range, up to the physical and spiritual stages of existence. And here we find the same principles of duplex law extending even beyond the comprehension of finite minds.

But first, in speaking of the relation of spirit to mortal or physical life, we must analyze the constituent qualities of the two stages of existence.

First, we find that the physical body is principally composed of adipose substance, which is formed of congealed fluids. This adipose substance is sustained by, and built upon the structural law of rigidity.

And here we also find that the physical body has this law of rigidity made manifest in the bony structure, and in the muscular system.

Therefore, the physical laws of being are prominently inflexible when viewed from a physical comprehension alone; altho' they may become wonderfully flexible when governed by spiritual laws.

The spiritual body, to the contrary, has no such formation; all the qualities that are in keeping with spiritual laws and of the spiritual body are of a flexible nature, and subject to the Will of the Soul-entity inhabiting the spirit body. Thus the spirit body can be changed to suit the Will of the owner. In other words;—

Spirits can acquire the power to change their heights; their features; the color of their hair and eyes; but they must learn the law of spirit Chemistry, in order to effect these wonderful changes in their appearance.

Having once learned this law, spirits can as easily operate upon each other in spirit, providing that other so desires, even if that other has not learned the same law. Thus we find they are rightly termed *spirit Chemists*.

These spirit Chemists must also learn the law of physical Chemistry; therefore, they experiment upon and thro' physical substance; and in due time they combine the duplex (spiritual and physical) laws of Chemistry, and are masters of the art. Hence, they appear and disappear at Will: handle physical substance as if by magic—mold and re-mold a medium's form, which, to the average mind, is incomprehensible.

These spirit Chemists are the ones who control at Materializing seances. And when spirits desire to Materialize and have not the knowledge and power to do so; then the aid of one or more of these spirit Chemists is required: and if the Chemist can receive the requisite CHEMICAL properties, either from the medium, or from the audience assembled, then the Materializing of the spirit will be perfect; but if these properties are not at hand, then the form or features will be lacking in one way or another.

For this same marvelous work by spirit agencies, innocent mediums have been injured unto death, and painfully censured by bigots, who were so allied to the physical laws of inflexibility, that they were unable to understand the laws of a higher, and finer power.

The spirit body is the acme of all Organic Life; wherein the Soul-entity doth reign supreme—clothing upon itself, at one time, a garment surpassingly fair, and, if it wishes, at another time, donning the more substantial earthly garb.

We repeat, the spirit body has not the bony structure, but is composed of congealed atoms, such atoms as go to form adipose substance; and as the spirit being may desire to reveal itself to mortal beings, it imbibes a portion of the earthly element of rigidity, sufficient to render the spiritual body firm and tangible to the physical touch.

This element of rigidity is an invisible, subtle vapor, and is the constituent quality of Electricity, which, when united with the atoms of adipose substance, it generates a Magnetic and lubricating, tho' subtle fluid. This subtle fluid, in turn, generates a gaseous and inflating force: and it is by the use of these united forces that the spirit body is made visible and tangible to the physical senses.

This subtle force when passed into the physical body, causes the blood and nerve fluids to become quickened, thereby, making the flesh firm and healthy; but when there is a lack of this force, the flesh will become limpid and unhealthy, followed by blood and nerve incipency of disease.

With the spirit body it is as follows:—

When these forces become disturbed and disunited, then the spirit body is no longer visible to the physical senses, except to the clairvoyant eye, and the psychic impressions left on the brain of the medium; for it is also true that the brain may receive impressions of spirit beings.

There are many mediums who never see spirits clairvoyantly, but they psychically sense the nature and presence of all spirits within their aura. This is one phase of Psychometry or Soul discernment and measurement.

In the spirit realm, the power of the Will, is the first lesson to be acquired; and, thereby, the spirit being learns how to communicate to earthly ones: for it is by the action of the Will of the spirit being upon the brain of the sensitive or medium, that the spirit being conveys to the physical senses, the desires of the spirit.

It is also by the Will of the spirit, and the vibratory powers of Electricity, that the spirit voice is thrown upon the drum of the physical ear, and thus the

mortal is rendered clairaudient.

The same Electric force is used by the Will of the spirit, in order to give to the mortal the sense of the spirit touch. The spirit rap, and such like are produced in the same way.

When a spirit desires to produce a sound closely resembling any special metallic ring, such as iron upon iron, or iron upon wood, &c., the spirit must gather the physical properties of these desired substances, and, by its Will and Electricity, it produces the desired effect.

When spirit beings first learn these powers, it is often very gratifying to them, the same as with the physical child when it first learns to balance its little body, and to make a noise with its hands and playthings. For the spirit being must first learn how to balance and command its spirit body, and after it has done so, it will learn to control physical substance.

All this is a series of experiments, trials, failures, and successes, whereby the Soul-entity becomes a master-power, and a perfected entity, wherein its future is as a Magnet to draw other Soul-entities on to the perfected state of Supreme knowledge and achievement.

Thus the Soul-entity, thro' these successive trials, thro' spirit and matter, finally becomes a *Spirit Alchemist*.

And thus the grand, dual force of Nature is carried on.

As we have before stated, the basic law of Nature is a duplex law.

And in order to produce the *trine* law of Nature, the duplex law must be brought to its heightened state of Electric and Magnetic pressure, which produces a change and interchange of CHEMICAL atoms.

This interchange of the basic forces of Nature, is what produces the next degree of development.

This next degree, is the *trine* law of life. Thus the *trine* law is represented, and can be successfully traced thro'out the entire realm of Nature.

The Procreative law of life is based upon this *trine* principle.

Trace it where you will, this law forms the basis for the effects that follow.

This *trine* law is characterized by the presence of three distinct qualifications: viz.: SOUL, SPIRIT, and MATTER.

Of this we will illustrate in our next chapter.

Written expressly for The Watchman.

STRAY THOUGHTS.

By CHARLES MONTRESSOR BROWN.

Six years ago, I became a Spiritualist; and never have I seen one moment that I have regretted it since I became aware that Spiritualism was an indelible fact.

I was born of Orthodox parents, and reared under the pale of the Orthodox Church until I was 20 years old; then I began to think for myself; and the result was, I expanded and grew, so that the Church garment became too small, and I discarded it altogether, and robed myself in the garment of Reason which I hope I now wear.

How I became a Spiritualist, seems, almost, to me, a mystery. My first starting-point was something like this:—

My people had all gone away for the evening and I was left alone. Taking the Bible down, I began to peruse the Old Testament where it spoke of God vesting one of his angels with the power to slay all the first-born of the children of Egypt, and the first-born of their cattle also.

I sat me down and wrote an article to Moses Hull's *Crucible*, entitled, "A Wrathful God." Bro. Hull published it—many thanks to him.

I really believe that if he had not published that article, I might have been in the dark yet, for, immediately after, the scales of superstition began to fall from my eyes, and I saw as I never saw before.

I attended seances that same Winter and discovered that spirits could operate thro' me in a manner that surprised myself. I would be shaken by them (when I gave up to their influences) as a reed is shaken by the wind. I, after a while, learned to control the power and let it concentrate upon my brain, and the result was, I became unconscious.

I have received a great many remarkable tests—one or two of which I will concisely relate.

An entire stranger was to lecture at our Hall—he came and lectured. After his lecture, (my brother and myself were sitting together), he said, a spirit stood by our side and threw a large, beautiful wreath over our heads—signifying that we were brothers. He said she then placed a small wreath on both of our foreheads with the initial letter of our given names placed in the center. She then gave her given name in full.

The most wonderful part of the test was this: When five years of age, she rubbed Mercury over her face, and, being full of humor, the result was, her face became disfigured, so much so, that she always wore a veil wherever she went; and upon this occasion, the medium described her as wearing one; she appeared reluctant to lift it and reveal her countenance to the medium, but at last she did so—and the medium started back as tho' a repulsive sight met his gaze—and then he described her better than I could have done myself.

Mind you, this test came from an entire stranger; and was the best one that I ever had since I became a Spiritualist.

I received another one at Etna, Maine, Camp-meeting, which was a remarkable one and convincing, coming, the same as before, from an entire stranger, who now, I think, is in Boston, Mass.; her name is Mrs. S. F. Snow. She formerly was of Dover, or Dexter, Me., and is a splendid test medium.

She described a brother to me who, as we all thought, lay at the point of death and could not possibly recover from his illness. She told me, accurately, his disease, and said that he *certainly* would recover. To-day he is alive and well.

Two such tests as these will convince the most sceptical man in the world, if he will only use his Reason, and not willfully be blind to the truth.

The light of Spiritualism is dispersing the superstitious gloom of past Ages. Since it came upon the arena of thought, said arena has broadened so that all can act and think for themselves regardless of the opinions of others. It has caused every man and woman, in a large degree, to have the God-given right or privilege of having a perfect right to their own opinion; and a perfect right to express it on all proper occasions.

The religious tyrant's sway is fast waning. Spiritualism, in a very great measure, has brought this great revolution about.

