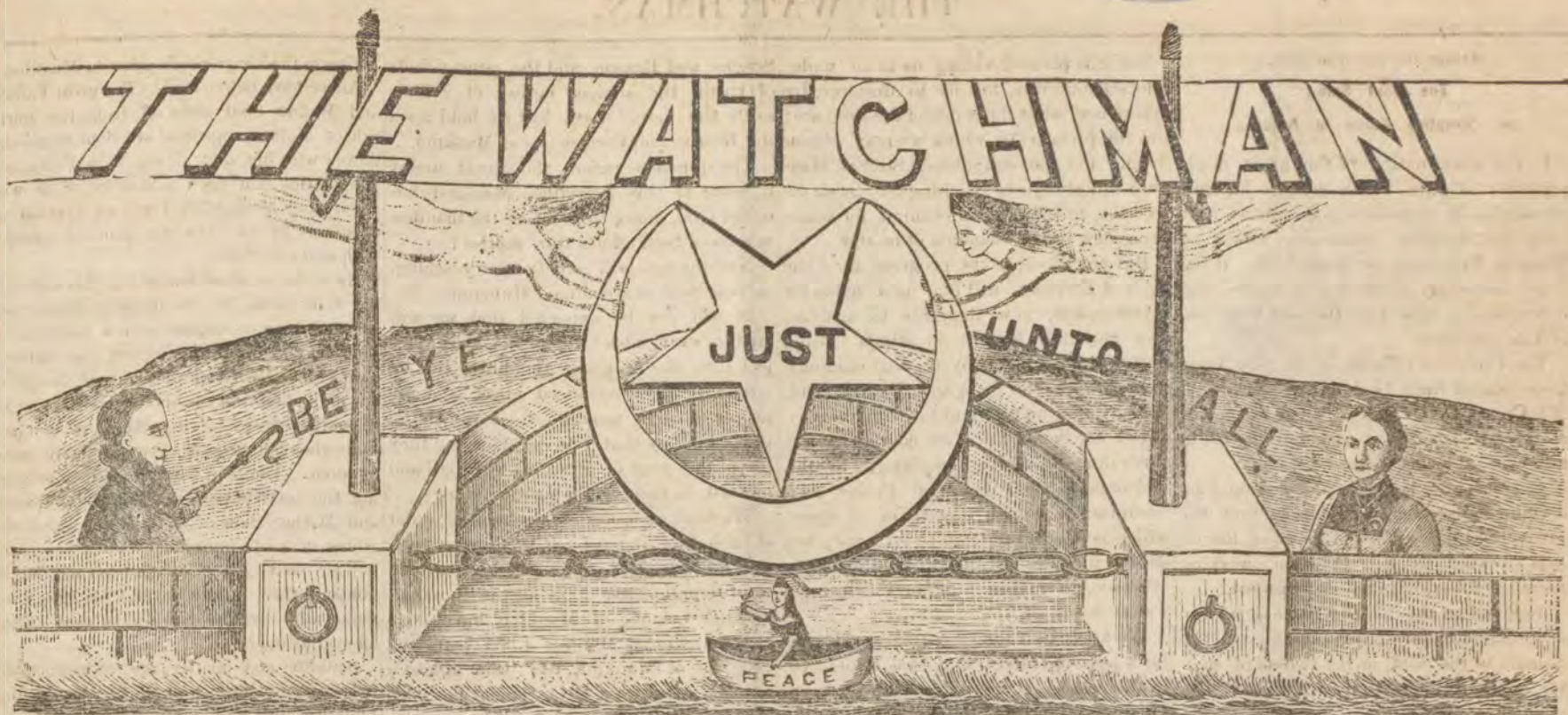


LIBRARY COPYRIGHT
MAR 17 1884
21733
CITY OF WASHINGTON



VOL. 4. NO. 7.

CHICAGO, ILL., MARCH, A. D. 1884., M. S. 36.

PRICE 10 CENTS.

[Copyright Secured.]

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 highly spiritual or ethereal being, is one in whom the power of mental force will govern, by Reason, all the confusing and undeveloped faculties of being; one in whom pleasures are second to duties, either to oneself or to others: for, with the Reason, by which the being exercises its judgment, it sees the necessity of considering all things concerned, ere it speaks or acts. Hence, the ethereal being is a perfective Soul, who is ever on the alert to perfect and beautify whatever comes within its course.

The reader, perchance, will call to memory persons with whom they may have been acquainted; also, of spirits whose chief delight appeared to be derived from doing good to others; and in establishing harmony and beauty everywhere they go: in such, the reader will recognize the nearer approach to Soul perfection.

Abnegation of oneself is not necessary with the spiritual being, but a mutual blending of self-cultivation and beneficence towards others, will be the natural course of life in which a highly spiritual being will exist.

But while the Soul is struggling with the organic functions of a body that is organically deficient in the spiritual and moral region of the brain, with a predominance of the base-brain; also, while struggling with the influence of demoralizing associations—thru' such, either by fear, or by superstitious influence, the Soul-force will often manifest that degree of spiritual culture which is akin to superstitious reverence without considerate

thought or Reason thereon; and while in these spasmodic effusions of the mind, the being will give to the object of its reverence, even unto self-abnegation, all it has at its command.

This is painfully noticeable in Catholic and kindred forms of worship, where the subject is taught to believe, from faith and from the assertions of a supposed authority of Wisdom, without the right to investigate, on the part of the subject.

Such enforced adherence to religious beliefs, develop, from generation to generation, the two extremes of organic functions: viz. :—

The one with deficient moral and intellectual faculties, and with predominant genital force.

And the other extreme, that of average genital force and the predominance of religious and moral faculties, which, in most cases, places the being in a scale of religious fanaticism, to which the Soul of the being becomes enslaved. Because, while the Soul is adhered to that body, the Soul is governed by the predominant faculties of that body.

The change termed death of the physical, if it is natural, and not enforced, either by suicide, murder, or judicial punishment, is, in course of time, the friendly power that releases the Soul from the organic functions of that body; and by degrees, the Soul, when freed from the enslaved condition of an unbalanced organism, will rally its reasoning powers and begin life anew.

Thus the spirit returns to earthly life again, and seeks to establish on earth, new and improved modes of living and of beliefs, according to its own capacity for understanding.

In this way the world has had and will continue to have reformers in every grade and in every walk of life.

These grades of reform, tho' very numerous, are but fractions of the grand culmination of Soul unfoldment. Hence, years roll on, and innumerable are the diversity of beliefs upon the varied topics of life.

Thro'out this roll of years, and this agitation of opinions—which are but expressive degrees of unfoldment—the Soul of a being germinates to a higher, more spiritual, more ethereal, or perfected growth.

Yes, it is thro' these physical unfoldments that Infinitude is attained.

The question—“What is Infinitude?” is right here suggested to us. And we,

in answering, will give our experience of an existence of varied periods of life thro' which we have, individually, passed, and have, thro' struggles of the Soul, attained a Soul association with thousands of other Souls, who, like ourself, live in ethereal life.

We trust the reader will re-consider, when we here affirm that Infinitude is the *Ultrum* or perfecting and balancing force of Nature.

It is individualized only thro' the countless forms of Organic, structural Life. It is this balancing force of Nature that perfects every atom in the universal *Cosmos* or World.

Infinitude is perfect balance of *CHEMICAL* forces.

These *CHEMICAL* forces are the all-sustaining properties of life, hence, of existence, both in the Mineral, Vegetable, and Animal realms of matter.

And from this *CHEMICAL* balance of forces, comes all the grouping together of nerves and cells, which, in the head of the creature, produces instinct.

This instinct is excited and developed by contact with objective things, And thro' the course of Organic unfoldment up to Manhood, the grouping together of the brain faculty is more and more complete.

And from contact, and sense of the varied organs of the entire being, thought was first formed.

Altho', in the first stages of Manhood, this thought faculty was limited, similar to the power of instinct in the dumb creatures of the Animal Kingdom.

Yet, this thought power, having once become an entity, became a living principle of life. That principle is Soul. And once having germinated into thought-life, it will always hold its individual entity. Not every fragment of a succession of thoughts, but the entity or *Ultrate* principle of unfoldment.

Thought is the result of *CHEMICAL* balance thro' the Organic cellular faculties which form the brain of the being.

And this thought faculty is the primal factor that produces a force of *Will*.

The higher we ascend in the individualizing of the thought and *Will* factors, the nearer do we come to the Soul faculty of the being.

And this Soul is what returns to earth clothed upon as a spirit; and the *Will* enables this spirit to demonstrate its thoughts.

Since thought is ever-existent, and is

the ever-present factor of intelligent beings: so must it prove that thought-life is not confined to one Sphere of unfoldment alone, but it travels where it wills.

A Soul-entity will clothe its thoughts with words and deeds according to the facilities at its command. And it also has the power to absent itself and collect other facilities, even from a distance.

Therefore, the more the Soul shall experiment in this faculty, the more free it becomes. And freedom brings experience: experience brings knowledge: knowledge results in Wisdom; Wisdom is perfective unfoldment. Hence, the ethereal being is a graduate from the School of functional life.

When our readers can comprehend what thought is; where it goes when given forth from the brain: then they will comprehend the Soul when freed from the body.

Yet, the Soul, in taking upon itself the spiritual properties of Nature and returning to earth, is known as a spirit being.

Existence in spirit life is subject to many changes of *CHEMICAL* perfectiveness; and the effects of said changes form a part of the being itself.

If ones thoughts are evil in design, that design will betray itself, even tho' unspoken. Yet one in the physical confines of life may or may not realize the truth of this design until either spoken or enacted. Yet, this design will not escape the searching power of the spiritual and ethereal being. For thought, in the spirit realm of existence, is the same as actions and words in the physical existence.

As the blood and tissue of the physical body are parts of the *CHEMICAL* properties of the food taken and the atmosphere breathed: correspondingly are the spirit tissues of the spirit body parts of the elements in which it exists. Correspondingly are the thoughts given new and advanced unfoldments, in accordance with the *CHEMICAL* properties of the system.

When we use the word “thoughts”, we do not refer especially to the thoughts of an earthly being, but have reference to all thought-life. And in this we recognize physical and spiritual and ethereal existence.

In our text we will give special attention to the answering of questions concerning the subject of Re-incarnation, which have been submitted to us by different persons.

Written for The Watchman.

**The Soul Side:
or, Creative Force in Nature.**

In the examination of the great Soul-principle of Life which resides in, and permeates all individualized entities that have an objective existence, either of Mineral, Vegetable, or Animal life; it becomes necessary for us to investigate, and determine by what Law the said Principle of Life operates.

The Christian Church, in the past Ages, have placed their God on the outside of His Creations; which is just as erroneous as tho' we placed the cart before the oxen, and made the cart to draw the oxen.

But it is now being discovered and ascertained, beyond any doubt, that the great Soul-principle of Life is on the inside of what we call Creation, working from the inner, outward and upward.

For, unless this be the mode of its operation and manifestations, nothing in the domain of the Soul, or the realms of matter, would become objective to our five, normal senses.

