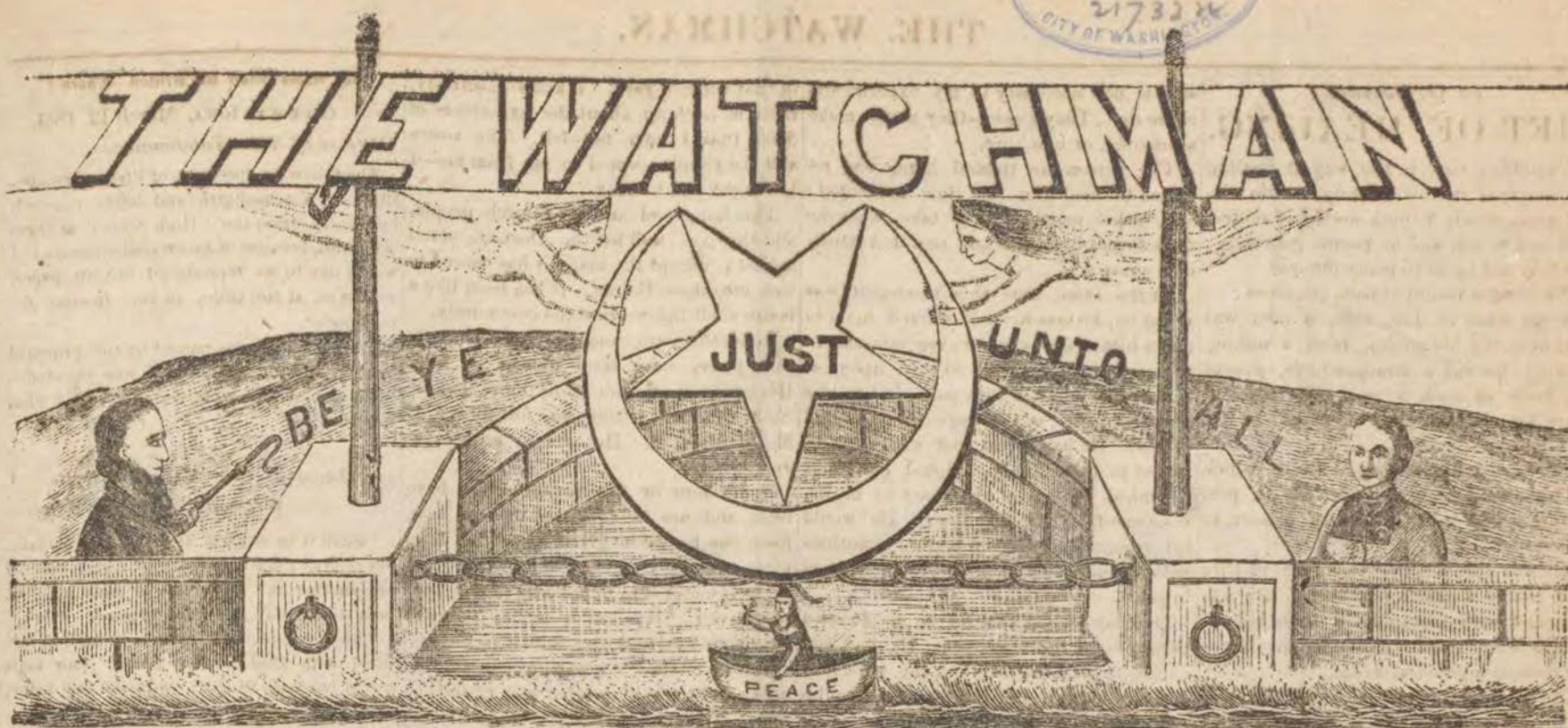


LIBRARY OF CONGRESS
APR 14 1884
21732
CITY OF WASHINGTON



VOL. 4. NO. 8.

CHICAGO, ILL., APRIL, A. D. 1884., M. S. 37.

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.

As we stated in last chapter, we will now proceed to answer questions that have been submitted to us, as follows:—

QUES. By J. E., a seeker after truth—

How is it possible for a being, say, a man of genius, to Re-incarnate again upon Earth, after having passed thro' death and entered the beauties of spirit life?

Of what desire and benefit can it be to him?

Can he not learn from the spirit side of life, all that is required for his future existence?