When the Philosophy of Spiritualism is rightly understood by the whole world, and its teachings carried out; this will be a grand and glorious, reformed Republic.

Science, in the past, has been choked down by the Church; but now the light of Infidelity and Spiritualism gives it a chance to expand; and the result is, we have vast and complicated machinery which, seemingly, is almost impossible for Mankind to invent.

Such men as Galileo, in this Age, can have a chance to invent and not be ridiculed. Benjamin Franklin was ridiculed in his endeavors to reach into the heavens and bring forth the lightening and bottle it up, which he actually did; and convinced the world that he was master of the situation. If Benjamin Franklin had failed to produce the result which he predicted, how quick the Church would have cried, "Down with him."

Christopher Columbus, after a long, hard struggle, (with the King and Queen of Spain and the wise men of those times), succeeded in getting vessels fitted up and manned for a voyage of discovery. He proved himself to be a wise man, but for all that he was treated like a dog. The honor of discovering this Continent was assigned to Amerigo Vespucci; and Columbus died, without honor or fame, a poor man.

And thus it has been thro' past Ages—the Church choking down Science.

Spiritualism has come, and, like a beacon light, it will guide the inventor, the discoverer, the astronomer, the geologist, into a harbor where they can pursue their investigations without fear of imprisonment or death. I say, "Welcome, Oh, thou Beacon Light, to a Priest-ridden world: thou didst not come too soon!"

Spiritualism aims to make men and women better. What care we if the Church howls, "'tis from the devil"! From the Church it came, as History plainly tells—that is, Modern Spiritualism. Spiritualism, of itself, is as "old as the hills." Take it out of the Bible, and there will be nothing left of the Bible but a shell—the only thing there is left of the Church.

The hypocrisy which we behold thro' the length and breadth of our land, carried on under the cloak of Christian Religion is enough to make Infidels of every Soul that becomes cognizant of such infernal devilry as the members of Churches, deacons and ministers perpetrate.

Do not infer from this, that all are so; nor infer that I hold that all Spiritualists are perfect: for, if I did, you might set me down as a fool, or a conceited ass.

I regret to say—no, I do not, for it would be foolishness in me to say that I regret that there are frauds in the Spiritual ranks: for I know that in all Religious sects, more or less fraudulent people abound: so Spiritualism must have them, and it is right that such should be the case, for it cannot be otherwise. But, at the same time, it does not prove that

Spiritualism is any the less true; for if fraud in our ranks condemns the doctrine, then the Christian Religion is a perfect humbug, as about seven-tenths of all so-called Christians are humbugs themselves, if I know any thing of human nature.

I perceive, by the last WATCHMAN, that our *Worthy Brother*, EMANUEL M. JONES, has taken up the pen again, in defense of Human Liberty. I knew, when he made the assertion that he should retire from the field for a season, that his love for LIBERTY would predominate. May the spirit-world ever direct and aid him, are my best wishes.

May you also, Mrs. Editress of this noble little sheet, ever have the help of the spirit-world to guide you in your endeavors to promulgate the immortal truth of a life beyond this mundane Sphere. Your work is to elevate Mankind, and I believe you are doing it.

Yours for Truth. C. M. B.

Glenburn, Me.

CONSTITUTION

OF

THE FIRST ASSOCIATION

OF

THE RELIGION OF NATURE.

PREAMBLE.

1. *Whereas*: Nature, as a self-existent entity that is indestructible and eternal in duration, holds inherent and inalienable the Cause of the Phenomena of Life:

2. *Whereas*: Evolution, thro' the endless cycles of Progression from the Finite to the Infinite, unfolds Soul into Spirit, and Spirit into tangible or visible Matter: thus making Soul, Spirit, and Matter, interchangeable conditions of the same substance:

3. *Whereas*: Affinity, as exemplified in the Laws of Attraction and Repulsion, is the core of formation, creation, and procreation in the chemics, physics, phrenics, angelics, and psychics of Nature:

4. *Whereas*: Love is the Adorable God or crowning Principle of Nature—the Soul and Heart of Morals, Duty, and Religion:

5. *Whereas*: Man is in constant communion with the Great Soul of Nature thro' the avenues of Instinct, Intuition, Inspiration and Sense:

6. *Whereas*: Angelics is the open avenue of communion between the Material and Spiritual Worlds, whereby the modes of Life in the Spheres are Revealed, thro' the various avenues of mediumship, to Man, thus demonstrating the continued individuality and immortality of the Soul:

7. *Whereas*: Order, Unity, Universality, Harmony, Beauty, Utility, and Progression characterizes all of Nature's Laws and Creations:

1. *Therefore*: The Religion of Nature is the model and reality that Man should follow and adore, because it embraces the truth found in all Religions of Earth.

2. *Therefore*: The Immortality of Evolution unites the two Great Religions of Man, Materialism and Spiritualism, in the loving embrace of Soul.

3. *Therefore*: Affinity, Progression, and Love is the Great Trinity of Nature which makes the Religious creeds a cycle of growth from the Finite to the Infinite, thus preventing fossilization of Thought and Action in the Future.

4. *Therefore*: Celestial Love or Philanthropy of Thought and Act is the Heart and Soul of Religion.

5. *Therefore*: No Mundane Authority has a right to invade or coerce Conscience,

as the right of private judgment and free-will are inviolate Principles of Individuality.

6. *Therefore*: Angelics, as the Science of Spiritualism, places Immortality beyond faith on the eternal foundations of the Phenomena of Nature.

7. *Therefore*: There is but one Religion in Nature; and it rests on the dual columns or Principles of Materialism and Spiritualism, which are held in Unity by the Harmonic Arch of Philanthropy or Celestial Love. Man's organism is but an epitome of Nature, and must, of necessity, be governed by its Great Fundamental Laws of Order; Subject to the Inspiration of the Over Soul and Over Will of Supreme Intelligence.

8. *Therefore*: Religion may be summed up, as Nature's Divine Principles of Morality, Duty, Autonomy, Spirituality, Philanthropy, and Theosophy in relation to the Material and Spiritual Worlds.

9. *Therefore*: Among the essential precepts, principles, duties, and franchises enjoined or secured by the Golden Rule, are the thoughts conveyed, and the rights secured by the following KEY-WORDS of Morality and Religion.

RELIGIOUS KEYS.

Physics, chemics, phrenics, philanthropics, Angelics, morality, and psychics make up the Religion of Nature.

A more extended analysis of Morality and Religion is conveyed by the following KEY-WORDS:—

Instinct, intuition, prescience, affinity, mutuality, Love, justice, liberty, charity, unity, harmony, order, aspiration, consecration, devotion, self-sacrifice, inspiration, revelation, materiality, spirituality, morality, Reason, benevolence, philanthropy, fraternity, brotherhood, sisterhood, conscientiousness, faithfulness, truthfulness, sincerity, co-operation, communism, industry, universality, equality, reciprocity, agreeableness, sublimity, adoration, faith, confidence, hope, humaneness, perseverance, arbitration, forgiveness, chastity, purity of motive and action, healing the sick, aiding the needy, humility, unselfishness, doing good, searching for truth, doing right, seeking equilibrium of development and solidarity of rights and interests, promoting peace, doing good for evil, avoiding slander, forbearance, self-control of temper, moral courage; avoid committing murder, theft, arson, rape, and all unphysiological vices and crimes against the normal laws of the body, mind, and Soul as Nature defineth such in her constitution; living in freedom, purity, and chastity as the angels do in the Celestial Spheres of the Soul-world; and ever living in the sacred atmosphere of communion with the inspirations of the Soul and revelations of the spirits and angels of the Supernal Spheres of Celestial existence.

CONSTITUTION.

ARTICLE 1. We, the undersigned, fully believing in the Philosophy of the Religion of Nature as enunciated, for our respective class of membership, in the foregoing Preamble and in this Constitution, do hereby, in order to more fully carry into practice our principles, promulgate, adopt and execute this instrument under our own signatures, as the CONSTITUTION of the FIRST ASSOCIATION of the RELIGION of NATURE, at ———, ———, as a Philanthropic and Religious Society, in accordance with Section ——— of Article ——— of the Revised Statutes of the State of ———, which are hereby made a part of this Constitution, under which it acquires all the rights, privileges, franchises, and powers belonging to corporate bodies, under the State and National Laws and Constitutions.

ARTICLE 2. The FIRST ASSOCIATION of the RELIGION of NATURE, of ———, ———, shall be perpetual in duration,

unless dissolved by the withdrawal of all the members.

ARTICLE 3. There shall three distinct classes of membership recognized in the Religion of Nature—which classes shall be graded according to their belief: viz:—

The *First Class* shall comprise all whose belief and religion consists in doing good; and shall be called the *Philanthropic* class of members.

The *Second Class* shall, in addition to a belief in doing good, be required to believe in the Philosophy of Materialism; and shall be called the *Material* class of members.

The *Third Class* shall, in addition to a belief in doing good, and the material laws of Evolution, be required to have a belief in Angelics or the communion of spirits with mortals; and shall be called the *Spiritual* class of members.

The letters "P.", "M.", and "S." shall be abbreviations designating the three classes.