And here the whole Theological world have ignored the Science of natural law, and the Science of a natural Creation—ignoring the Creative Soul of all things, that operates by fixed and natural law, in all its modes of operation.

This great Soul-principle using the Positive Law residing in the Soul of all, bringing it to bear directly upon the Negative Law which always resides in matter; the Soul or Life-principle throwing outward and upward what we call spirit atoms or aura of the Soul, which, coming in contact with the material atoms of the Universe, gives them life and motion—spiritualizing and refining them.

The Soul stops not here, but keeps on, eternally, with this refining process; making, from this union of Soul-principle with matter, what we call a spirit body, for the use of the Soul, if, from any cause, it is forced out of this material body, it may have a house not made with hands, into which it can readily move.

Passing from one period in the Soul's experience, on to higher and, after a while, to better conditions.

For, in this remove we will find the words of Longfellow a prophecy: viz.:—

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the Soul."

At this point, we want it distinctly understood that the Soul-principle is the Positive power in all Creations, acting directly upon the material side of things, which is the Negative side; and without this Soul-principle acting upon it, it would be in an eternal state of inertia or state of rest.

But, here, the objector will say, Do the Trees and Vegetables and Animals have Souls?

Most assuredly they have. There is no one thing, that is objective to our vision, having the Principle of Life, but what has its counterpart on the Soul side of Nature; this we will find to be a grand truth, when we pass out of this rudimental state and condition, to that one which is more under the Soul's influence and dominion.

And now the thought comes to us, that there must be in the great central and pivotal point of Creation, a Father Soul, in which our Souls live, breathe, and have an existence, not as objective human beings, but as Soul-principles. Our Soul is but an atom, a germ of this great Soul-principle, which, to us, if we improve the germ Soul planted within, means, Light, Life, Knowledge, Wisdom, and Love.

But it is planted within us in an undeveloped condition, for us to discover, by experience, what the wants of the Soul are; and the process by which we may obtain them. For the enlightened Soul of Mankind will always be reaching out in all directions, in the domain of mind, for something new in the elements of matter.

But our Soul, in its progress thro' the Ages of Eternity, will find new fields for investigation, new thoughts to analyze, new mountain heights to climb. Being finite, and confined by its surroundings, we can approach the great Father Soul, only by slow and patient investigation.

For we, being finite, are confined to the three dimensions of space—length, height, and breadth; but the great Father Soul occupies the fourth dimension of space, which is life and pure spiritual force; and as that includes all the other dimensions of space, it makes him an ever-present Father to us all.

We know that the Christian world calls for a personal God. But that cannot be, in the sense that we understand a personality; for, then, the great Soul of things would be confined to locality, and would become personal and objective to our five senses, which is not the case.

We shall never know the great Father Soul, except by his manifestations which are spread out before us—this will always be our condition in passing thro' the eternities of eternal life. For finite can only approach infinity in a limited degree.

Yet, there is no doubt but that the Souls of Mankind, in their progress upward and onward, may approach the fourth dimension of space. But there will be new phenomena for the Soul to investigate, that never have entered the minds of men, or angels; thus, by progress and investigation we approach a more spiritual atmosphere.

And now, more than in all the Eras of time thro' which Mankind have passed, it becomes necessary for the Soul side of Nature to lift the veil between the mortal or earth life and the immortal life beyond the change of Spheres, and conditions called death.

The inhabitants of earth are beginning to comprehend the obstacles that deceitful, selfish spirits, in both Spheres of life, are throwing in the way of the spiritual work of Reform.

All true, honest, and earnest men and women have a gigantic work to do in overcoming the errors and false teachings of the designing Priesthood, from man's first history down to the present time.

We want all true men and women to have the knowledge, for a certainty, that spirits come from the land of Souls, and intend to stay and help earth's children thro' this false representation of the great Father and Mother Soul of all Humanity.

This work is to disintegrate and make void, all Sects, creeds, and dogmas that have antagonized the inhabitants of earth, and make all as brothers and sisters coming from the same source—a Father and Mother Soul-principle of the Human Race.

The work of disintegration has already commenced in the Theological world of thought. And spirits can only approach by slow degrees of progress—making them dissatisfied with some part of their belief that does not now appear rational and true to them; that is, there is a sentiment of feeling of this kind in the Soul of the most advanced thinker. They have not, as yet, comprehended what is the matter with them, but they feel that they cannot meet the Soul's wants of the Nineteenth Century.

By the aid of Science and Reason spiritually applied by men and angels until all Mankind shall stand upon the ground of

Science and Reason, and the proven facts of truth, the ancient heresy of "Thus saith the Lord" hath lost its hold upon the Reason and Conscience of Mankind.

The question before the world to-day is, what is this Principle, Mankind has called God, doing thro'out all the manifestations of Soul efforts thro' matter?

Nothing less will satisfy the yearning, earnest Soul of a common Humanity.

It will not be expected that we will analyze every idea that spirits shall project into the world of thought. But we intend to give advanced ideas, and the people of earth must do their own thinking. For, by that process alone can they travel the road of Progress, upward and onward, in their Soul's surroundings.

We shall endeavor to reverse the order of thought. It has been, in all times past, that a few leaders in the different branches of thought have done all the thinking, and the balance of Mankind have done the believing; and for 4,000 years the progress of Mankind has been almost a failure. And what advancement has been made in the realm of thought by positive minds has been given under the protest of all the rest of Mankind.

Spirits have been enabled to sow the seed of advancement thro' the minds of mortals in all Ages past; and now it is their task to sow the seed broadcast thro' the minds of men and women, that a rich harvest of spirit or Soul power may be reaped in the future.

This great Father and Mother Soul-power is constantly throwing off Soul-atoms that are seeking organization in material bodies, in order to become objective one to another, in order to gain an experience in their journey of everlasting life; and to become, forever, individualized entities or objective finite beings.

Each individual Soul is in the embrace of the great Father and Mother Soul of Creation; and the more we strive to be pure and spiritual, honest and true to our Soul's conception of our surroundings in any Sphere of existence, the more we shall take on the likeness of our Divine Father and Mother of all Mankind, and the Author and finisher of all there is in the domain of Mind and Matter.

Our own Soul's nature, if the conditions are normal and in equilibrium, will always be acted upon by the great Father and Mother Soul from the pure spiritual side of our nature, keeping our Soul in their loving embrace.

But wrong teaching of the unnatural side of objective things, tends to give us a wrong observation of all our surroundings, in all conditions, and in all grades or Spheres of life.

Mankind will, eventually, be compelled to turn their attention inwardly to the workings of their own Soul; for there he or she will find the cosmogony, in degrees, of all there is, either below or above him or her.

You will perceive the importance of the following inquiries: viz.:—

Who am I?

What am I?

Where did I come from?

Whither am I going?

Let that patient pioneer, Reason, be your guide in the examination of the problems of life, and its conditional surroundings. For this experience must come to you and me as individual Souls; as the experience of other Souls will not answer for us: for their Souls were investigating the phenomena of his or her Soul's work under different conditions, such as that Soul required, and which ours may not require. But in the end, every Soul will have solved the Problem of Truth—making, in the final summing up of our experience, that great unity in the diversity of all things.

The inquiry now comes to the earnest, honest Soul—

How is the life-principle given to Mankind? As we have before said: The great Father and Mother Soul gives off from the spirit side of Nature, spiritual or Soul atoms endowed with life, and all the capabilities and possibilities that each individual Soul will reach and accomplish thro' an everlasting existence, by an existence running parallel with said experience.

As we have before remarked, this individual Soul atom, by its inherent properties, seeks to become organized in a material or physical body, and the moment the material atoms are gathered by the Souls of the different individualities, the motive power in all objective entities giving them life and motion—thus building the material body atom by atom. The Soul aura or spirit atoms being the motive power. The great Father and Mother Soul of Life acting upon the atoms of each individual Soul, being the builder—leaving a Soul-atom in each for its guidance thro' all the various changes thro' which all individual Souls must pass during an everlasting life.

Soul-life and matter are indestructable, but on their mission thro' life everlasting, they will meet with many changes.

For this Soul-principle of Life, when once bestowed can never be destroyed—it outlives all changes and conditions.

The Soul-principle of life, being the builder of all the capabilities in the domain of matter, has wisely provided, at the maturity of the physical body, for the procreation of its kind on the Soul side of life, and, likewise, on the material side: like a fruit tree bearing fruit, coming, as it does, from the masculine and feminine entities, called male and female.

As this material organization, being built atom by atom, is subject to disintegration and decay, the Soul-principle of Life cannot inhabit it any longer than it can be made to serve the purposes of its Creation.

When it becomes disorganized from any cause, so that the Soul-principles cannot use it normally, the Soul has got to vacate the material body, and have another and untried experience or birth to a higher condition of life, vitalizing a body called spiritual, with which it moves out of the material body, to the land and Spheres of a more spiritual life, beyond the change called death, but which, in fact, is a second and new birth.

JOSHUA H. ROGERS.

Dover Plains, N. Y.

For The Watchman.

Look Beyond.

Oh! there are times when o'er the Soul
The waves of trouble seem to roll—

With strong, resistless sway;
When all the ties that round us twine
And hopes that but in mockery shine
A moment, sweep away.

'Tis then the world looks drear and lone,
And every well remembered tone
The heart had cherished long,
Seems but to mock the present woe
And o'er the shrinking spirit, throw
A deeper sense of wrong.

Hast thou then felt this bitter strife—
Breast well the rougher ways of life
And calmly lift thine eyes,
Hope still may see an angel form,
Write far above the raging storm—
Her motto on the skies.

'Tis traced in lines of living light
And gleams there ever warm and bright,
"Look beyond" the words appear.
And when the heart would shrink and fly
That angel voice rings clear and high
"Look beyond" there's naught to fear.

When change has left thee all alone,
And those who loved thee once are gone,
"Look beyond" there's all to love;
When darkness hides the daylight clear,
And shades of death are gath'ring near,
"Look beyond" there's light above.

HELEN G. BRETT.

Written for The Watchman.

POPIISH WILES.

A Roman Catholic Church was built at Atchinson, Kansas, in 1881 with money raised by a novel method.

The Soul of every person who contributed \$100, was to receive the benefit of mass every day until the year 1966.

Scrupulous care was given to the celebration of this mass in the Church itself, and usually on the privileged altar.

To the better appreciation of this very extraordinary benefit, it was added that each time mass was offered for the dead at that altar, a *Plenary Indulgence* was imparted to the Souls for whose benefit the mass was applied.

Pope Leo XIII bestowed a pontifical blessing on the enterprise, and the Rt. Rev. Abbott—"Innocent Wolf"—was the spiritual auctioneer.

Shades of Thomas Paine, can this be true? Yes, true; and the edifice—that religious factory—that holy assignation house—that Church exists to-day in Atchinson. And the abominations that were disguised under the name of masses, and which insured its completion, are practiced within its "holy" walls to-day and under the very noses of a liberty-loving people.