Is it not contrary to the laws of Nature to Re-incarnate in matter?

ANS. In answering these questions, we will take the last, first, and say, it is not contrary to the laws of Nature, when governed by mental force. It is in exact keeping with the law of mental experience and progressive development.

With the truly progressive being, the desire of the Soul will be, to control all the faculties and propensities of the physical body, which, if not permitted them during the temporary term of existence that one body renders them; and, then, too, if any one or more faculties of the body had been abused thro' lack of mental control—the law of progressive growth demands that that Soul shall gain the mastery and control over said faculties by further contact with physical life, and, in association therewith, it fulfills the law of mental development.

It is true that the Soul does learn, in

spirit existence, many lessons which cannot be learned on Earth, nor thro' earthly bodies. But, what is taught in spirit life, is not the all-sufficient knowledge requisite to a perfect being. Hence, the need of again experiencing the full powers of the earthly existence.

The Soul may dwell in spirit existence for years and not feel the desire or need to Re-incarnate, and then, at some new unfoldment, it will require the physical functions and physical contact; and will make use of them, either by means of a medium, as in amalgamation, or, as we have previously shown, by Re-incarnation direct. The process of which, we have shown in previous chapters of our CONTRASTS OF LIFE: VIZ.:—

That of controlling the mentality of a man and woman at such times as would germinate a new physical structure, and by controlling the mentality of said woman thro' gestation: thus, the new brain and body would be of the very essence of the Soul who has purposely built a body for its especial use.

It may be hard for some of our readers to understand this: but it will be revealed more clearly in proportion to the spiritual unfoldment of the Earth and its inhabitants.

Spirits are now struggling to prove, to mortals, the fact of spirit existence; and this subject of Re-incarnation, is but a more advanced chapter of what is understood as Spiritualism.

J. E. especially refers to a man of genius.

Allow us to remind you that genius of one or two specialties does not comprise the full scope of Soul genius. Therefore, all the more would the Soul of a genius desire to press on and achieve the next degree of perfective genius, either by mediumship of one already on the Earth, or by again becoming a denizen of earthly existence.

The beauties of spirit life are only beautiful to the Soul of a spirit in proportion to the usefulness thereof.

For the Soul who has outgrown the tendencies of a deceiving, falsifying, selfish nature, will have become so gloriously happy in itself, that every object it meets will appear correspondingly good and beautiful.

And the contrary state of affairs will be the condition of those who have not risen above the animosities of a selfish nature. To such, will every thing appear mean and unlovely—all associations will appear

to be of a suspicious character—for the spirit reflects itself upon its surroundings.

Hence, again, we remind you of the work of progressive mental unfoldment thro' physical contact and experiments.

QUES. By Mrs. J. Smith—

Does the spirit leave its spirit home to live out its life on Earth, or does it merely influence the earthly form of another, in order to live out what it did not accomplish while on Earth?

ANS. This question we have already answered in the above remarks to J. E.; but to apply our remarks more directly to the present questioner, we will say, that in Re-incarnation direct, the Soul, for a space of time, becomes a denizen of Earth, as much so, as any mortal who ever existed on Earth.

Hence, it does leave its spirit home, and is confined, by the law of physical Magnetism, to the physical body.

Again, in Amalgamation, not Re-incarnation, the Soul will still be governed by the laws of spirit life, and will influence the Soul and body of another being on Earth, such as are termed mediums.

The Amalgamation of spirits with mortals will be more readily accepted as a fact, than that of Re-incarnation. Yet, the one will explain the other, if the student searches long enough for the fundamental principles of Re-incarnation.

QUES. By Henry Lesne—

If a spirit becomes Etherealized, will it ever again be a subject of Re-incarnation?

ANS. When a spirit arrives at the stage of development that it is Ethereal in its bodily texture, it signifies that it has passed thro' many stages of unfoldment, and that it is not dependent upon the rudimentary or earthly forms of matter in order to accomplish its desires of mental achievement; yet, it may Re-incarnate if it wishes.

And, in case it should, it would be as a great teacher of spirit and ethereal laws of life.

But, it would not be required to Re-incarnate, in order to progress in mentality.

When a spirit has reached the plane of Etherealization, it will generally communicate with earthly beings by means of MENTAL TELEGRAPHY. Yet, when coming in contact with earthly substances, it can control the atoms of earthly substances, even by the Will of its Soul-power.