ARTICLE 4. Signing this *Constitution*: and contributing materially or financially, according to ability, each year, shall be the qualification for membership of this *Association*.

On signing the *Constitution*, every member shall cause the letter of their class to be placed in a column after their name.

The grade of the members may be changed at their pleasure, according as their faith or belief may change or evolve with growth or unfoldment.

ARTICLE 5. No person shall ever be expelled from this *Association*, who has complied with the conditions of Article 4.

Voluntary withdrawal shall be in order at all times.

ARTICLE 6. All members of the various classes of this *Association* shall be furnished, by the President, Secretary, and Treasurer, with letters of membership, whenever they wish to withdraw, without remarks as to their standing, provided they have complied with Article 4 of this *Constitution*, up to the date of their application for withdrawal.

ARTICLE 7. The business of this *Association* shall be conducted by a Board of three Directors; one of whom shall be President, the second Secretary, and the third Treasurer.

ARTICLE 8. The *Association* may elect annually, from one to three Vice Presidents, as their needs may require.

The Board of Directors may be increased to five members, whenever the unanimous voice of the members favor such action, at an annual election of officers.

ARTICLE 9. The annual election of the Board of Directors shall be held on the first Saturday of January of each year.

Officers elected or appointed at other times, shall have their term of office expire at the first annual election.

ARTICLE 10. The Board of Directors shall have the power to fill all vacancies, by removal, or death, at any of their meetings where a quorum is present.

ARTICLE 11. This *Association* shall elect all officers, and decide all business as the majority may direct, by voice or ballot: except that changes in the *Constitution* shall require the unanimous choice of the entire membership of the class or classes affected by the proposed change. This choice must be either by voice, ballot, or signature.

ARTICLE 12. Members shall have voice or vote alone on such questions of business

as may affect the interests of their class of membership.

ARTICLE 13. All the Philanthropic, Material, and Spiritual business of the *Association* may be classified into Departments, and entrusted to Committees, selected by the majority voice of the membership affected, for execution, subject to report to the *Association*, or Board of Directors.

ARTICLE 14. The Board of Directors shall make annual reports to the *Association*, of the Philanthropic, Material, and Spiritual condition of affairs; and such suggestions as their judgment may dictate for the promotion of the common welfare.

The *common good* shall always be paramount over the demands of individual classes, altho' all sides shall have opportunity to present their side of any issue, to the *Association*, who shall be the final arbiter of all differences.

ARTICLE 15. The minority shall be recognized as having rights equal with the majority, according to the ratio of the numbers involved in opposing parties; because Justice is the pivot of harmony.

This shall be the universal rule in the expenditure of funds for instruction, lectures, &c., as the aim should be to ventilate all shades of thought thro' calm Reason and spiritual perception, holding fast to the truth for the sake of the *common good*.

ARTICLE 16. This *Association* may affiliate with any town, county, state, or national Society or Association, whenever the unanimous voice of the membership affected is expressed, by voice, ballot, or signature, for such fraternity.

ARTICLE 17. It is held to be self-evident that no Association can acquire the right or power to annul the inherent and inalienable rights of man, which are a part of Nature, among which are life, liberty, and the pursuit of happiness as the individual may choose, as long as he does not infringe on the same right in others.

Freedom of speech and action shall be inviolate under this *Constitution*: as the spirit of Reason and criticism of love, alone, should animate the members, in their intercourse with each other, and the world.

Name.	Residence.	Grade.

Without claiming perfection, I humbly submit the foregoing proposed *Constitution* for local Societies and Associations, with the hope that something practical may grow out of it for the *common good*.

As Nature is the author of all, let us Organize on the fundamental principles of Nature—Philanthropy, Materialism, and Spiritualism—in the spirit of liberty and toleration of each others' opinions.

Doing good, and the culture of spirituality, being the aim of all true Association.

JOHN BROWN SMITH.

Redwood Falls, Minn.

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Contributed to the columns of THE WATCHMAN by the author, THOMAS R. HAZARD; first appearing in the "Providence (R. I.) Daily Journal" of November 10, 1883.

MR. T. R. HAZARD'S EXPERIENCE WITH A MEDIUM.

Having a few hours to spare, this afternoon, I called on Mrs. A. V. Ross, the well-known form materializing medium, and chanced to reach there at 2 P. M., just as a circle was forming for manifestations. There were in the circle when completed 31 ladies and gentlemen. Mrs. Ross uses no cabinet at her seances. A thin, dark curtain only is drawn diagonally across one corner of the room, enclosing a space no larger than would conveniently accommodate two persons. The light was sufficient for all practical purposes. The sitters were all requested to examine the space within the curtain to their satisfaction. None however, availed themselves of the offered privilege, the naked corner being too transparently free from any apparatus save the chair in which the medium sat to admit of suspicion in any sane mind. As Mrs. Ross opened the curtain to enter (she then being in the normal condition), she was confronted by a tall masculine spirit form dressed in dark male attire, which caused her to start back with a shriek. Nor did she recover from the shock to her nerves for some minutes. Mr. Ross remarked that it was the first time he ever knew a spirit to materialize an earth form in presence of his wife before she had entered the cabinet and become entranced. The male spirit showed himself to the company by opening the curtain several times before Mrs. Ross got sufficiently composed to enter the curtain cabinet. All the company saw the spirit plainly. I sat within two yards of the curtain and know that there could be no mistake in the matter. After Mrs. Ross passed to her chair behind the curtain and became entranced, for two or more hours a perfect avalanche of spirits, so to speak, poured forth in almost unbroken succession, of both sexes and of all ages and conditions. Not less than a dozen little children came out, often two together, sometimes tottling along, at other times in the arms of their mothers or guardians. They, as well as nearly every spirit that materialized, were recognized by parents and other relatives and friends present. I took one of these little children by the hand and kissed the warm chubby lips of another. The features of some of the spirits were rather indistinct whilst others were as vivid and clearly cut as any mortal. The striking figure of General Burnside appeared several times, standing side by side with Colonel Slocum. I went up and shook hands with Burnside, whom I slightly knew when in mortal form. Colonel Slocum tendered me his hand, holding his military cap, which I took and examined. To all appearance it was a genuine, *bona fide* military cap. The Colonel then placed his cap on my head. Both Burnside and Slocum were dressed in full, dark military costume, tightly buttoned, two rows of buttons standing out in bold relief in front of each. I had never seen Slocum, but nothing can ever convince me that I did not then see the stalwart figure of Burnside as exactly like himself in every respect as I ever saw him on earth, Slocum looking like a boy in size beside him. The wife of a gentleman present came out and manufactured some dozen yards of the finest lace, in plain sight of all, which fell in a heap as woven or materialized close to where I sat, until it made a pile fully two feet high.

She then passed it over her left and let it fall in another heap, after which, without moving from her position, she tossed and manipulated it with her hands until it all evaporated into thin air, and disappeared. My daughter Gertrude came out, threw herself in my arms, and while sitting on my knee smothered me (so to speak) with kisses. Afterwards my daughters, Anna and Esther, both came out together and after lavishing many kisses on my lips, each took one of my arms and promenaded around the circle of sitters, shaking hands with all the ladies and some of the gentlemen. This movement was twice repeated. Anna, as when on earth, was some five or six inches taller than Esther.

Three beautiful youthful female spirits came out standing side by side, as plainly visible as if they were yet in mortality. They were recognized by a lady present as her daughters. Dozens of them in the course of the afternoon, both males and females, children and adults, were recognized and greeted by friends in the circle. One of the most striking figures presented was that of a wrinkled-faced old woman, who said she came from Seekonk. She was stout in person and much bent with age. She was dressed in dark costume with a large old-fashioned apron which she used occasionally to wipe her nose, greatly to the amusement of the company. She seemed attracted to me, and taking my arm passed around the circle, shaking hands with the ladies, but pretending to be too coy and modest to take any gentleman's hand. There could not have been less than 50 spirit forms manifested during the seance, and such was the earnestness manifested by the spirits to materialize their forms, that the only way the guides found to rescue the medium out of their hands was to throw up the curtain suddenly just as a female spirit, dressed in white, was perfecting her form, when she too almost immediately vanished from sight, leaving the space within the curtain utterly vacant of all but the medium, where but a moment before a multitude of forms were manifesting and seeking to manifest to their friends.

In reading over this hastily written communication it seems almost too meagre to print; nor would a dozen columns of the *Journal* furnish sufficient room for even a condensed narrative of the wondrous and thrilling exhibitions of spirit power that were exhibited this afternoon at the Rosses. Many of the spirits talked with their friends very plainly, as did all three of my daughters.

THOMAS R. HAZARD.

Narragansett Hotel, Oct. 25, 1883.

SPIRIT LAND.