By the process of reckoning, it is found that a mass offered every day within the period mentioned (85 years), that 31,046 masses are to be sent howling to the three-headed God. Each one of these masses will cost nearly 32 cents apiece—cheap enough.

If a Soul can keep out of hell (fashionably called Hades) for 85 years by paying \$100 cash down, there will be no fears of his ever returning.

But the greatest mystery, the greatest humbug of the whole affair, was the imparting of *Plenary Indulgences* to the money-paying Souls every time mass was said.

As *Plenary* means full, complete; and *Indulgence* means a license to do whatever a person pleases—otherwise void of restraint; and, as this *Indulgence* was only granted to the dead, any person with the least common sense can see at a glance, what a bare-faced, glaring swindle was perpetrated on the Priest's assinine dupes.

What did the dead want of free license? And in what way could they use it?

If it was granted to the living, (as is often done by that sink of pollution—the Church) then we might expect to see a brood of murderers and villains swarming our land. For, as long as *Indulgences* are in the market, there will be plenty of buyers.

And to clap the climax of ridiculousness to the "holy affair", an *Innocent Wolf* was the master spirit—the one who sold these "hell escapements", and took the cash. "No trust here."

Later reports say that 1,000 persons subscribed, and thus \$85,000 was raised.

The Church was built for \$45,000, and the other \$40,000—where, Oh, where has it gone?

Echo answers:— Wine, beer, and feminine indulgences for the holy father's benefit. What *Innocent Wools*! You pay your money and take your choice.

It is a well-known fact, that an undying hatred has always existed in the heart of every Papist toward the Negro; as witness—the New York riots in 1863. Governmental protection prevents a recurrence, or our glorious land would be a slaughter-pen for the Negro.

The American Nation, and especially the Negro portion, should not be deceived by the apparent pacific intentions of the

Papist Church; for it is only lately that she has been gathering the Negro to her murderous arms, and making good Christians of them.

They have erected, blessed, and donated several Churches to the Negro Papists, but always presided over by a white Priest or Bishop.

The object is not to save their Souls from hell, (old edition, unrevised), not at all, "because they don't think a Negro has a Soul," but in order to get their money.

The exchequer of the holy rascal (the Pope) at Rome is dangerously low.

Gold, gold—termed the root of all evil—is the Papists' God. It is the God of all religions to-day. Without money, without a fat living, without a lazy, domineering life, the Priest and Clergyman would give up his vocation, and seek other fields of gain. The Churches would close for want of patronage. The Sheriff would soon dispose of those edifices of God; and religion of all kinds would soon give up the ghost.

It would be a terrible time for old, humbug religion; but a glorious day for mental and human liberty. Speed the day. I will do my share of the work.

Comrades, to the front—where all belong. EMANUEL M. JONES, Philadelphia, Pa.

Written for The Watchman.

Are The Laws of Nature Partial in her Primitive Works?

If so, will Justice, Right and Make All Equal?

Thro' your condescension, Mrs. Editor, I will express my opinion upon the above important question, letting the readers of your valuable paper accept or reject as they see fit, or according to their different degrees of unfoldment.

In the hidden chambers of Nature, there are grand treasures waiting to be exhumed by the faithful searchers who dare explore with the pick of Reason, and the shovel of common sense and Philosophy. They believe in asking and knocking in a practical manner for the truths they wish to learn, and which none can learn for them, or give by the mere asking or praying for.

Man, being a constituent element of Nature, has an inherent right to all knowledge gained by experience from partaking largely of the Tree of Knowledge of good and evil.

This statement may seem wrong to those who have been educated to cast aside evil, exclaiming: "Get thee behind me, Satan," &c.

Theology has taught and still teaches, that a large proportion of Nature is in opposition to the Will of an All-wise God, and it was incumbent upon his children to destroy that which appears as evil, and retain only the good.

Now, when we realize that no two beings are constituted alike, how can it be possible for good and evil to be estimated, except as each estimates for him or herself thro' honesty and Soul growth, remembering that the evils and errors of to-day will become the virtues and truths of a day to come in the Future.

Theological Priests have assumed to dictate how we shall approach God; what we must tell him; and how we must appropriate our earnings to propitiate him in our behalf.

They tell us we are awful wicked, but Jesus, thro' faith, will reconcile us with God—no matter if the sin be as scarlet, it shall be white, thro' the blood of the Atonement.

Intelligent readers of THE WATCHMAN, think of the blasphemous imposition of selling such indulgences to the ignorant, credulous dupes who dare not think for themselves, but work hard to pay an enormous salary to a man to stand before them one day in the week and break, as he calls it, the bread of life—thus plying his trade, and deluding the ignorant.

Can it be possible, Mighty God, (if any such there be), that creatures formed in Thine image, walking thro' Thy loving-kindness, breathing the pure air of Thy mercy, who dare assume to teach so much of Thee, know so much and promise so much, when, in reality, they know nothing!

Let the scales of unerring Justice balance their acts and motives, is my desire.

I cannot say, as was said of old, "Father, forgive them for they know not what they do,"—for they do know that they pander to ignorance, and are doing all they can to stifle free thought and earnest investigation.

Can a Christian Judge condemn the culprit before him, to a year's imprisonment, for a petty theft, and be called a just Judge?

'Tis a fearful thing to judge any one for acts committed—not knowing prenatal conditions, educations, surroundings, and conditions. 'Tis fearful to ostracize men and women for doing or not doing.

'Tis better to be a Humanitarian, and teach that all are parts of one stupendous whole, and that outside of Nature, is a meaningless term.

Theology sets up standards for belief and justice; and Priests and Judges arrogate to themselves, power to condemn to prison or the gallows as they see fit, whether it be for petty larceny or cold-blooded murder.

There comes a time in the lives of every one, when they must stand alone with themselves, then justice will be avenged, whether at the hands of Judge, Priest, or, so called, guilty man. And woe to such as have unjustly accused or sentenced to imprisonment, beyond the penalty due the offense.

As all are parts of the Infinite whole, each has a right to think and act as they please, providing they do not infringe upon the rights of others; in so doing, all are working out their salvation according to the eternal destiny which Nature has provided for her children, and in the provision she excludes none, but holds all in her loving embrace.

Each find their level in her broad domain, and thro' the understanding of her subtle laws, evil, so called, will right itself and ultimate in good and everlasting progression; and the tree bearing all manner of fruit, instead of being condemned, will be appreciated, because it brings knowledge thro' the experience of partaking.

Yours for Truth.

M. L. SHERMAN, M. D.

Adrian, Mich.

For The Watchman.

Wasted Energies.

Bolstering up teachings of ancient and doubtful origin by concentrated effort, such as the Catholic, the Greek, the Protestant, and various religious organizations scattered thro'out the world, detracts, by a waste of time and energy, from the consideration and adoption of practical teachings of the present time.

The insane idea has seized upon many, that the doings of men of former times, and the imitation of the same by men of the present time, are of more importance to the human race, here and hereafter,

than any conception of truth which this Age is capable of attaining to.

What Moses, Jesus, or Paul are represented to have said or done; whatever laws, bulls, or mandates may have been issued by former Kings, Potentates, or Popes; however important they may have appeared to the world at that time, are of no practical use to people living and acting under conditions of education, Government, laws, and application of forces essentially different, and which are unsuited to be associated in any way with the crude and erroneous opinions of the past.

No greater damage can be inflicted upon a people who are investigating and adopting means to better their condition, than to have a class of men continually harping upon the great truths of former times, and trying to force among the living issues of the present, the dead issues of the past.

Suppose the Pope of Rome should prophesy that at Kansas City, in the State of Missouri, in the year 2,000, a virgin, in some Catholic Nunnery, by some miraculous and unnatural conception, would bear a son, and that child would be God; and suppose a son was born of a woman at the time and place mentioned, who, among thinking people, would believe the miracle part of the story? Who, among the wise men of the East, would charter a special train of cars and hasten to the place of birth, to worship the child?

Not a single person could be found, such a fool as to even listen to the story.

It would be too fresh—it would not go down. Such lies must be pickled in sacred salt, and smoked in the house of superstition for 1,000 years or more, then freshened and well shaken by Priestcraft, before taken.

The Age of Reason was written 100 years ago, but progress is slow and will continue to be so, as long as people are taught that they must believe such stories as that about the Bible Jesus, or be pitched into hell as soon as death prepared them for proper handling by God and the Devil.

W. W. JUDSON.

Kansas City, Mo.

For The Watchman.

His Creed.

What was his creed, you ask me? Well, I needs must say, I cannot tell: I never thought about his creed—But only of his noble deeds.

A tender heart, a helpful hand, And kindly words for erring man; A beaming eye, a cheery smile, A conscience clear, that knew no guile.

All these he had—where was the need That he should hold an earth-born creed? Mayhap he did—I cannot tell—I know he did his duty well.

The hungry ones of earth he fed— If erring too, he softly plead: A life so filled with noble deeds, Finds little room, methinks, for creeds.

He freely gave of all he gained— His reputation knew no stain— I know not if he had a creed— I know but this—he had no need.

For creeds, I wot, will never save The Souls of selfish men and knaves; But Souls betrothed with noble deeds Shall enter heaven without a creed.

ANNIE H. PIERCE.

Anamosa, Iowa.

For development of mediumship, send for H. A. CATE'S MAGNETIZED PAPER. Each sheet is magnetized for the special requirements of each individual purchaser. 7 sheets (1 per week) \$1. Single sheet 15 cts. Send lock of hair, a magnet. Address H. A. CATE, 993 West Polk St., Chicago, Ill.

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

THE WATCHMAN.

THE WATCHMAN.

Vol. 4. No. 7. Whole Number 43.

CHICAGO, ILL., MAR. 1884.

Entered at the Post Office at Chicago, Ill., as Second-Class Mail-Matter.

An 8-page Monthly Journal, Devoted to the Interests of Humanity and Spiritualism.

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

WATCHMAN, Spirit Editor.

Published by
BOSTON STAR & CRESCENT CO.
993 WEST POLK ST.,
CHICAGO, ILLINOIS.

HATTIE A. CATE, Editress & Manager.

ARTHUR B. SHEDD, Assistant Manager.

TERMS OF SUBSCRIPTION, IN ADVANCE.

One year.... \$1.00 6 months.... \$0.50
Clubs of 10... 8.00 Single copies .10
Sample copies.... Free.

U. S. Postage Stamps will be received for fractional parts of a dollar. (1s & 2s preferred).

To any one sending 10 new subscribers and \$8, we give as a premium, a cabinet photo of WHITE FEATHER, PEACE BIRD, spirit control of H. A. CATE, Editress.

Remit by P. O. Order, drawn on CHICAGO, ILL., or by Registered letter. Payable to HATTIE A. CATE, Editress and Manager.

RATES OF ADVERTISING.

10 cts. per line (Nonpareil) each insertion. Business Cards, 50 cts. per inch each insertion. Special rates for Electrotypes, on application. Preferred position 25 per cent extra. Objectionable advertisements not inserted under any consideration.