QUES. By D. C.—

What does the Soul do when it has reached this highest degree of Ethereal unfoldment?

Does it sit in idleness and sing praises to a God of Glory?

ANS. We will say that our experience has shown us that the Soul is even more active than ever before: for, as an Ethereal being, it becomes a Center-Soul around which other Souls, or spirit beings gather, to learn of a more perfect stage of life.

An Ethereal being labors to instruct, and create in each one the aspiration for truer thoughts, which shall be again lived out, in Social life, on Earth. In this wise, earthly forms of Society are given new and advanced codes of governmental laws: finer grades of Art and genius are awakened in the mortal brains of beings: and Humanity takes a new and higher degree of progressive unfoldment.

These Ethereal beings do not exist in idle exaltation of some imaginary Deity of Perfection—but they do recognize that PERFECT GOODNESS is the crowning glory of individual unfoldment.

The Etherealized being is joyous and harmonious, because it has reached a degree of life in which it is unburdened by cares and associations such as alone are the means of casting depression upon the mind.

When any one injures another, they will suffer a Soul-injury in consequence thereof, and will be unhappy until the injury done is atoned for; and no Soul can reach Etherealization until all atonements are worked out—not with any one or more Gods, but between themselves and the party injured.

In this wise, final development is reached, and harmonious existence is attained.

When this is finally achieved, the possessor naturally turns its attention to those who are less happy, and undeveloped in self-control, and, by persuasion of Soul-instinct, and inducements to heed the higher calling of their being, and by various other methods, do these Etherealized beings become teachers and active agencies in the reformative movements of human progression.

We will follow up the subject of Primitive Causes, and the Effects of Religion.

(Continued in our Next.)

THE WATCHMAN.

For The Watchman.

GIFT OF HEALING.

Something new in the way of healing has occurred in this vicinity within the last year, which I think worthy of notice. It is new to me, and to people generally; but may not be so to many others.

The simple record of facts are these:—

Some time in Jan. 1883, a man was sent here, by his guides, from a mining region; he was a stranger to us, except we knew of such a man. He did not know for what purpose he came; or for how long.

He related his history to us—of which we had heard something before. A portion of it may be related, with benefit, to others.

He was once a lawyer in New York City and State—a man of abilities. He was very sick with consumption. His hemorrhages were violent, and death-dealing—he became a physical wreck.

He was told to go to California. He came. Those whom he bade "good bye," and those whom he met here, were of one opinion: viz.: "He will soon pass over."

He followed the directions of his guides implicitly. He has been in California, now, about five or six years. He has taken no medicine. He is a well man.

He says he felt the powers working at one small spot in his lungs at a time, until they were healed. His food was directed. His weight, at certain times, and what they were going to do in his system, were told him beforehand.

He is a mining medium. He was directed to certain places where the powers located mines. They were located on a map, and then he was sent to them.

He accomplished much in this way; but the mineral, altho' there, was forbidden to be taken out or the mines sold.

He was kept, at times, on crackers; with barely clothing enough to exist in—and gold within reach; but he was not allowed to touch it, or to sell.

At times, his dependence upon others was most galling to his independent nature—but it was obedience or death. He had no choice, but to obey. He was made to suffer so much, if he disobeyed, that he gladly obeyed next time.

He was kept a length of time—a period of three years, I think—out of Society, shut away from all the world, with not a friend near; and no female associations—not even acquaintances.

From that condition of things, he came here, and, as he said, it seemed "like Paradise." He was, and is a representative of the most simple, child-like trust and obedience, in whatever was put upon him, that I ever saw.

Now, for the sequel. He never had been a healer; but had been healed. He had never laid his hands upon any persons to heal them. He was told to do so upon one here who was sick; and he was shown how the powers would bring health, and when. The mode was unlike any I have known.

In himself he is not what we term magnetic; he is not possessed of physical force or strength; is very slight, and not strong.

He would hold the ends of the hair with his fingers, at one time; at another, place his fingers upon certain nerves in the hand, &c. The forces seemed to run a fluid into the system, which penetrated to all places out of repair. It found its way like an essence—not like electricity, and not like magnetism. They told him they extracted chemicals and fluids, and applied just the kind needed in each place.