I know there's a land far away,
'Tis a bright Summer-land we are told—
Where beauties of splendor illumine the day,
And the spirit shall never grow old.
I know in that land we shall meet
The loved and the lost gone before;
They watch and wait and bid us come
To eternity's beautiful, beautiful shore.
I know there are beautiful rivers,
Much grander than rivers of earth:
They flowed in the heaven of heavens
Before this small Planet had birth:
I know there are mountains and vallies,
And lakes with their waters so blue;
And oceans much larger and grander
Than earth ever fancied or knew.
I know that the angels are singing,
Far away in that beautiful land;
The echo so sweetly is ringing,
O'er river and mountain and strand:
And all the glad voices of Nature
Catch up the sweet song that they sing:
And waft it and float it forever—
A transcendent and beautiful thing.

MRS. W. S. MOORE.

Stony Fork, Pa.

\$1.00 pays for THE WATCHMAN for 1 year.

THE WATCHMAN.

Vol. 4. No. 4. Whole Number 40.

CHICAGO, ILL., DEC. 1883.

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

WATCHMAN, Spirit Editor.

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ARTHUR B. SHEDD, Assistant Manager.

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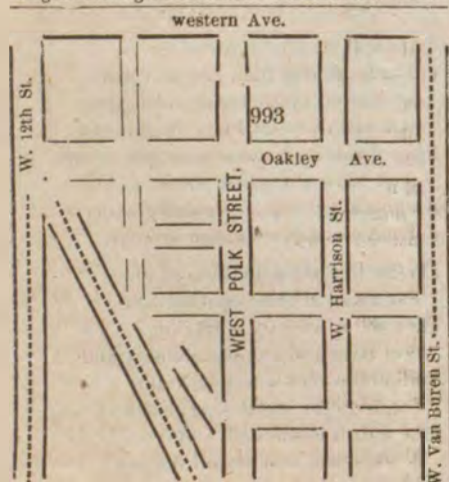
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Boston Star & Crescent Co.

Diagram showing the Location of "The Watchman" Office.



Take Van Buren St., 12th St.; or Ogden Ave. line of Horse Cars.

EDITORIAL.

PLACING
THE BODY ON ICE
AFTER
APPARENT DEATH.

We feel this subject to be of vastly more importance than is considered by the people in general.

In this case, custom imposes upon us a worse than barbaric act.

When we stop to think of how mortals, especially those who are mediumistic, are liable to fall into that mysterious condition of suspended animation, wherein the body appeareth dead: and of friends who, supposing the body to be dead, will call in the services of an undertaker, to perform the last sad rites by fitting the body for the grave—placing it on ice, as is the custom—thus, actually forcing the spirit and physical body asunder, by freezing the Magnetic currents that hold life to the body.

This has been proven, by spirits, to be the condition of many whose body lay only in a trance state, and who would have gained control of their body and manifested life again, had they been left alone long enough.

Our readers will most likely say, this is horrible to think about. And we answer, yes, and more so, to realize in spirit—in fact, we, as a medium, have had unmistakable proof of the suffering entailed upon the spirit by this custom of placing the body on ice.

In some instances, even after death has actually taken place, the spirit will feel every touch and movement produced upon the physical body.

This is so because the Magnetic attractions still hold the spirit to the physical life; and some spirits inform us that this Magnetic current is not broken until the body is closed in the ground, and decomposition takes place.

They further say, that the most natural, and, hence, most agreeable form of burial of the physical body, is to wrap it in a covering, and lay it open to the air, or else, place it in the ground without a coffin. This enables the spirit to take its natural leave of the Magnetic forces emanating from the body after the functions cease to do the work of the Soul.

It is a mistaken idea that many entertain, that the instant the breath ceases to flow thro' the physical body, at that instant the spirit has departed, and can feel no more of earthly pain.

Spirits now testify to the contrary, and call upon mortals to learn the simple laws of Nature in respect to these things; also to desist from such customs as hinder the spirit in its hour of physical change.

Death is natural to all physical things—but, to the intelligent being who has a mental individual existence in spirit life, it is made less painful, when allowed to take its natural course.

It is a mistaken kindness that the followers of civilized (?) customs practice upon their dead.

Mortals groan in anguish at the loss of their friends, and, blindly, entail, upon their spirits, unnecessary misery, thro' customs and false ideas of life.

Spiritualism has rolled away the great stone from the door of the sepulchre; and spirits have proven that death is only a change of life: and now they seek to enlighten mortals how to meet this so much dreaded change, termed "death."

Subscribe for THE WATCHMAN.

MIND AND MATTER.

We are sorry to learn of the temporary suspension of *Mind and Matter* on account of the enforced absence of the Editor, J. M. Roberts, in answer to a libel suit brought against him by Tice Bros., of Brooklyn, N. Y.

Mind and Matter has been a bold, fearless defender of Spiritualism and mediums, and should have the encouragement of all lovers of freedom and right.

Personally, we have not been able to coincide with Mr. Roberts in all his Editorial views, but we have felt that he was right in his fearless defense of our much-abused mediums; and have given him and his publication our zealous aid.

We can see that his outspoken plain talk to the enemies of Spiritualism and mediums, is not half so worthy of censure, as are the insinuating, deceptive ways of those whom he has attacked in the interests of the Cause.

In our judgement, Mr. Roberts is not deserving of the verdict charged against him, if all we have heard of the case is true, and we believe it is. Had he been more discrete and sugared his words more, he would not have aroused the ire of his present persecutors. But he has shown his nature to be one of open, fearless character—just the one to stand at the head ranks in defense of innocence and truth; and he is heavily supported by all those who love the work of universal progression, and vindication of Spiritualism, in preference to their selfish aggrandizement.

Spiritualism has its deadly enemies amongst those who claim to foster its teachings. And this is what *Mind and Matter* and its Editor have been at war with.

And the Editress of THE WATCHMAN takes the same stand—that of defending Spiritualism and its honest advocates.

It is always unpleasant to a delicate mind to attack personalities—but, in cases of vital need, delicacy must give place to duty.

These are our views in regard to the Editor of *Mind and Matter*.—Ed.

THE MEDIUMS' FRIEND.

We are pleased to announce that *The Mediums' Friend* has resumed publication. And we earnestly hope that it will be sustained.

For further particulars, address

George R. Moore, Editor & Proprietor.
220 Main St., Cincinnati, O.

ORGANIZATION.

We earnestly solicit remarks, from different ones, for publication, on the subject of Organization amongst Spiritualists and Liberalists.

We desire to agitate the thought; and effect a movement in the minds of the people, to a broader and more progressive extent, if possible, than has hitherto been attained.

The Cause demands it; and mediums and the masses in general will be the better for it.—Ed.

We call the attention of our readers to the very remarkable manifestations of spirits as witnessed by Thomas R. Hazard. See third page.—Ed.

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\$1.00 pays for THE WATCHMAN for 1 year.

BOOKS AND PUBLICATIONS.

We have received *The Phrenological Journal and Science of Health*, Published by Fowler & Wells, at 753 Broadway, N. Y. City. Price \$2.00 per annum.

This *Journal* is very interesting, containing, as it does, much of useful and instructive reading.—Ed.

We have received THE AMERICAN NEWSPAPER CATALOGUE for 1883. Published by Edwin Alden & Bro., Advertising Agents, N. W. cor. 5th and Vine Streets, Cincinnati, Ohio.

This Catalogue is very valuable, giving, as it does, an abridged description of all the Newspapers and Magazines published in the United States and British Provinces. It is especially interesting to advertisers.

Business men will do well to send to this reliable advertising firm, and obtain a copy of this Catalogue.—Ed.

We have received from the author, Mrs. Elmina D. Slenker, Suovville, Pulaski Co., Va.,

JOHN'S WAY. Price 15 cents.

THE DARWINS. Price, paper, 50 cents; cloth, 75 cents. These books are published by D. M. Bennett, at the office of *The Truth Seeker*, 21 Clinton Place, N. Y.

These books will impress the reader with the value of cultivating a liberal mind—thus avoiding the evil effects of bigotry and superstition.

Every one must profit by reading them.

Also, STUDYING THE BIBLE. Price 75 cents. Published by J. P. Mendum, at the office of *The Boston Investigator*, Paine Memorial Building, Appleton St., Boston, Mass.

This book is both logical and lucidly clear in its arguments. It straightens, by rational comparison, many of the cranky, ludicrous statements in the Bible, which are said to be "Holy Writ"; and which custom has made holy right, to which the Christians bow in blind faith.

We consider that Elmina has done the world a service in putting forth this work. All should get it and read it for themselves.—Ed.

Please order them of Elmina.

Liberalists, Spiritualists, and Free-Thinkers, we want your co-operation. Send in your subscriptions. Exchange your views thro' our columns. Hide not your mental lights. Write; speak; read; and be free; correspond with us.—Ed.

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THE
VOICE of FLOWERS

OR
Symbols of My Life's Work.

By SPIRIT WHITE FEATHER, PEACE BIRD.
Thro' her Medium, Frenocia Starra Ve.

In spirit, I heard the Voices of the Flowers
As I wandered thro' their fragrant bowers—
Each tinted leaf and fragrant breath,
Revealed new life in place of death.

I wandered on from shore to shore
And gathered up a fragrant store
Of Roses rare and Violets blue,
And flowers rich with varied hue.