TERMS STRICTLY IN ADVANCE.

Subscribers who receive their paper with this paragraph marked, will understand that their Subscription EXPIRED with the number of the paper corresponding with the number affixed here; and will please NOTIFY us immediately if they wish the paper DISCONTINUED.

If Subscribers pay in Advance, they are bound to give notice to the Publisher at the end of their time if they do not wish to continue taking the paper; otherwise the Publisher is authorized to send it on, and the Subscriber will be responsible until an express notice, with payment of all arrears, is sent to the Publisher.—U. S. Newspaper Law.

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."

Persons sending money to our address, 993 West Polk St., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the receipt of funds, by return mail. Per Order.

Boston Star & Crescent Co.

E. S. WETMORE, 444 Broome St., N. Y. City, is a duly authorized Agent of the Boston Star & Crescent Co., to receive subscriptions for THE WATCHMAN, and sign receipts for the same. Per Order.

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.

Our Exchange List.

Our Exchange list embraces many valuable and instructive papers, books, and pamphlets, a few of which we now mention.

We shall endeavor to circulate many of our exchanges, and thus spread the valuable work of reform in its varied branches of literary labor.

In each exchange we find many good things; and recognize that a practical observance thereof would better the world—hence, we try to aid them all.—EDITRESS.

We call attention to *The Alpha*, a work of singular import, yet, of practical good in the aggregate. Published at 1 Grant Place, Washington, D. C.

The *Carrier Dove*, edited by Mrs. J. Schlesinger, at 854 Broadway, Oakland, Cal., is a latter publication, and promises good work.

Monroe's Iron-clad Age is a radical Journal, and firm on the side of reformative work. Published at 70 N. Illinois St., Indianapolis, Ind.

The *Phrenological Journal and Science of Health*, published by Fowler & Wells, at 753 Broadway, N. Y. City, is among our exchanges, and we take pleasure in calling the attention of the public to its valuable contents; especially so, to the March issue, which is replete with good reading.

Compulsory Vaccination in England, published by the London Society for the Abolition of Compulsory Vaccination, at 114 Victoria St., Westminster, London, England, is highly interesting to the public interest.

Diana, a book for married people, Scientific, and highly suggestive in the direction of purity, enjoyment and safety. Raising the ordinary idea of the marriage relation to an esthetic as well as an ethical plane. Price 25 cents. Address, Elmina D. Slenker, Snowville, Pulaski Co., Va.

Diana is a work highly instructive to all, for it teaches a truly moral understanding in relation to the sexes.—ED.

The *Freethinkers' Magazine and Free-thought Directory*, for the United States and Canada, is a bi-monthly publication. Devoted to the interests of Freethinkers everywhere. H. L. Green, Editor and Proprietor, Salamanca, N. Y. Terms: \$1.50 per annum, in advance, 25 cents a copy. Fee for entering your name in the Directory for one year, 25 cents.

The above mentioned work is a truly useful publication. Freethinkers will do well to enter their names in the Directory Department.—ED.

Address H. L. Green, Salamanca, N. Y.

The publishers of *Mind and Matter* wish to announce that they have several files of Vols. 3, 4, & 5 of *Mind and Matter*, for binding, all complete and in perfect order. Persons desiring the same should apply to L. I. Abbott, Manager, 713 Sansom St., Philadelphia, Pa.—ED.

I wish to introduce the *Matrimonial Review* to the readers of THE WATCHMAN—and especially to those contemplating marriage. This excellent periodical treats upon Home, Love, Courtship, Marriage, Sociology, Hygiene, and all that pertains to the best and truest life. Few publications have become so popular within the same length of time.

It is quite a favorite of mine; and I shall be glad to send sample copies at 4 cents each, or yearly subscriptions at 40 cents. I send it under price in order to introduce it more widely to the people. Postage stamps will be received. Address,

Elmina D. Slenker, Snowville, Pulaski Co., Va.

Editress of The Watchman:—

DR. A. W. S. ROTHERMEL was here at Glen Cove to see us, on Feb. 21st & 22nd. The Psychometric powers of the Doctor are marvelous.

We consider him a medium of great value unto poor, ignorant Humanity. You cannot exhaust the Doctor in asking him questions.

He is, without doubt, a man of rare merit. But above all, "With malice towards none, and charity unto all."

HENRY LESNE.

Glen Cove, Queens Co., N. Y.

We cheerfully publish the above notice in favor of Dr. A. W. S. Rothermel's mediumship, as we have on several occasions, tested his medial powers, and have always found him to be a genuine medium and an honorable man.

His address is 130 Hall St., Brooklyn, N. Y.—EDITRESS.

GLEN COVE, QUEENS CO., N. Y.

H. A. Cate, Editress:—

Having read, in the February (1884) number of THE WATCHMAN, the article on the "Double"—

I, therefore, will intrude on your time and ask you to answer me a few questions on the Double.

Twenty-eight years ago, I came to board with a family consisting of husband, wife, and one son.

Six months after I came to board here, the husband died.

Two or three years afterwards I saw this departed husband. Was it his Double?

Twenty-five years having passed since the above occurrence, on one morning, while the son sat eating his breakfast, I went out of doors intending to enter another building unnoticed by him, and ran for the same.

I seemed to have had a presentiment that morning that he might see me, which I did not wish; but at any other time I would just as lief the son should have seen me enter this building.

But, before I could reach the building, I saw his Double, in spite of myself—but, yet, I was ignorant of its being his Double—I ran into the building, and he passed me, carrying the milk-pail on his arm, with a heavy step, as naturally as he could possibly have done. I did not see him return.

When I came out, I went into the house and enquired of his mother, if he had gone out doors, or had gotten up from the table during my absence; and she answered, that he had not.

Now, was this his Double? Please answer the above questions through your paper.

I send you my best wishes, and hope you are all well.

I also send my kind regards to Mrs. Minerva Merrick, for her noble work.

I remain, Yours Truly,

HENRY LESNE.

Answer.

The subject of the Double is truly of interest to us all; and we invite our correspondents to express their experience and views on the subject through the columns of THE WATCHMAN, for the sake of eliciting thought on the subject.

In answering the above questions, we feel to say, that in reference to the husband, that it was the spirit body of said husband that was seen.

In regard to the second case, we find the need of calling the attention to the fact that what was seen, was the spirit or Double of the young man in question; and that this Double was attracted to the spot and presented to the senses of the

one, who had, by his own psychic force of mind, created a battery of mental polarization, whereby the mind of the seer projected itself and was enabled to come in rapport with the other, who was in the habit of passing that way, and was, no doubt, mentally and psychically prepared to pass that way again.

This calls out the thought, that coming events cast their shadows before; and that past events leave their psychic impressions wherever they have been enacted.

This is rightfully termed *Psychic Reflection*; and is the power by which spirits and psychic mediums are enabled to trace and discover absent friends, lost articles, and unrecorded events of the Past; and also give predictions of things to be.—EDITRESS.

P. S. The question on Re-incarnation will be answered at another time.—ED.

Subscribe for THE WATCHMAN.

"THE WATCHMAN" NEWS DEPOT.

Subscriptions received at this Office, for all Liberal and Spiritual Newspapers.

Name.	Price per copy.	per year.
The Watchman.....	.10	\$1.00
Mind & Matter.....		2.00
Voice of Angels.....	.07	1.50
Olive Branch.....	.10	1.00

Any Pamphlet or Book Furnished at Publisher's Price.

Name.	Price.
Relation of the Spiritual and Material Universe.—Law of Control.....	(1) .10
Origin of Life, & How Spirit body grows.....	(2) .10
Development of Spirit after Transition.—Origin of Religions.....	(3) .10
How we Think..... M. Faraday.....	(4) .15
Jesus Christ, A Fiction.....	(5) .50
The Birth Place of Jesus.....	(5) .10
1st 10 Spheres of Spirit Life..... A. Sprague.....	.20
Experiences of Sam'l Bowles.....	.20
Contrasts in Spirit Life..... S. Bowles.....	.50
A Fountain of Light..... (832 pages).....	.50

Photographs.	Price.
D. C. Densmore.....	.25
H. A. Cate, Editress.....	.25
Spirit White Feather, Peace Bird.....	.50
H. A. Cate's Magnetized Paper.....	7 for \$1.00

A General Offer for the Good of the Cause. Benefit of the Suffering, and Spread of Spiritual Light and Knowledge.

Any one subscribing for THE WATCHMAN, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor).

We also give free use of Hall, Seance Rooms, Instruments, Papers, &c., to Lecturers, Mediums, and Investigators.

Address or apply to
Prof. J. B. CAMPBELL, M. D., V. D.
Pres. American Health College, Fairmount, Cincinnati, O.

A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send THE WATCHMAN, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00, will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms. Address J. W. Walker, Franklinton, N. C.

H. A. CATE,

SPIRIT MEDIUM and PSYCHOMETRESS.

Questions Answered by Letter on Business, Health, and General Affairs of Life.

Terms: \$2.00 in Advance.

Remit by P. O. Order, drawn on CHICAGO, ILL., or, by Registered Letter.

MAGNETIZED PAPER and Cure of Disease.

for Mediumistic Unfoldment Send Lock of Hair as a Magnet.

Single Sheet 15 Cents.

7 Sheets (One per Week) \$1.

Each Sheet Especially Magnetized to Meet the Demands of Each Individual Purchaser.

993 West Polk Street, Editress of The Watchman, CHICAGO, ILL.

THE WATCHMAN.

Written for The Watchman.

Spiritual Experiences of Mrs. Lucinda Simons.

Dear Editress:—In writing of my experiences, I will speak of things years gone by, as well as things that have transpired lately. I almost feel that I have done wrong in keeping these things to myself so much: for I have never spoken of them, except, occasionally, to some of my dearest friends, for fear of ridicule, and for fear of being called a Spiritualist. But I will tell you what a Phrenologist told me:—

He said I was a natural medium. I said, "I am not a Spiritualist." Said he, "Yes, you are, but, perhaps, you do not know it." He was a Spiritualist—his name is Ira L. Guilford, of Vassar, Mich. Well, in the first place, I will tell you what happened after my husband died.

My husband enlisted in the Army, in Jan., 1864, and died June 17, 1864, leaving me with four small children—also a good home.

On June 19th, at night, I had just extinguished the light, and laid down, when I saw my husband open the door of my room; he came straight to me, and clasping me in his arm, kissed me over and over again, saying: "I am never going back to Chattanooga again, but I am going away in the morning."

He sat by the bed all night and talked. When the clock struck four, he said: "I must go, now." He got up and went out. He had on his army clothes, and did not take his cap off all night.

The next day's mail brought me news of his death. Then, I knew it was his visit, and not a dream, as I had tried to make myself believe.

I was nearly crazy with grief, and that night I went to bed almost broken-hearted. But, no sooner was the light extinguished, than my husband came again, looking just the same, only more sorrowful. He caressed me, kissing the tears away, and said: "Oh, my poor wife, do not feel so bad; you think of me as one far away, but I am close by you all the time. I came last night to tell you, but could not, for you know that I never like to distress you—but I am so much better off now."