I gathered, too, the golden Trumpet-flower,
I read its symbol-words of power;
These words to me were spoken plain:
"Take thou the trumpet, and truth proclaim!"

Thus I learned my lessons from day to day
While passing on my journey's way:
I looked around me here and there
And caught sweet voices spoken on the air.

And the voices repeated again and again,
In a swelling anthem and glad refrain;
And the burden of their song to me,
Was that of truth with purity.

Next, while looking thro' this garden fair
To see if my symbol be growing there;
And as I searched with thoughts intent,
My feet were to the lake shore bent.

Then quickly from my study I awoke
To catch the voice as it from the water spoke:
It said, "The flower you wish to find,
Grows not on bush nor creeping vine.

Its petals are white, its heart like gold—
Its symbol tale is quickly told—
Its main support runs firm and deep,
Ere its lovely face to the surface peep.

Its home must ever in water be—
The type of water is Humanity—
And the type as a symbol you wish to find,
Is purity of thought, and Truth Divine."

I answered the voice what it said to me,
And asked if this symbol in flowers might be.
And the voice as from the water spake:
"Run your eyes across this placid lake."

I did so, and there I saw a flower afloat
Upon the water like a tiny boat;
I clasped my hands in rapture wild,
For beside the flower stood a tiny child.

She plucked the flower and gave to me,
And whispered, "It is for Humanity,"
I took the flower to my bosom in love,
And the flower developed a pure white dove.

Then I asked if the symbol of the dove so pure
Was patience with trials of earth to endure?
And the voice in answer said, "Yes, and
the 'Dove of Peace'
Is a symbol that the sorrows of heart shall
cease."

Oh, blessed symbols to me thus given,
For which so many in anguish have striven!
And if they be mine—really mine own,
I will scatter these symbols in every home.

A voice once more as if from the lake,
Said, "Take and use them for Humanity's
sake;
Teach of life so pure, and words so true,
That all who hear, shall follow you."

I sang in joy with a grateful heart,
And prayed that I this blessing might impart:
And so for my symbols, the "Dove of Peace"
I take,
And the "Lotus"—the Lily of the Lake.

* Frenocia Starra Ve—Hattie A. Cate.

Send for photograph of Spirit WHITE FEATHER,
PEACE BIRD, as a magnet of Spirit power. Price 50
cents. Address H. A. CATE, Editress,
993 West Polk St., Chicago, Ill.

Written for The Watchman.

REPLY TO ELMINA.

In THE WATCHMAN of November 1883,
Elmina asks some "friendly questions for
Spiritualists" to answer, which, as one of
that class, I will answer in brief.

You say that contradictory communica-
tions are given thro' mediums.

It may so seem—but realize the fact
that there are no two beings who think,
act, or communicate alike upon any sub-
ject, either upon the earth or spirit plane
of existence; consequently, messages from
the so-called dead thro' earth mediums,
must be received with large margin and
Reason. Educated Spiritualists do not
accept any one as authority, whether em-
bodied or disembodied.

Elmina asks why the Poets have given
us nothing superior to their earth produc-
tions?

Because they can find no organism or
instrument thro' whom to transmit their
"Lays," sentiments, and gem thoughts.

Robbie Burns, the Scottish Poet, has,
thro' the organism of C. Fred. Farlin,
M. D., of Rochester, N. Y., given far
grander Poems than when in his earth
form; and, I doubt not, Byron, Shelly,
and Alice Carey could thrill the world
with their sweet words, if an organism
like theirs could be found which would
respond to the notes of harmony, rhythm,
and measure.

Again, Elmina asks why the spirits do
not disclose the location of gold mines and
buried treasures?

Because they think it better for men
and women to earn and own their posses-
sions, then they will know how to appre-
ciate them.

Elmina says, "If it be a fact that the
dead live"—

I know of no death to anything; nor
the locality where something can be
changed into nothing. You, as a Mate-
rialist, believe in the indestructibility of
matter: there we agree. I go farther,
and say that the animating force of matter
is Soul—the ever-existing, deathless Soul
which is inherent in all things. Without
this Soul-principle, you could not feel for
others and extend the sympathetic hand
of love and charity.

The Materialists teach that the brain
produces thought: but remove the Soul,
and the brain would be powerless to act.

Spirits find a natural existence, with
plenty to do, and ample facilities for the
growth of all the organs.

Very much of the literature of the pres-
ent day is traceable to spirit origin.

Thro' the positive demonstrations of
spirits thro' honest men, women, and chil-
dren the fear of death has been removed;
the laws of life better understood; and
the glad assurance pronounced, that we
live, love, and are known for worth of
Soul—not wealth in gold mines, which,
too often, begets penuriousness, selfish-
ness, and ill-will.

Elmina, I am an old man nearly 75 years
of age, and as I would not deceive myself,
so I would not deceive you in this matter
of spirit belief. I feel quite confident that
if you would candidly peruse *The Gospel
of Nature*, a work before the world, given
thro' my organism, and written by Prof.
W. F. Lyon, you would arise from its
perusal with much of your prejudice re-
moved concerning spirits, their homes
and occupation, and their co-operation
with the denizens of earth for a higher
unfoldment of thought and action.

Yours for Truth.

DR. M. L. SHERMAN.

Adrian, Mich.

☞ Subscribe for THE WATCHMAN.

For The Watchman.

FRAUD.

To hear the ignorant, the prejudiced,
the slave of Society, the dupe of Church
discipline cry *Spiritualistic Fraud* at a
medium is, to a certain extent, excuseable;
but for honest investigators of the Philos-
ophy to be such fools as to work hard,
rack their brains night and day, from the
time they first get a test of spirit presence
thro' a medium, to expose some medium,
beats the world.

Have such persons joined a conspiracy
against Society, for the express purpose of
turning state's evidence, and be rewarded
for biting the hand that has fed them?

Consequential smart click asserts that of
course he is satisfied that Spiritualism is
true, but then, you know, we must pro-
tect the confiding public against the dis-
honest designs of our mediums; we must
put them on their guard. Some of the
aristocratic elect might be deceived, and
then, what would become of every moth-
ered son of us?

You are aware that Spiritualism is un-
popular now, and if any medium should
only be suspected of trickery by Society
people, the whole thing would go up like
a balloon.

What makes us so nervous, anxious,
and nearly crazed is for fear that some-
thing of this kind will happen, and then
Spiritualism would never rank as a first-
class Religion with a perfumed holy water
tank for the fashionable to be baptized in.

Then these infant pigmies go on ex-
plaining the test conditions for a medium
to sit under, so as to prevent the spirits,
the medium, or both from perpetrating a
fraud.

Just as if a band of spirits who have
wisdom enough to select a person in the
form, develop their mediumistic qualities,
and use them to communicate with mor-
tals, did not know as much as itinerant
fraud-hunters!

Suppose a Sophomore class should cry,
fraud, every time the Professor in Astron-
omy asked them to learn something by
looking thro' the Telescope; or, *humbug*,
at the Geologist, when invited to examine
the specimens.

Eating and exercise make children
grow: but sitting still and making faces
at the vitals makes a lean, absurd spec-
imen of humanity.

It is strange that these officious investi-
gators always look up for fraud, instead
of down among themselves. No doubt, if
their true character was shown up, or,
could they see themselves as the spirits
see them, they would be looking for a
hole to hide a *fraud* in—and, thereby,
gain the very important information that
the spirits advise: the extermination of
the fraud *within*; and not to worry about
the fraud *without*. W. W. JUDSON.

Kansas City, Mo.

Dear Mrs. Cate, Editress of *The
Watchman*:—Your valuable little paper
still reaches me; and the inspiration of
the many articles from writers, North,
South, East, and West, renders it more
desirable than ever. The contributions
from the pen of "M. M." are excellent.

In time, the masses will not only com-
prehend that Spiritualists, above all oth-
ers, believe in God or goodness, and the
God's Christ or purity made manifest
thro' the spiritual law and power; but
that creeds, dogmas, and, in fact, Old
Theology, bundled up as it is, leaves one
in doubt of the God they teach and
preach—confusing ideas—thus proving
that they worship the creature more than
the Creator.

In my opinion, the Christ of Everlast-
ing Ages is Spirit power, as manifested
in the man, Jesus, who strove to live the
Will of the higher Spiritual Law—the
Creator of all Love and Harmony—thro'
purity of life, controlling conditions, and
manifesting this higher Spiritual Law to
the creatures of earth, who, if they obey
this same Law, can become children of
the higher Law, and thus acknowledge
the humble Nazarene as their spiritual
brother.

The Editorial on Vaccination was read
with interest; as I can testify to the poi-
sonous effects of Vaccination: for well I
remember when, on account of Vaccine
treatment, I was covered with sores all
over my body from the size of a dime to
that of a quarter of a dollar; and my
bones were stiff, and I could not move a
limb. I attribute over half of my life
suffering to the poisonous effects of Vac-
cination.

I send you several articles, if they are
of value, use them.

With hope of a successful year, and
many added blessings; I am ever a friend
of the Cause, and sister of Humanity.

MARY BARLING HUNT.

Fern Vale, Washington Territory.

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The above mentioned work is a truly
useful publication. Freethinkers will do
well to enter their names in the *Directory*
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THE USUAL RESULT.

It is not to be denied that a good sewing
machine is one of the most important appur-
tenances of the modern household.

We thought we had a good machine until
one day the agent of the *New Home* presented
himself at our door and proceeded to deliver
an oration upon its characteristic merits.

"But," we answered, "our machine suits
us well and we do not care for another."

The agent, however, begged the privilege
of leaving one of his machines with us, "for
the ladies to try."

The request was not unreasonable, so we
granted it—but more to oblige the agent than
anything else; for we really did not want the
machine, and had not the remotest idea of
buying it.

The machine once in the house, it was na-
tural that the ladies should look it over; they
did so, and as a consequence fell in love with
it. They say that without the slightest wish
to decry or disparage any other machine,
this, all things considered, is, in their opinion,
the most desirable one to be had.

This unrivalled machine is manufactured
by the NEW HOME SEWING MACHINE
CO., 30 Union Square, New York, who wish
us to say that all who will send for their new
illustrated catalogue and enclose their adver-
tisement (printed on another page), will re-
ceive a set of fancy advertising novelties, of
value to those collecting cards, &c.

CORRESPONDENCE TO THE WATCHMAN,

By MRS. MINERVA MERRICK,

QUINCY, ILL.,

Formerly Publisher of

A FOUNTAIN OF LIGHT.

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

Dear Friends of Progressive Thought:

We will relate an experience we had, about a year since, with a spirit friend who crossed the river of life 20 years ago, leaving a wife and daughter. His mind was deranged when he left his body, in a lunatic Asylum in Iowa.

We were intimately acquainted with the family; and have prolonged the acquaintance to this time.

My niece (a medium) and myself were sitting at a small table for the purpose of communicating with our invisible friends, and after sitting a few moments, we heard a peculiar noise—it seemed to come from the North-west—it was so indistinct that we could not decide whether it was the howling of a dog, or the ringing of a bell.

We went out into the yard and listened, but could not hear it: taking our seats again, we heard the same dismal sound.

We enquired, mentally, "Was the noise from the spirit realm?"

The reply was in the affirmative.

"Was a spirit in distress?"

"Yes."

"Was it Jesse James?"

"No."

"Was it the young man the mob hung under the bridge?"

"No."

"Will you impress us with the name?"

"Yes."

But they did not impress us that evening.

The next night, we heard the same sound, and discovered, by impression, that it was our friend, Thomas Webster, whose family lived in Dubuque, Iowa.

We were requested by the spirit communicating, to inform them of his meeting with us.

In reply to our letter, Mrs. Webster said that when she was a child, living in Auburn, N. Y., an Uncle of hers fell from an upper story of a building and injured his head, from the effects of which he became insane, and was confined in the Lunatic Asylum at Utica, N. Y., for a time; but, being harmless, he was taken home—and he would sit for hours and howl like a dog.

Friends, can you call this mind-reading?

We made further inquiries of the spirits, and found that Mr. Webster was not in a sound state of mind: we also learned that if he controlled a medium, and we laid our hands on the medium, the spirit would be restored to a sane condition of mind.

A few weeks after this experience, five ladies called at our house, without invitation—two of them were good mediums, and the others were mediumistic. We held a seance in an upper room where there is a small closet that has been prepared as a cabinet for Materialization. After sitting by a curtained table and receiving wonderful demonstrations of spirit power, Mrs. Phelps entered the closet-cabinet to see if our spirit friends could make themselves visible; after sitting about ten minutes, without the desired result, the other medium entered the cabinet to sit with her: this medium had not more than reached the seat, when she exclaimed:—

"Oh, there is a spirit here that is in such a hurry, he cannot stay a moment!"

I went quickly to the cabinet and took the medium by the hand and said:—

"Do not go—stay a moment."

But he went away; and I felt sure that it was Mr. Webster; for, in a paroxysm, apparently, of fear, he would run thro' his house, up the back stairs to the third story, and down the front stairs until he became exhausted, or the spirit of fear left him,

Since that time, we have repeatedly asked if Mr. Webster was relieved, and have always been answered in the affirmative.

The expression of these ideas, correspond with the sowing of seed—some, no doubt, will fall on good soil; and some on stony, hard-hearted soil; and some on sceptical soil, amongst the weeds and rubbish of prejudice, bigotry, and self-exaltation. Each soil will produce according to its quality and cultivation, and the productions will be appreciated.

Having a knowledge of spirit communication, we have faith that Thomas Webster can, and, no doubt, has overlooked this writing and will be gratified, and impress his friends, in Scotland, with his presence, as they peruse it, and their spirits meet.

M. M.

ORONDO on "LIFE."

The following communication from Orondo, who lived 16,000 years ago, was given, thro' the mediumship of George Cole, 15 Willoughby St., Brooklyn, N. Y., to Dr. B. Franklin Clark, 25 Cooper Institute, N. Y. City, in answer to a mental (unexpressed) question, without a verbal request to the medium, on the part of Dr. Clark. And was printed in *Miller's Psychometric Circular*, in August 1883.

"LIFE."

"Those elements invisible to the mortal eye are the great propagations of all Animal, Vegetable, and Mineral Life.

Indeed, when it is considered that there are many known effects from no apparent cause—I speak from a mortal standpoint—it becomes obvious to the philosophical mind that there must be some outside, some hidden, some invisible reason.

It has been observed that the affairs of men, at periodical epochs, undergo radical changes; that the evolutions of time produce changes in manners, customs, and speech of Mankind; that climatic changes also occur in the periods of time; and that, finally, cycles reproduce those integrations and disintegrations of matter which have for so many Ages remained the unsolved problem of Man.

It is, therefore, an evident fact that all matter, and that all pertaining to or in any manner related to matter, are susceptible of those changes to which I have just alluded. Matter, therefore, in a corporeal sense, is the great important element in the material realm, dominated by another, a superior element, known as mind. The unity of these two elements, in a polemical sense, produce these results which we recognize as Animal, Vegetable, and Mineral Life.

Be it understood that the rock and vegetable, as well as man and beast, have their peculiar forms of life—are sensible to the touch, can taste the moisture and dryness, can feel the heat and cold and become affected thereby; they also have their various kingdoms, and blend harmoniously one with the other, and with man and beast and all Animal Life, and eventuate in that aggregation of phenomena which is lost in the complexity to the nar-

rowed and confined view of mortals, and thus remains an unknown quantity in the economy of Nature, and acts on those materialistic bodies, producing those effects mentioned in the opening proposition of this discourse. These are the unseen, the invisible elements—the propagations, therefore, of all Animal, Vegetable, and Mineral existence of which Science has as yet been unable to fathom the nature.

The evolutions of material bodies, which have led the Scientist and Philosopher into the error of supposing that life was dependent thereon, instead of life-permeating, vitalizing, and characterizing elements, would be a nonentity and indivisible non-existent quantity without it.

Life, therefore, is not dependent upon matter, but matter is dependent upon life, whether seen or unseen, whether divisible or indivisible, whether present or absent, and life, whether Animal, Vegetable, or Mineral, is co-existent and above matter, and is known as spiritual life in either of the varied forms, all subserving their purpose in the spiritual kingdom, and is as eternal as eternity itself. Hence the distinction which is but partially understood; hence the phenomena of disintegration: and hence, at last, that spiritual realm—the refuge, the home, the paradise of every life species."

ORONDO.

We selected Orondo's communication, because the ideas are in harmony, on the subject of the Origin of Life, in its nature, varieties, and phenomena, with those that have been expressed by the band of intelligences that is operating at this spiritual center; and as in confirmation of those ideas.

Orondo may be one of the Professors in the Sphere from whence the thoughts flow that are impressed upon our brain.

Thoughts flow as the raindrops from the clouds—unite and produce all the various effects in this mundane Sphere: gentle showers correspond with loving thoughts, thoughts of commiseration toward the lower members of the human family, by whom offenses must come. A word of sympathy to cheer an aching heart in a sane moment, might awaken the sleeping angel, or open the door and allow the spiritual showers to refresh the withered flowers in the memory of innocence, to unfold and produce an effect of goodness.

Evil thoughts correspond with the cyclone, and produce the opposite result of the gentle shower.

"These elements invisible to the mortal eye are the great propagations of all life," as we have previously written, that all things were in existence before they were Materialized in this individual Sphere,

MRS. MINERVA MERRICK.

REFORMATION.

The exhibition of a polished, individual character acted on a stage, would be as appropriate as material things.

A stage should be erected where the true principles of life could be demonstrated in its glory, in love to the lower members of Humanity—the miserable criminals who live in a tormenting flame of remorse, fear, and regret. When their sufferings are fully portrayed, the effect will produce a beneficial result.

When the conditions are provided (and they will be in time), and the people understand the communion of spirits with mortals; they will hear from criminals, thro' the organisms of mediums, a true expression of their spiritual condition; and that will lead to the abolishment of legal murder; and will also banish murder and all other cruelties from the minds

of men; and punishment will be cast into the sea of oblivion, with all its dire results.