He talked that way until the clock struck four, when he said, "I must go." He went away as before. I was sitting up in bed, with his kisses yet warm on my face, when I awoke, that is, as if I had been asleep.

After that, he came every night; and you do not know how I enjoyed those visits. I would ask his advice on every thing, and follow it.

He told me, to a penny, how much was due him from the Government, and how I could get it.

If any person came to me to buy or sell, I would tell them to wait until tomorrow, then I would ask him, and he would tell me what to do.

He would always leave as the clock was striking four. And was always dressed in blue, as he was the last time I saw him alive.

I do not remember just how long these visits lasted, but it was several months.

When I rented my farm and moved into the village, his visits were less frequent, and I only see him once in a while now.

In April 1882, I had a visit from my youngest brother's wife who died at Grand Rapids, Mich., some nine or ten years previous. I had not thought of her for a long time.

When she came to me in spirit, I was in bed, but had only just closed my eyes, when I spake to my husband saying: "Do not speak, for Mary is here."

She stood in front of me and kept looking at me; her long, yellow hair hung down over her shoulders; she had a cloth in her hands, with which she was washing her face, neck, and arms, and smiling at me all the while. She stood there nearly ten minutes, and then went away.

The next day I received the intelligence that my mother was dying. She lived about fifty miles distant from me.

On the day of the funeral, I told Mrs. Phipps, Mary's mother, that I saw her daughter, only a few days before, as plainly as I then saw herself.

About the middle of Nov. 1883, a friend of mine lost his wife by consumption. I was quite well acquainted with her.

After she died, the husband rented his farm to my son who had been recently married.

The first time that I visited my son's family, I had not been in the house more than an hour, when the spirit above mentioned came and tapped on the window-pane just behind my chair. I recognized her immediately, then she tapped again, making five distinct raps each time—it was about five o'clock in the afternoon—my son's wife heard it, and thought there was some one outside, as she went to the window and looked out, expecting to see some one, but no one was there. I did not tell her what it was, fearing that it would make her nervous.

That night, the same spirit was wandering from one room to another; after the lights were out, every time I was awake, I could hear her sobbing and sighing—sometimes she would be close to my bed, and sometimes in the sitting room. She did not seem to want to talk to me in particular, but just talked to herself. I heard her say, "I cannot find Albert," (that was her husband), "and Oh, I am tired, I am so tired." Then she would sob and cry.

I told my husband in the morning, but did not tell any body else.

I have staid there since, but did not hear any thing.

These things never make me nervous or afraid at all. I do not know why it is so.

FRaternally Yours.

LUCINDA SIMONS.

May P. O., Tuscola Co., Mich.

The Real Ruler of Men.

"The pen is the only scepter which is never broken. The only real master is he who controls the thoughts of men. The maker of words is master of the thinker who only uses them. In this domain he has no rival. He stands at the fountain-head of thought, science, civilization. He is controller of all minds—to him all who talk, think, write or print, pay ceaseless and involuntary tribute. In this sense, Noah Webster is the all-shaping, all-controlling mind of this hemisphere. He grew up with his country, and largely by his Spelling Book and Dictionaries, he molded the intellectual character of her people. Not a man has sprung from her soil, on whom he has not laid his all-forming hand. His principles of language have tinged every sentence that is now or ever will be uttered by an American tongue. His genius has presided over the language of the whole Nation. It is universal, omnipotent, omnipresent. No man can breathe the air of the continent and escape it. The scepter which the great lexicographer wields so unquestionably, was most worthily won. It was not inherited, it was achieved. It cost a life-struggle for an honest, brave, unflinching heart—a clear, serene intellect. No propitious accident favored his progress. The victory was won after a steady trial of sixty years."

Subscribe for THE WATCHMAN.

\$1.00 pays for THE WATCHMAN for 1 year.

MESSAGES.

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

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

J. Wm. Van Name, M. D., Medium, Bridgeport, Conn.

Eddie L. Brown.

I passed out of the body from West Warren, Mass., just as I was approaching the years of manhood. But I had been so long a helpless sufferer, and a care and burden to those I loved, that I was glad, Oh, so glad, when the summons came—and I left all the old, familiar scenes behind me. I well knew I never could get strong and well; and the care and anxiety I was the unwilling cause of, distressed me more than I can tell. But I am happy now, yes, happy and strong, and advancing rapidly in the spirit life, and will welcome those I love with rejoicing and heartiness. My love to all.

EDDIE L. BROWN.

Charles K. Graham.

Only think, nearly four years gone by since I left Cincinnati for the spirit world. But I have often been back there; and I have often been to dear old Scotland, too. I am glad the people of Porkopolis still keep up an interest in spiritual things. I did what I could while on earth, to bring the light to those in darkness. My heart was in the work; and I only wish I could have done a thousand times more. I love the Cause better than ever, and am all the time on the lookout to see where I can be of use, whether it becomes evident it is me or not. I have worked hard, and will work harder to overthrow the law against mediums in Ohio—it is evil, and must be put aside. I'll come again some time, as I have many things to say to friends—and I know I have a goodly number of them in Cincinnati. The blessing of truth on all.

CHARLES K. GRAHAM.

Susan J. Skolfield.

I cannot say much. I passed away from Brunswick, Maine. My husband's name was Benjamin. This seems so new and strange to me. It was some time in April 1880, I came over here; and things surprised me so much. When I get more strength I'll try to do better.

SUSAN J. SKOLFIELD.

Maude Merritt.

Gladly would I have remained on earth at dear old North Montpelier in Vermont, had it been God's will, but it was not, and I obeyed the angelic call, and am surrounded by all that is bright and beautiful; and there are dear ones here who lavish heart love upon me. And all who ever knew me, know how necessary love is to my happiness. This is the very atmosphere of love, purity, and beauty. I often wander back to the old, familiar places, and look upon faces I never can forget. I try so hard to make my presence known and understood. I shall succeed after a time, and then I shall have so much to say. Good bye, all, good bye.

MAUDE MERRITT.

Send to H. A. CATE, 293 West Polk St., Chicago, Ill., for MAGNETIZED PAPER for the cure of disease, and relief from pain. Each sheet is especially magnetized to supply the constitutional deficiencies of each individual purchaser. Full directions accompany each sheet. Single sheet 15 cents. 7 sheets (1 per week) \$1. Send lock of hair of the patient as a magnet.

A CITY OF ICE.

(The following lines were suggested to my mind while viewing the effects of a severe storm of snow and sleet on Feb. 13, 1884, the icy effects of which remained several days.—EDITRESS.)

Bleak and blare the winds were blowing
After hours of whitest snowing;
Then in torrents came the rain—
Next the Ice-king conquering came.

Night came on—still the rain and sleet
Against the houses fiercely beat;
Men and women hurried swiftly on
To seek the shelter of households' warm.

All thro' the night the Ice-king
Held his scepter—the Northern wind,
Eucasing in crystal all things within his reach

From Mount Forest to Chicago beach.
The morning broke, but the Ice-king
remained
And held the city in ice enchained;
The Sun in time came creeping on
And revealed new beauties in the icy morn.

Oh, magic presence! Oh, city of glass!
My Soul is enrapt as on I pass—
Trees decked in jewels that glisten and glow

While rocked in the sunlight by the winds that blow.
All Nature seemed mute with silent awe
As the Ice-king passed from door to door,
And fringed each building with strange device,

Which left Chicago a city of ice.

—EDITRESS OF THE WATCHMAN.

Peace Bird's Mission Fund.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending THE WATCHMAN free to those who are unable to pay for it.

Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

Small amounts will be gratefully received, to help on the work.—EDITRESS.

A Receipt for Destroying Bad People.

Mix up three-thirds of your whole Soul, might, mind, and strength in one anyyielding determination to do good to every one that comes within your influence, and ere long you will be surprised and delighted to find that their outer forms have become transparent to your love-lighted vision, and there, deeply veiled with prenatal conditions, is a form Divine, struggling and pleading for our love and sympathy. Oh, give them a helping hand, and they will bear thee upward too.—W. T. Vance.

LITTLE drops of rain brighten the meadows, and little acts of kindness brighten the world. Be kind to the erring.

THE CARRIER DOVE.

The only Journal on the Pacific Coast devoted exclusively to the promulgation of the Principles and Teachings of Spiritualism and the Practical Application in the Spiritual Education of the Young thro' the Lyceum and Home Circle.

Edited and Published Monthly by
MRS. J. SCHLESINGER,
at No. 854 1/2 Broadway, Oakland, Cal.

Subscription price \$1.00 yearly. Liberal reductions made to Lyceums.

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 15 cents.

What is the Anglican Church?

Comments on an Article written by Rev. F. C. Ewer, S. T. D.

We take the liberty of making a few remarks on extracts from the Rev. Mr. Ewer's information concerning the Ceremony, Doctrines, and Principles that the Church advocates.

We abridge the quotations, as we only want the sentiments.

He speaks of the interior arrangement of Churches, thus:—

If one goes into an empty House (Protestant) of Worship, it would be impossible to tell, simply by its arrangement, what Sect worshipped there; but if he enters an Episcopal Church, the instant he sets his eyes on the Chancel and Altar, he declares without hesitation, "This is an Episcopal Church!"

He says: Men are logical, and ideas clothe themselves with fitting, harmonious, external forms as their proper expression.

He also says: Nor, would any one hesitate a moment about a Quaker Meeting-house, if he got a glance at its interior.

It is evident that these differences in plan of interior, and of furniture, grow out of, and express different ideas.

In an Episcopal Church, with its Chancel, Altar, and Font, whatever else may be considered as important, it is clear, that the Sacraments are most prominent.

From this statement, we perceive that the Episcopal worship consists principally in administering the Sacraments; and Protestant worship, in Preaching; while Quakerism, consists neither in administering Sacraments nor in Preaching, but in sitting in quiet Meditation.

He says: Here, then, must be three different ideas of what Christianity is; and how the Soul is to be treated for its cure.

Those three ideas do not convey to our mind what Christianity should be.

Jesus is called a "Rock," or the "Rock of Ages"; the "Foundation of Truth"; the "Light" that lighteth every man that cometh into the world; the "Light of Intelligence" that always was and always will be in man.

Jesus was a teacher sent from the spirit world who taught the Philosophy of Life, in its nature, varieties, and phenomena, by precept and example; and was a man in the "Bosom of the Father," which is the spirit world.

Jesus was a mighty Prophet; and prophets are mediums—avenues for the expression of knowledge and intelligence.

Nothing can be done on this earth without a medium and proper conditions. We cannot raise one kernel of wheat unless we place the seed in a suitable soil. This is the law of life; and of progression—a demonstrated truth.

Jesus taught perfect lessons of human experience, in thoughts and deeds; and what the result would be by forming a perfect character: yet, but few have learned or practiced them.

His lessons are not taught in any College in the world that we have any knowledge of.