After we had written the above sentiments they were verified by Henry Irving's grand expression of the misery and suffering of a criminal; and the effect on the minds of the multitude present. It is one of the grandest acts of this period, or any other that we have read of.

The stage, when properly conducted and supported, will be vastly of more importance than the pulpit, in teaching the principles of a true life—how to practice the Golden Rule instead of punishment; how to feel commiseration for the suffering criminals of all grades; and how to live in peace and happiness with each other, by fulfilling the law of love to our neighbor.

According to our understanding, Henry Irving is a fine medium, and is impressed or controlled by advanced intellects from Spheres of thought corresponding with the effect produced on the minds of the assemblage.

He, by his mediumship, drew a host of spirits around him, and their united influence held the minds of the audience spell-bound by that grand law of Magnetism: as the Magnet holds the bar; or the Electric wire clings to the hand that touches it.

When fair grounds are used for gambling purposes, people of refinement will not frequent the place, nor allow their children to enter the circle of that influence: as many people now understand the co-operation of the spiritual with the material world, and see the necessity of shielding their children from evil influences.

The Sphere of thought from which the love of gambling flows, is not an elevated one, but the reverse: it is the class and order of bull-fighting, man-fighting, horse-racing, dog and cock-fighting, lotteries, faro-banks—and there is no limit to the varieties of the plant, and its fruit is poison—why cultivate it on fair grounds? Our spiritual eyes must be much more widely opened before we can perceive any good results from the practice. The man who lends himself to those dark influences, be he prince or beggar, is in the same circle—a festering sore in the bosom of a community.

This gambling establishment on fair grounds should be abolished, and in its stead have entertainments that will tend toward the elevation of character: have stands for lectures, &c., and like the Quaker meetings, where all, both men and women, as the spirit moveth, can give their experiences in life.

The object of the gathering together of the people should be for mental and moral improvement and enjoyment.

Those who are capable of directing and establishing an exposition institution on a true basis, could make it self-sustaining; and of great importance to the county and city.

M. M.

People who have brains, if not larger than a mock orange, should try to investigate Spiritualism, endeavor to discover the missing link that binds the spiritual with the natural, the grand sublime idea of the communion of saints, or of loved ones that have crossed the radiant river of life, those friends born into a Sphere of development where our ideals may be realized. The great truths, the Science that teaches the law of love with its countless variations must be taught, must be demonstrated thro' the brains of individuals for the benefit and elevation of Mankind.

Now is the time to use the talents intrusted to us for gaining other talents, and all understanding this law, and not fulfilling the same, when weighed will be found wanting, a coin of little value, a counterfeit that will not pass at the bar of justice, love, and mercy to our neighbor. Love is the fulfilling of the law of life in all its variations, hate, revenge, and cruelty are the reverse, the transgression of that law, and all who transgress a law must suffer the penalty.

M. M.

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

THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

By THOMAS R. HAZARD.

*The greatest friend of Truth is time,
the greatest enemy is prejudice, and
her constant companion is humility.*

—COTTON.

SEVENTH CHAPTER.

In a little more than the third of a Century that has passed since little Katy Fox's * discovery of a key to unlock some of the mysteries of the unseen world, the little tiny initial rap, like the scriptural grain of mustard seed, has put forth in its rapid growth hundreds of branches, each in turn representing different and more striking methods and phases of the Spiritual manifestations.

Among the multitude of these phases of spirit communication that called "slate writing" is probably as convincing a mode to sceptical investigation as any one that has been adopted by our spirit friends. I had in my previous investigations and experiences received a multitude of communications in writing from the spirit intelligences, many hundreds of pages of which have been printed in public journals and in book form; but the first real slate writing performance I remember to have witnessed was in the presence of Dr. Henry Slade, several years ago, in N. Y. City. I held my sitting with him alone about the middle of a clear, sunny day, the windows of the room in which we sat being exposed entirely to the light. The medium sat on the north side of a bare-topped center table, that stood in the middle of the room, while I sat at his right on the west side, in which position I had the doctor constantly in full view. To prevent any probability of Slade's using his feet in making the manifestations, I required him to draw them both back and twist them around the legs and rounds of the chair in which he was sitting, which position he occupied during the entire seance. He next bit off a piece of slate pencil the size of a grain of rye and lay it on top of a clean slate. I will not dwell on the slate; I profess to be able to know a clean slate without resort to scientific aid. Slade then placed his left hand flat on the middle of the table, whilst with his right he grasped the slate at one end and held it under the edge of the table, near to or against the under surface. Soon I heard sounds like scratching, under the table, and on Slade's withdrawing the slate, there were lines of legible writing

* An intelligent and experienced correspondent writes me that I was mistaken in my first chapter in supposing it was thro' Catharine Fox's mediumship that the letters of the alphabet were first used in getting spirit communications. He states that after Catharine got the INTELLIGENT response from "Old Splitfoot" (as she called the communicating spirit intelligence), she became frightened, after which her elder sister, Margauritta, took up the thread where Catharine left it, and continued the colloquy until, with the assistance of a Mr. Wm. Duesler (if I read the name correctly), the initial letters of the name of the supposed murdered man, C. R., were rapped too, and afterwards the full name ("Charles Rosme" or "Rosmar"), was obtained. My correspondent states that a methodical use of the alphabet in communications was first suggested by that well-known early spiritualist and friend of humanity, Isaac Post, of Rochester, N. Y.

on the upper side of it. The medium then sponged the slate clean again, and after placing the piece of pencil as before on the upper surface of the slate, he again placed his left hand on the table, while with his right he grasped the slate by one end and laid it on the crown of my head in a position that permitted me to see his hand the whole time, in which he held it there. I soon heard scratching as before, and on examining the slate found sentences very well written on it as before. Slade then drew on the upper surface of the slate a small circle, inside of which he placed the small piece of pencil, the circle being barely big enough in circumference to contain it. He then took the slate in his right hand as before, and asked me to place some article upon it. I put my pen-knife on the slate, when Slade placed his left hand as before on the center of the table whilst with his right he thrust the slate under the near edge of the table close to where I sat. To my surprise I saw the knife come up from under the table in a curved line and fall on the floor on the opposite side of the table from where I sat. I picked it up and found one blade was open. Slade immediately withdrew the slate and showed me that the mite of pencil was still lying quiet within the little circle he had made around it. The medium next took a small wind instrument (I think called an accordion), and held it by its handle diagonally, under the table, with his right hand directly opposite to where I sat. His left hand as before lay flat on the middle of the table. Directly in the full light of day the instrument began to discourse music, the bellows untouched by visible hands playing backwards and forwards as it were in my very lap. These were only a part of the demonstrations of spirit power I witnessed on that occasion. Some may say that my senses deceived me. They may have done so, but if they did I am sure they are not worth two brass coppers for my guidance.

On another occasion I visited Dr. Slade on an evening in company with a lady friend. A good-sized lighted parlor lamp stood in the middle of the round table at which we sat. Slade or myself (I forget which) sponged a slate clean on both sides and laid it on the table directly under my eyes, with a little grain of pencil as before described beneath it. The lady then took Slade's left hand in her right whilst I held the right hand in my left. As my eyes were fixed intently on the slate I heard a continuous scratching for some time. At a given signal from the spirits I turned over the slate without its having been touched by Slade, and found quite a lengthy communication on its under surface, written in a fine, regular hand as straight as if the slate had been ruled. The communication purported to come from my spirit wife, and was signed by her Christian name. Many other somewhat similar manifestations occurred on this evening. Some time after this I had a third sitting with Dr. Slade which was as successful as the two I have described.

MRS. MARY M. HARDY.

Some years ago I was invited by Mrs. Hardy to attend an amateur seance for slate writing at her house in Boston, Mass., at which the late Robert Dale Owen, Lloyd Garrison, the Rev. Dr. Bartol and some half score others were present, including some Army officers and newspaper reporters. After we had taken our seats around an oblong table, Mr. Owen produced two slates united by hinges, which he said he had purchased and had prepared that day for the espec-

ial occasion, passed them around for all the company to examine and assure themselves that they were clean. He then in a full light took from his pocket a key locked the slates fast together, and handed them to the medium, Mrs. H., who sat about midway on one side of the table next to me. Mrs. Hardy put an inch piece of slate pencil on the slates and then held them under the table. This done the light was turned nearly out, when we all sat in silence for a short time. Soon we heard scratching under the table, and on the light being turned up full height, we all in turn read the following words, written in a plain, bold hand on the surface of one of the slates: "We have written on the inside." Mr. Owen next took the key from his pocket and unlocked the slates, on which he found some plain and well-written lines. These he read aloud, and then passed the slates around the company, who all, each in turn examined the writing to their satisfaction.

MR. WATKINS, THE SLATE WRITER.