A Theological College teaches theories and speculations concerning the contents of, and characters in the Bible—that most wonderful book, which shows the life of Humanity in all its varieties, both cruel and loving, and good and evil.

By the errors of cruelty that are recorded in the Bible we should learn to correct the errors of our own lives; and by the good and loving sentiments expressed therein, we should learn to form our characters in harmony therewith.

Those who keep the ten commandments of the Old Testament, will build, on the Rock of Truth, that house not made with hands, eternal in the spirit realm, which no storms of earth can overthrow.

Man has freedom of choice. He can transgress the laws that are within himself, or fulfill them: and when he fulfills those laws, he has heaven within himself as an inheritance: and there is no heaven or happiness outside of himself.

Jesus taught that heaven is within one's own Soul.

Jesus said to the lawyer, keep the commandments.

The lawyer then inquired, who is my neighbor?

In answer, Jesus used the comparison (Luke X.) of the Priest, who, when he saw the wounded man who had fallen among thieves, passed by on the other side; and the Levite, who came and looked at him and went by on the other side; and of the Good Samaritan, who, when he saw the wounded man, had compassion on him and bound up his wounds and took care of him.

Is it not singular that Jesus should have used the Priest to demonstrate a lesson in such an unfavorable light?

The parable of the sheep and goats (Matt. XXV.) is another lesson that contains the same unfavorable notice, not of Priests only, but of all those who claim to be Christians—believers in the gentle, loving Nazarene.

He shows them plainly that they were mistaken—that all their preaching, praying, and sacramental worshiping; sending missionaries to Foreign lands to teach creeds, dogmas, and the opinions of men in regard to the cure of the Soul or its salvation, is not equal to a cup of cold water given, without anticipated reward, to any human being who is suffering.

Two mites of sympathy for the fallen one, is more valuable.

M. M.

To be Continued.

The Tyranny of Mrs. Grundy, Who belongs to the Churches.

We wish to say a few words about this myth, which is so oppressive—an evil spirit that yokes people together, as the slave-hunters yoke their victims in Africa.

This spirit of monopoly may be noticed in the various Societies (religious especially) of Humanity. It seems to be a curse, as no people or individuals seem to enjoy any liberty of thought or action under the teachings or dogmatism of what is called Christianity.

We will relate an incident that came under our notice: viz.:—

There was a Unitarian Society in the city where we lived some 20 years ago, and they built a nice brick Church, and paid for it themselves; then a rich gentleman contributed sufficient money to build a suite of parlors attached to the Church, and arranged for social meetings, Sunday-school, and Festivals.

The young gentlemen and ladies of the Society proposed dancing at some of their entertainments: but, altho' the older people had no conscientious scruples in regard to dancing, yet they were not allowed to dance, because Mrs. Grundy said, No, it would not do, for dancing was not considered respectable; and was sinful, too, especially in connection with the Church.

Yet, Mrs. Grundy allows them to cook and eat, in connection with Church sociables, which is neither mentally nor morally elevating or refining, as it belongs entirely to the animal nature; Mrs. G. also allows vocal and instrumental music, readings and recita-

tions, games, amateur theatricals, tableaux, &c., at their entertainments; also allows them to auction goods without a license; also, to sell lottery-tickets, and to maintain lotteries at Church fairs.

Old ideas are yoked together, slavely, and are walking in the same old paths.

Now, let us have freedom to elevate ourselves according to our capacities.

Dancing is a very fine and elevating accomplishment, and is beneficial to those who practice, to moderation, its exhilarating exercise and amusement. Many delicate, unhealthy individuals, as well as children, have been filled with life and energy, by means of this healthful exercise—not only the dancing, but the harmonious blending of music and movement produces a mental and physical harmony thro' the system, thus producing a refining effect.

All that is pure, beautiful, and good is for our enjoyment. And who shall say, nay?

Nothing is impure but what is made so by transgressing the laws of Nature or the God that is within us. When we do transgress those laws, we must suffer the consequences.

We have danced and enjoyed the pleasure, and have not suffered morally, physically, or mentally.

We have seen sixty small children dancing, at one time, to the soft music of the base viol and violin, all moving in harmony—turning their partners, bowing, promenading, and marching—a most beautiful expression of life. The scene may be compared to a flock frisking lambs playing on the hillside, or to a bed of flowers waving in the gentle breeze, or to the young Locust-tree by the window, flitting its foliage, and rustling its leaves in graceful motion.

Can any one see anything coarse or rude in these expressions of life?

What would be the result, if the public squares of our cities were used for cultivating the faculties of all the poor children each Saturday afternoon during the Summer?

Prepare the grounds for entertainments, and let those who are willing to undertake the philanthropic work, give the children instruction in military tactics, practical ethics, moral and social Science, &c., this would establish a School of far more importance than all the Sunday-schools in the land.

Unitarians march just the length of a slave yoke in advance, (when slaves are caught in Africa, their masters place a yoke around their necks, yoking them in pairs, and they are obliged to walk in a line several feet apart), and Mrs. Grundy is the driver. She says, You must conduct your meetings the same as those behind you—go thro' with the same ceremonies, or they will say that you are Infidels, that you do not believe in the Bible, or their God, their heaven, hell, devil, or Churches. But notwithstanding Mrs. Grundy's caution, those in the rear call them Infidels, saying that they would as soon go into a Theatre as a Unitarian Church.

Either may be better than an Orthodox Church. As the Stage, when properly conducted, will be of more importance than the Pulpit in teaching the true principles of life.

Mrs. MINERVA MERRICK.

The Science and Philosophy of Reformation.

The Science and Philosophy of Reformation is the one important action of human life.

What is of as much importance in this Material Sphere of existence.

There is now a violent agitation of thought in all the Nations of the earth; and it presages the advent of a new Era; and it is plainly demonstrated to millions of the inhabitants, that this Period is the termination of what is called the Christian Dispensation Age or the End of the World.

The communion between mortals and the Spheres of human spiritual existence that have thus far been enabled to manifest to mortals, is but a faint indication of the approaches which the earth is making

towards the inauguration of a new Era—a time fulfilled; a judgment passed; a dawning day of new life, and new light; a new heaven—happiness; and a new earth—a universal Church.

The Signs of the Times betoken a stormy day. The little cloud no larger than a man's hand that arose thirty-six years ago at Rochester, N. Y., has spread all over the heavens; and from the Celestial Spheres come flashes of lightning—thoughts—piercing the Souls of men and women. We hear the rumbling thunder; and the Great Spirit World—God—will shake terribly the earth—the Church; and the idols that have been elevated—set up in all high groves will be brought down into the dust, never more to be raised on their pedestals.

The firmament of progressive thought is burning with fervent heat.

The sifting time has come, and all the good grain of love, mercy, justice, and equality will be sifted out, and the chaff of false teachings, creeds, dogmas, and superstition will be cast out of the minds of Humanity and burned in the fervent heat of progressive thought.

Old things must now pass away, and all things become new. Schools, Colleges, Asylums, Prisons, Penitentiaries, and Churches must be cleansed—all the rubbish that has accumulated in the past Ages of development will be removed.

We have seen a vision or symbol: It was a mountain with a cavity in its side; and men gathering sticks of wood to make a fire; and the inside burned and became light, and then it exploded and became as empty as an egg-shell, and transparent—all the accumulations having been blown out.

This may be, and probably is a symbol of a volcano mentioned in the signs that were to appear at the end of the Age.

The Car of Progress is moving in the direction of Reform. Many Liberals, Free-thinkers, Infidels—the Gentiles—are on board, forming Clubs, Humane Societies, and a variety of useful and merciful improvements in all Social and Moral Reforms.

The Citizens of Quincy, Ill., are meditating upon, and discussing the subject of locating an Exposition Park. And we understand that the objection to the best location, is, that there is not sufficient room for a Race-course.

As Reformation is the Order of the Day, we will offer a few thoughts on the principle of Horse-racing.

Are there any good results to be derived from the practice of racing horses?

To our understanding, which is limited, the object is gambling, betting, and taking each other's money without giving an equivalent, which is not in accordance with the true principles of life; neither is it honorable or commendable.

Its foundation principle is (we think) gambling, therefore, horse-racing should not be allowed on Exposition grounds, as it has a demoralizing influence which the people should not be exposed to.

Our idea of an Exposition establishment, is one where true foundation principles are laid; and the corner-stone should be for the instruction, elevation, and refinement of the people who may visit the place, or go there to exhibit their productions. It should be in a beautiful and convenient location; and all improvements should be in harmony therewith. M. M.

"No man ever regretted that he was virtuous and honest in his youth, and kept away from idle companions."

Subscribe for THE WATCHMAN.

\$1.00 pays for THE WATCHMAN for 1 year.

Contributed to the columns of THE WATCHMAN by the author, THOMAS R. HAZARD; first appearing in the "Providence (R. I.) Daily Journal" of October 15, 1883.

THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

By THOMAS R. HAZARD.

TENTH CHAPTER.

"I know of no instance, either in the New or Old World, in which any clear-headed man, who has carefully examined the Phenomena, has failed to become a convert to the Spiritual hypothesis."—PROFESSOR VARLEY.

As a general rule the fragrance that so often attends the advent of spirits, whether in visible Materialized form or otherwise, are susceptible to the sense of smell alone. To this rule there are some exceptions. A few weeks ago I was sitting in a well lighted-room with a company of some ten or more persons, among whom was Mrs. Mary A. Hull, one of the most reliable and gifted mediums, probably, that the world has ever known. Mrs. Hull, who sat near me, suddenly extended her arm its full length and held her naked hand within a few feet of a large kerosene lamp, that stood on a center table, to which hand all eyes were instantly turned, knowing from previous experiences of the kind what was to be expected. We saw plainly in the bright light of the lamp that the hand was perfectly dry, but soon the room was filled with a delightful odor, whilst the medium's hand became gradually suffused with an almost dripping moisture, susceptible (as we proved), to the sense, not only of the smell but of sight and touch.

Since the first spirit rap was heard at Hydesville, N. Y., on March 31, 1848, millions of individuals have become believers, in the Phenomena thro' honest investigation, including hundreds and thousands of learned men and Scientists, such as Dr. Hare, Judge Edmonds, Crooks, Wallace, Varley, &c., &c., scores and hundreds of whom have been convinced against their will, having entered (like most of the distinguished individuals I have named), on their inquiries with their minds strongly prejudiced and with the avowed object of proving and showing to the world at large the falsity of the claims of "Modern Spiritualism," rather than with the view of establishing its truth. So far as I can learn, all the investigations of the Phenomena that have been conducted by public committees or Scientific bodies, have failed in their efforts to discover aught that would militate against the occult origin of the manifestations, whatever its nature may be. Mrs. Emma Hardinge gives a detailed narrative in her "History of Modern American Spiritualism" of the first public investigation of the subject which was conducted in the hall of the Sons of Temperance, in Rochester, N. Y., as early as 1849, by a committee previously appointed at a public meeting of citizens at Corinthian Hall, consisting of Messrs. A. J. Coombs, Nathaniel Clark, A. Judson, and Edwin Jones, with instructions to hold their meeting with the rapping mediums (the Fox girls in private and report to a public audience each evening of three successive

days. In the meantime an elaborate article had been prepared in advance in the office of the *Rochester Democrat*, announcing the "entire explosion of the rapping humbug." On the second evening the committee made a report to a meeting of the citizens, closing as follows:—

"The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thoro' investigation of a committee of ladies, if desired. They all agree that the sounds were heard, but they entirely failed to discover any means by which it could be done."