I never attended but one of Mr. Watkins's seances, which was held at the house of a cultured gentleman in Philadelphia, Pa., for the gratification of a few invited guests. Mr. Watkins combines the pellet-reading phase of mediumship with slate writing. All present were requested to write the names of friends in spirit life, separately, on small pieces of paper, and then fold each piece up carefully and tightly and shuffle them all together on a table that stood before the medium, so that no mortal could distinguish one from another.

Watkins then selected some one pellet, and shoved it on one side, with the end of his pencil (without touching it with his hand) indicating at the same time the individual who placed it on the table. He then wrote (I forget whether on a slate or paper), a short communication purporting to come from the spirit whose name was written on the pellet. In nearly or quite every instance the written answer received corresponded with the question asked, both as regarded the personality of the spirit, the questioner and the matter inquired about.

HENRY C. GORDON.

This well-known materializing medium has a great variety of spiritual gifts, and among others that of "slate writing," which I have witnessed on several occasions. Some 12 months or more ago I was sitting in full daylight with Mr. Gordon, at his present residence, 691 N. 13th St., Philadelphia, Pa., for the purpose of obtaining slate writing. Several very satisfactory exhibitions of the phenomena occurred, wherein the medium placed a small piece of pencil on a slate and held it under the table until the writing was finished. Finally the spirit controlling, asked for a sheet of paper, with any private mark upon it. This was furnished, and held by Gordon under the table until it was taken from his hand by the unseen intelligences. No further response being made, we instituted a search for the missing sheet of paper which was nowhere to be found, until Gordon suggested that I should look in a little drawer in the table that opened directly opposite where I sat. On opening the drawer, I found the missing sheet of paper, with legible lines written upon its surface with a lead pencil, lying on top of a quantity of old letters and waste paper. I knew it was the same sheet because the little triangular corner I tore off and kept in my possession, exactly fitted a similar rent in the paper which I took with my own hand from the drawer. I knew also that the drawer was never

opened during the seance until I opened it, as it drew out exactly against the place where I sat. I further know that it was utterly impossible for any mortal power to introduce the sheet of paper into the drawer without its being opened, as a critical examination of it showed that in all its parts it fitted remarkably close to the under surface of the table.

A. H. PHILLIPS, THE SLATE WRITER.

Spirit Chemists have so perfected this art that they now furnish their own pencils in writing thro' very many mediums. Some time in the Spring of 1882, two personal friends and myself engaged a seance with Mr. A. H. Phillips at his then lodgings, 1208 Mt. Vernon St., Philadelphia, Pa. We sat one at each end and one at the side of the table facing the medium. Among many other manifestations that occurred, was the following: The medium sponged the small slates clean. I say clean with EMPHASIS, because my friends were both very critical investigators, and one of them rather prided himself as having acquired a good deal of scientific acumen by some years study and experience with the great masters in Paris. Of course he was qualified to know a clean slate from a foul, however deficient in the necessary scientific attainments his layman friends might be. Mr. Phillips laid the two clean slates side by side in the middle of the table on which there was no other article of any kind. There was no pencil put under slates, nor was there the vestige of one on the table or anywhere else to be seen in the room, into which the noon-day light was streaming thro' two large windows. Soon we all heard very plainly prolonged scratching on the slate that lay opposite the right side of the medium. It was so evident to our senses that the sounds came from beneath the right hand slate, that I think we all three (including the scientist), would have testified before a judicial tribunal that such was the fact. After a while the sound of writing ceased, and on a signal rap or sign being made by the spirits, I took up the slate lying on the right of the medium, and found it as CLEAN in all its parts as it was when laid in position. By the medium's request, I then took up the slate that lay to his left, and found it written all over in a plain, clear hand. The communication purported to come from my spirit daughter, Gertrude, and was signed with her name. Here was an undoubted case of ventriloquism interwoven with slate writing. The way I accounted for the phenomena was that the spirit artists, finding themselves disturbed in their work by the thoughts (which, in spirit, answer to things in the mundane Sphere) of my two over-exacting friends, resorted to ventriloquism as an expedient to keep their disturbing thoughts away from the slate on which they designed to write. Many other manifestations of spirit power occurred at this seance. Among others, my spirit daughter, Gertrude, amused both us and herself by taking from our pockets various little articles, and throwing them, unseen, on the table or floor, after a fashion that could hardly be explained away by Mr. Cumberland's universal panacea for all spiritual delusions: viz.: mind reading.

MR. HENRY CRINDLE.

Of all the "slate writing" performances I ever witnessed, I think what occurred a year ago last Spring at 1130 Vine St., Philadelphia, Pa., in the presence of Henry Crindle, the son of Mrs. Reynolds (formerly Crindle, the far-famed "form materializing medium"), rather exceeds. Mr. Crindle is but a youth in years, nor has he, so far as I know to this day, ever put himself forward as a "professional slate writing medium." One day, in conversation, Mr. C. told me that his newly married girl wife had a mediumistic gift in the way of obtaining flowers from the unseen intelligences at dark seances, while he was himself gifted to some extent in the way of

spirit slate writing. Mr. Crindle said further that he would be glad to have me call and witness some of the manifestations. Accordingly a friend and myself called one evening and held a seance for flowers, at which Mr. Crindle and his wife were both present, tho' the latter only entered the cabinet. In the course of the seance several sprigs and flowers were brought to us under such conditions that made it certain the phenomenal exploits were executed by unseen intelligences, altho' the power seemed weak, and the evergreens and flowers were brought in much less profusion than I have known them to be in the presence of more fully developed mediums. A few days after this I called without previous notice on the Crindles, and held a seance for slate writing at which Mr. Crindle and his wife were both present (or at least in the room.) It was a bright sunny day. A small oblong table was made use of for the spirit battery, Mr. Crindle sitting on one side close to the North-west corner of the table, while I occupied a seat on the opposite side near the farthest off and South-east corner. Mrs. Crindle sat entirely apart some distance from the table, and never once left her seat, being, I think, occupied during the whole seance in sewing, but am not sure. Mr. Crindle sponged a small-sized slate clean, and handed it diagonally across the table to me. After that moment Mr. C. never left his seat nor touched the slate in any way, nor was there the sign of a slate pencil on the table or in the room that I could see, nor any other except a lead pencil which he (Mr. C.) was himself using during the process of the slate writing, in penning on paper communications from my spirit daughters, and others addressed mostly or wholly to me. After examining its two surfaces carefully, I laid the slate flat down on the edge of the table, within 12 or 15 inches of my chair, and kept my eyes fixedly on it without diversion, from the time I placed it in position until I took it up with my own hand and read the communications. Shortly after I laid the slate down I heard a prolonged scratching upon it, and when, at a given signal from the spirit artists, I took it up, I found three nicely written communications on its under surface, all three in different handwriting, and all three signed by different communicants—the first purporting to be from my daughter Gertrude, the second from the spirit guardian of Mrs. Crindle, and the third from the spirit guide of Mr. Crindle.

MEDIUMSHIP OF MR. POWELL.

Mr. Powell's mediumistic gift is of a very extraordinary character. I think he uses both the slate and the writing paper in his manifestations, but am not entirely certain. I never attended but one or two of his seances, which was some years ago, at No. 8 Davis Street, Boston, Mass. On these occasions he used no table for a battery, nor visible pencil of any kind. He generally used the naked forefinger of his own hand in lieu of pen or pencil, but occasionally, when conditions were favorable, he wrote with the forefinger of his patron's. The writing was tolerably plain and in very large letters. At one of my sittings with him he took my own forefinger in his hand and wrote several short specimens in large letters, whilst I am sure no other part of my own or his hand touched the slate or paper on which he wrote. A most extraordinary feature of the phenomena was that the writing was by some mystic process exactly duplicated an inch or two below the line or words he wrote, whether with his own or with another's finger. At one of the seances, at

which I was present, after he had written several times with my forefinger, as he took it in his hand and commenced writing with it again, I said, "You have made the end of that finger sore; take the middle finger instead." Without a moment's hesitation he dropped my forefinger and finished the sentence already begun with my middle finger, thus showing that if it was necessary to apply any Chemical or other preparation (as has been alleged), to the finger before using it for a pencil, it must have been done with astonishing speed and facility.

A SMALL BOY'S MEDIUMSHIP.

Some two years ago I called one morning at Col. Kase's, 1601 W. 15th St., Philadelphia, Pa. I took my seat accidentally beside a boy of some 10 or 12 years of age, who had called in company with his mother. I was told by some one present that the boy had a remarkable spiritual gift in the way of drawing flowers with his finger. By my request he assayed to make me a picture. I handed him a sheet of paper, one corner of which I tore off and put in my pocket to assure its identity. The little fellow laid my half sheet of paper on a pasteboard cover and sat quietly directly under my eye, which was never once removed from the paper until all was over. Ever and anon the boy would strike the paper's fly with his forefinger, which he continued to do until there were signs of discolorment communicated to the paper. Shortly after, the coloring matter became more pronounced, and soon he drew a yellow-colored flower on a stem of green with leaves to match. I know so far as my senses enable me to know anything that this manifestation was a genuine exhibition of some invisible occult power not comprehended by mortals.

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