This report of the committee was so distasteful to the audience that the names of its signers were summarily discarded and a new committee appointed to conduct the investigation, consisting of Dr. H. H. Langworthy, Hon. Frederick (counsellor) Whittlesey, D. C. McCullum, William Fisher, and Hon. A. P. Hascall, of Le Roy. The closing sentence of the joint report of this committee was that,

"The sounds were heard, and their thoro' investigation had conclusively shown them to be produced neither by machinery nor ventriloquism, tho' what the agent was, they were unable to determine."

On the reading of the report of their second committee, the meeting absolutely howled with indignation, and a third committee was immediately appointed to continue the investigation (instead of the last named) consisting of Messrs. Lewis Burtis, J. Kenyon, Dr. Langworthy, Dr. Gates, and William Fitzhugh. As specimens of the animus of this third committee, it need only be said that Mr. Lewis Burtis declared that "the Fox girls would not have him on the committee for \$100." Whilst Mr. J. Kenyon said "that if he could not find out the trick he would throw himself over Genesee fall." This third committee appointed a sub-committee of ladies to assist them, by whom "the clothing of the girl mediums was thoro'ly searched, and even their shoes, stockings, and under-garments minutely examined. The poor girls wept bitterly during the ordeal; still they submitted to it, tho' shame and indignation wrought up their feelings to so severe a pitch that their sobs and lamentations were heard by some of their friends who had been purposely excluded from the room." To the everlasting credit of the prejudiced members of the third committee, they each and all had the manhood to report to an excited audience (who had assembled with the avowed intention to lynch the rappers and their advocates, too, provided the report proved as distasteful to them as the reports of their two other committees had been), "That they had heard the sounds, and failed utterly to discover their origin. They had also proved that neither machinery or imposture had been used, and their questions, many of them being mental, were answered correctly." "Each member of the committee reported separately, and fully corroborated the others; and then it was that a scene of confusion ensued, equally impossible to describe and discreditable to record."

The ladies' sub-committee also rendered the following certificate:—

"When they (the Fox girls) were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to their ankles, we all heard that rapping on the wall and floor distinctly."

(Signed) MRS. STONE.
MRS. J. GATES.
MRS. M. P. LAWRENCE.

The meeting was finally dispersed by the police, previous to which, Isaac Post,

the well-known benevolent Quaker gentleman, and the Rev. A. H. Jarvis, with a few other true men who were present, intimated that if need be they stood ready to defend the child mediums or "perish with them, martyrs to this unpopular but unquestionable truth," whilst George Willets, whose peaceful religion as a Quaker lent peculiar emphasis to his words, declared "that the mob of ruffians who designed to lynch the girls should do so, if they attempted it, over his dead body."

Setting aside the subsequent disgraceful proceedings of the "Buffalo doctors," I think the investigation of the Spiritual Phenomena by the Faculty of Harvard College stands next in order to any conducted by an organized body of men. The following synopsis of the proceedings of that remarkable affair has been lately furnished me by Mr. John S. Adams, of Boston, Mass., a thoro'ly reliable and competent gentleman for the task:—

"In the Spring of 1857 the Boston *Courier*, at that time edited by George Lunt, of Salem, Mass., gave place in its columns to a series of lengthy articles, and a number of shorter ones against Spiritualism, written by Prof. C. C. Felton of Harvard College. They were of a severely abusive character, and from being first called out in discussion in the public prints upon the expulsion of Mr. F. C. H. Willis from Harvard College on account of his mediumship, subsequently ran into an attack upon all mediums and the subject of Spiritualism in general, and culminated in the publication in the *Courier* of May 25, 1857, of an offer of \$500 to any medium who might be instrumental in producing of one or all of certain specified Phenomena.

Under date of May 27th, Dr. Henry F. Gardiner accepted the challenge, and after some correspondence, a committee, before whom the trial was to be made, was announced by the *Courier*, consisting of Benjamin Pierce, Louis Agassiz, E. A. Horsford, and B. A. Gould, Jr., all of Harvard College, and a time and place appointed for its meetings. Several sessions were held. Of the mediums present were Miss Catharine Fox, George W. Redman, the Davenport, and Mrs. Brown and her sister. Notwithstanding the lack of proper conditions, such as the positive refusal of the committee and others present to comply with a few simple requisitions which those who had had experience with spiritual manifestations knew to be of paramount importance—such, for instance, as Prof. Agassiz and Mr. Lunt (editor of the *Courier*) not being willing to sit in the circle at any one of the sittings, and the determined mental opposition made by positive minds to the efforts of the spirits, some very good phenomena took place. Raps were distinctly heard on the floor, table, and elsewhere; in reference to which Prof. Agassiz said: 'Before the investigation is over we will explain to you how they are produced!' At the close of the last meeting Prof. Pierce somewhat impatiently said to Dr. Gardiner, 'I suppose you are thro' with us.' Dr. Gardiner replied, 'No, you have promised to show us how the raps were made.' 'Not as a committee,' said Prof. Pierce, Mr. Agassiz made that promise as an individual!

"Mr. Agassiz never fulfilled that promise!

"Under date of Cambridge, June 29, 1857, there appeared in the Boston *Courier* of July 1, 1857, 'The Award of the Committee,' declaring that Dr. Gardiner had failed to produce a medium who caused any of the phenomena to occur; closing with the following paragraph:—

"The committee will publish a report of their proceedings, together with the results of additional investigations and other evidence independent of the special case submitted to them, but bearing upon the subject of this stupendous delusion."

(Signed) L. AGASSIZ.
B. A. GOULD, JR.
E. A. HORSFORD.

"Sept. 1, 1883. Twenty-six years and two months have passed since the promise was made, and no report has yet appeared, nor has a single word respecting the subject ever been heard from 'Old Harvard.'"

Next in importance, if not in exact order, comes the investigation of the London Dialectical Society in 1869, the following synopsis of the proceedings of which has been also furnished me by Mr. J. S. Adams:—

"At a meeting of the London Dialectical Society, Jan. 6, 1869, it was voted to appoint a committee to investigate the Phenomena, alleged to be spiritual manifestations, and to report thereon. On the 26th of the same month a committee of twenty-eight was appointed with the provision that Prof. Huxley and George Lewis be invited to co-operate. This committee feeling it to be of the greatest importance that they should investigate the Phenomena by personal experiment and test, resolved themselves into six sub-committees. The co-operation and advice of Scientific men who had publicly expressed opinions, favorable or unfavorable to the genuineness of the Phenomena, and more particularly those who had publicly ascribed the Phenomena to imposture or delusion, were especially invited.

"Of the sub-committees, some of them held forty meetings, all of them at private residences of members of the committee, and witnessed phenomena under every detective test they could devise. Each one and all of the sub-committees sent in special reports. Sub-committee No. 1 reported that about four-fifths of its members entered upon the investigation wholly skeptical as to the reality of the alleged Phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test, many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the Phenomena exhibited in the course of their protracted inquiry were veritable facts."

"The committee as a whole held fifteen meetings, at which they received the testimony of thirty-three persons concerning the Phenomena they had witnessed, and written statements of the same nature from thirty-one others. In the report, the committee stated that while successful in procuring evidence of believers in the Phenomena and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion."

"The report of the committee in full with a voluminous mass of evidence, intensely interesting, and to all reasoning minds convincing of the truths of Modern Spiritualism, was published in London, as recommended by the committee in 1871 by the Messrs. Longman and an abridged edition by James Burns in 1873."

Next in order and importance comes the proposed investigation of Modern Spiritualism, by the Faculty of Pennsylvania University, to fulfill a trust and obligation imposed upon them by their acceptance of an offer made them by the late Henry Seybert, of Philadelphia, a few weeks before his death, concerning which much has been said of late in the public journals. I have been pretty well acquainted with Mr. Seybert for some years, and can say with entire confidence that in all the personal accomplishments that go to perfect a thoro' gentleman, he was not surpassed by any, whilst in the graces of truthfulness, candor, honor, and honesty I

have seldom met his equal. Not a great many weeks previous to Mr. Seybert's decease, he addressed a private letter to the Board of Trustees of the University of Pennsylvania, containing the following proposition:—

"I hereby offer to your Honorable Board, fifty first mortgage bonds of the Rdeigh and Gaston Railroad (\$1,000 each) being equal to the sum of \$50,000, to be devoted to the maintenance of a chair in the University of Pennsylvania, that shall be known as the Adam Seybert Chair of Moral and Intellectual Philosophy, upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a thoro' and impartial investigation of all systems of morals, religion, or Philosophy which assumes to represent the Truth, and particularly of Modern Spiritualism."

Mr Seybert's proposition was accepted without reservation or alteration by the Trustees of the University, and the fifty bonds of \$1,000 each were delivered to them by Mr. Seybert some weeks previous to his decease, whereby the transaction became fully invested with all the binding obligations, moral, equitable, and legal, of a contract thoughtfully entered into and confirmed by a dying man, with a Board of Trustees composed of "gentlemen of honor" (as Mr. Seybert, on several occasions, expressed himself to me up to almost the day of his death, in whom he could implicitly confide), who had morally and legally obligated themselves to have the subject of Modern Spiritualism subjected to a "thoro' and impartial investigation," either by the University's Professor of Moral and Intellectual Philosophy, "individually or in conjunction with a commission of the University Faculty." The words used in the contract are too clear and unambiguous to be misconstrued by the plainest understanding. The language used unequivocally implies that no professor of the University or member of its Faculty shall be appointed either by the Board of Trustees or otherwise to sit in judgment on the question at issue, whose mind is not sufficiently free from all such preconceived opinions, self-interest, prejudice or bias, pro or con, of any kind, that would disqualify or hinder him on completion of the investigation, from rendering an impartial verdict on the merits of the questions at issue. The like rules and laws that are made applicable by the universal consent and practice of most or all civilized Nations and peoples to a Jury of twelve men, on whose verdict depends the property, liberty, life or good-name of a fellow-being, should apply with redoubled force to the commission of investigation, for the reason that the decision of a Jury may for cause be set aside by the presiding Judge, whereas in the case of the University Commission, or Jury to whom the interests and dearest wishes of the heart of the donor are to be submitted, there is no appeal. Like the law of the Medes and Persians, when the fiat of the commission goes forth, "It altereth not."

It is not in order of Justice that the Trustees shall shunt their hands on the deceased Henry Seybert's \$50,000 without the stipulated requirements being performed on their part, on the ground that every member of the Faculty of the University may be already committed to a denial of the alleged truths of the Spiritual Phenomena, and that they are not, in conscience, competent to discharge the obligations required of them under the contract, and on that ground hold on to the money paid them by Mr. Seybert.

As well might A contract to sell B \$50,000 worth of goods of a certain description, deliverable at some future day, and receive the money of B in advance. In the meantime the purchaser dies, and when his executors call on A for the goods, they are met with the excuse from A that, altho' he contracted in good faith to sell and deliver the goods to B, supposing at the time he had them on hand, he afterwards discovered that he had not got them, and therefore he cannot furnish them as he had agreed to do! The reason assigned by A for not performing his part of the contract might very properly be considered an ample apology for the non-delivery of the goods, but it is highly improbable that B's executors would accept it as a valid compensation for the \$50,000 A had received of B in advance payment for them.

So, at the time when the Trustees of the University accepted Mr. Seybert's money, they were bound both morally and legally to know that they possessed the ability to perform their part of the contract; and in case of inability to perform, it is clearly incumbent on them either to procure the removal of a sufficient number of its Faculty, and replace the vacancies with unprejudiced individuals competent to sit on the commission of investigation, or in default thereof, return the \$50,000 they have received, under clearly-prescribed conditions, to the executors of Mr. Seybert to be disposed of by them as his will directs as a part of his residuary estate, or otherwise.

I know, as all of his intimate friends do, likewise, that it was as foreign to Mr. Seybert's intention that the proposed investigation should be conducted on a plan to favor his own individual belief and sentiments, as it was that any advantages should be given to those whose views on the subject of Modern Spiritualism were different or opposite to his.

I have been mainly led to pen the foregoing remarks because of an *uncontradicted* article that appeared in the editorial columns of the *Press*, of Philadelphia, Pa., on July 6, 1883, wherein it was alleged that one of the gentlemen appointed on the committee of investigation by the Faculty of Pennsylvania University, had given expression to sentiments and opinions that, if true, should most emphatically debar him from serving on the commission. It is alleged by the *Press*, that upon its representative asking this particular member of the Seybert committee "what were his own opinions regarding the so-called *Modern Spiritualism*," was answered: "I most frankly admit that I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs, without exception. I have never seen *Slade* perform any of his tricks, but from the public descriptions, I have set him down as an imposter—the cleverest one of the lot." Again, said this member of the Seybert committee to the representative of the *Press*: "I do not think the commission view with much favor the examination of so-called spirit mediums. The wisest men are apt to be deceived. One man in an hour can invent more tricks than a wise man can solve in a year."

Now, all there is distinctive in *Modern Spiritualism* consists in its *Phenomena*, which can only be obtained in the presence of "mediums," whom, it seems, are to be excluded as witnesses from the examination of the subject by the committee, on the ground they are all "imposters and humbugs without exception." The performance of the play of *Hamlet*, *Prince of Denmark*, with the *Prince* left

out, would be tantamount to the investigation of *Modern Spiritualism* with its mediums left out! The mediums and *Modern Spiritualism*, for all purposes in the examination of the subject, being as identically the same as *Hamlet* and the *Prince*. It is charged from another reliable source that another gentleman of the commission put himself on record in the Penn Monthly, for Feb. 1880, as an antagonist of *Modern Spiritualism*, by the following declarations, that, "even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith," and that the consideration and discussion of the subject was "tampering with notions and condescending to discussions with which no Christian believer has any business."

If the sentiments and expressions ascribed to these two members of the Seybert committee be true, it would be alike a waste of words and an insult to the understanding of the well-informed reader, to attempt to prove by testimony or argument their unfitness to try the cause of *Modern Spiritualism*. As well might the counsel for a murderer on trial assay to convince a judicial tribunal of the fitness of his client to be one of the commission or Jury of twelve good and true men, to make, in Seybert's words, "a thoro' and impartial investigation" of the case submitted to them, and render their verdict in accordance with the facts proved.

All advertisements must stand on their own merits.

J. Wm. VAN NAMEE, M. D.
CLAIRVOYANT PHYSICIAN & PSYCHOMETRIST.
Examinations made from lock of hair, state age, sex, &c., &c., \$1.
Psychometric Readings and Advice, 2.
Magnetized remedies for all diseases.
Great Liver Cure, sent by mail, 1.
Address J. Wm. Van Namee, M. D.
10 Harrison St. Bridgeport, Conn.

McShane Bell Foundry
Manufacture those celebrated *Bells* and *Chimes for Churches, Towers, Clocks, &c., &c.* Prices and catalogues sent free. Address
H. McSHANE & Co., Baltimore, Md.

LIGHT FOR THINKERS.
A weekly Journal, devoted to the correction and reform of abuses and errors of all descriptions affecting the moral and material interests of our race, by pointing out the wrong and the false on the one hand, and the right and the true on the other.
Published at \$1.50 per annum, in advance, by the
Liberal & Spiritual Publishing Co., at Liberal Hall, Whitehall cor. Peters St., Atlanta, Ga.

THE REVIEW.
A Liberal Journal published at MILAN, ERIE CO, OHIO.
R. P. WILLCOX, Editor.
The Review is devoted to the advancement of the human family and the promulgation of liberal and spiritual thought. It is a freethought paper—the Christian, Materialist, and Spiritualist each being accorded a fair chance of presenting their peculiar views in its columns. It earnestly asks all to come and reason together.
SUBSCRIPTION PRICE:— Per year, 50 cents. Sample copies free.
We ask the co-operation of liberals everywhere.
Address Review, Milan, O.

Cut This Out & return to us with 15¢ and you'll get by mail a **GOLDEN BOX OF GOODS** that will bring you in MORE MONEY in One Month, than anything else in America. Absolute Certainty. Need no capital. M. Young, 173 Greenwich St., N. York.

The MUTUAL AID COMMUNITY.
Near Glen Allen, Bollinger Co., Mo., on the Iron Mountain Railroad, 130 miles South of St. Louis, offers a home and employment to all acceptable men and women who wish to join it. A copy of THE COMMUNIST, its monthly paper, will be sent free to all who request it. Address, as above.

VOICE OF ANGELS.
A Semi-Monthly Paper,
Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.
Now in its 9th volume, 8 pages, will be issued as above, at 35 Laurel St., Somerville, Mass. Price 7 cents for single copies; \$1.50 per year, in advance. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.
JULIA A. DAWLEY, Publisher.

WEBSTER'S UNABRIDGED.

Latest Edition has 118,000 Words, (3000 more than any other American Dicty.)

3000 Engravings, (nearly 3 times the number in any other Dicty.) also contains a Biographical Dictionary giving brief important facts concerning 8700 Noted Persons.

The following, from page 1164, shows the value of



Illustrated Definitions.

- 1, flying jib; 2, jib;
- 3, foretop-mast-stay sail; 4, fore-course;
- 5, foretop sail; 6, foretop-gallant sail;
- 7, fore-royal; 8, fore sky sail;
- 9, fore-royal studding sail;
- 10, foretop-gallant studding sail;
- 11, foretop-mast studding sail;
- 12, main-course; 13, maintop sail;
- 14, maintop-gallant sail; 15, main-royal;
- 16, main sky sail; 17, main royal studding sail;
- 18, main top-gallant studding sail;
- 19, maintop-mast studding sail;
- 20, mizzen-course; 21, mizzen-top sail;
- 22, mizzen-top-gallant sail; 23, mizzen-royal;
- 24, mizzen sky sail; 25, mizzen-sparker.

Among the many that could be cited are the following: Beef, Boiler, Castle, Column, Eye, Horse, Moldings, Phrenology, Ravelin, Ships, (pp. 1164 and 1219) Steam Engine and Timbers. These 12 pictures define 343 words and terms.

THE STANDARD.

Webster is the Standard of the U. S. Supreme Court and in the U. S. Govt Printing Office. Recommended by State Super'ts of Schools in 36 States. Sale 20 times that of any other series.

Q. & C. MERRIAM & CO., Pub'rs Springfield, Mass.

ELMINA'S ADVERTISEMENT.

FRIENDS: I have for twenty-five years kept a free circulating library, for the benefit of those who are not able to buy books or papers. I will exchange "John's way," or four copies of Liberal papers (those name in my advertisement), for any complete seaside or other cheap novel, and will send "thinker," a triannual Review, or "Herald of Industry," one year, for \$1 worth of second-hand books that will interest the average reader, children or grown people.

Free donations for the free library, gratefully received.

On Sale at Elmina's Bookstand.

Name.	Price—paper | cloth.
Hacker's Rymes,	\$0.25
Tuttle's "Truth", . . . . .	.25
Broom's "Christian Politeness", . . . . .	.20
These three are sold for the benefit of worthy workers—Tuttle's for his widow. We must help our own poor.	
John's Way, . . . . .	.15
"The Darwins", . . . . .	.50 & .75
Cherryman's Victims, . . . . .	.25
These three are Indian romances.	
Studying the Bible, . . . . .	.15
Godly Women—showing how the Bible degrades and humiliates women, . . . . .	.50 .75
Private Physiology for Girls—worth \$5 to any woman if she needs health,	1.00
Crimes of Preachers, . . . . .	.25
Infidel School Teacher, . . . . .	.15
Leaves of Grass—a splendid poem Shakespeare in style, full of good ideas,	2.00
Little Lessons, . . . . .	.30
DIANA—a startling book, original in theory, scientific in treatment, unobjectional in language—none should marry without consulting "Diana", . . . . .	.25
Sexual Philosophy for the Young, . . . . .	.50
Science in Story—comic, amusing, scientific, and sensible, illustrated,	2.00
Plan Home Talk—the cheapest book in the world and full of information, 1,600 illustrations,	1.50
Health Hints, . . . . .	.25
These four books are by Dr. E. B. Foote, of New York.	
Bottom Facts of Spiritualism,	1.50
Vindications of Gibbon—a valuable work crowded with thought and truth,	2.00
Any other Liberal book at publisher's price.	
Photos, card, .15 etc., Imperial, 20 cts.	
Specimens of Herald of Health, Health Monthly, Herald of Industry, Alpha, Truth Seeker, Iconoclast, Investigator, Blade, and Matrimonial Review, 6 cts. each; six specimens for 25 cents. Address,	

ELMINA D. SLENKER, Putaski Co., Va.

A TREATISE ON SPIRIT MEDIUMSHIP, containing preparatory **RULES FOR SELF-DEVELOPMENT.** A Hand-book and Complete Guide.

With simple instructions to enable the student to come in rapport with spirit influence, and become a medium for one of the varied phases of mediumship; also defining a practical course of mental and physical improvement, with explanatory remarks on the law of Condition, Development, Mediumship, and Spiritualism; prepared and published expressly for general use, and sold exclusively by subscription for the author.

J. NELSON HOLMES, the Celebrated Medium.
Box 618 Vineland, N. J.

This book is not transferable. Sent prepaid to any address on receipt of 30 cents.

E. S. WETMORE,
Signs of every description. Political & Society Banners, House & Fresco Painting.
444 Broome Street, New York City.