The guides are from Jupiter; and he says they have lived thro' all experiences,

so it is not necessary to try experiments as we do. They know—they never make a mistake, or a failure.

The person he treated here, was restored to health in the time appointed; and, altho' accustomed to take medicine for a torpid liver, has not required medicine since.

At the same time this treatment was going on, he was himself worked upon to make him clairvoyant—to see minerals in the earth. He was so worked upon, at times as to be filled with pain, but no one knew it. He was always cheerful and bright. He had to eat just what was directed to develop the mineral powers or Chemical properties necessary to his development. For instance: He would eat vinegar and salt in certain quantities with bread only; and often without bread.

One day he was sent for to go to see a person some miles distant. He had not expected to heal any but the person or persons here in the family. His guides sent him, and he went away in great haste, without any supper, not knowing why, but he took a few crackers in his pocket.

After a ride of fifteen miles or more, he came to the place where a woman was dying. The Physicians had given her up some time before. The one in attendance had left her "struck with death" some hours before. She had bidden all "good bye," and was lost to sight and sound. She only gasped—her pulse was stopped; her hands and ears were black, and she was black across the stomach also. She had been dying for two days, so they said.

She had many ailments. Her lungs were filled up at the last. She had dropsy, kidney trouble—infact, she was full of disease, which had been increasing for years. She had lost her menses for nine months—a woman of about thirty—she had not urinated for two days. Such was her condition when he arrived at seven in the evening. It was cold, and the only way she had breathed, was by the cold wind blowing in upon her, and by being fanned besides. Her lungs were congested, so her Physician said.

This man was made to put his hands upon her throat and upper part of the lungs, and was kept there eight hours; then after a short rest, he was still kept at her lungs. This treatment continued for two or three weeks, until she commenced to cough incessantly.

Her husband insisted upon her taking something for the cough. The guides said: "No; if you give it, we leave her; she will soon throw out of her lungs, all the collected matter."

She did: for two or three weeks she threw out bloody corruption, until she breathed freely. Then his hands were directed downward to other organs, each in their turn.

The facts, in short, are these:—

This man was not allowed to undress for six weeks. Usually, his necessities for rest and quiet had been great; but, in this case, he neither had a room nor a place in which to rest. The bed he used was in a room where a child was that often made a disturbance.

This weakly man, standing over the bed of a sick stranger for about eight weeks with little rest or quiet—kept right there by his guides, is wonderful, aside from the cure.

The woman is now well in every department of her being: and is being developed as a medium.

She said to me the other day:—

"I have never known a well day for six years; and now I am all well. Had it not been for that man, I would have been

in that Church-yard. I know positively, there is nothing about the experience of death that I have not felt. The voices and the people seemed so far from me—I lost sight and hearing."

This happened among Church people, and they, as well as the Doctors, stand agast; except the many it has caused to look into these things. It has been like a bomb shell thrown into the community.

Since this cure, some thirty patients, in that place, have been treated by him. His guides would not allow more than he could do; but his time was full from 6 A. M. to 10 P. M. He was in requisition everywhere.

Some four or five consumptives have been, and are being cured by him now. Each one has been given up by the Doctors.

One Doctor said to the wife of one consumptive: "It is losing money to try to cure your husband—he cannot be cured."

But he is fast recovering; so that he walks and lives like other men; and he says: "I feel like falling down and worshipping that man."

A Church member said to me: "The people here feel like carrying that man about on their shoulders."

Another says: "He is a Bible man, just stepped right out of the Bible."

Another says: "It is more than any Bible miracle ever was, to heal that woman; for none, in the Bible stories, were so full of disease."

All this testimony, and more, from Church people.

Now, another thing—he takes no pay. This they cannot understand. They give him his food, and heap upon him all he needs, but he takes no more.

His present condition is winding up his healing, to appearances; and he is being prepared to go into the mines to take out now for the "New."

He belongs to the "Grand Masonic Order of the New."

So simple, so childlike, in all his conversation he says, "Not I, but they." Meaning the powers above.

He was unwilling to have his name published, or the cures. He says: "It is not I, why should you speak of me?"

But I have written of the facts, by direction of my guides, who are of the "Wing of the Arc, and are establishing the Masonic Order of the New," so they say.

This Arc or Wing, they say, "is composed of all the good angels who are working for Humanity; and of all who are being led and guided by them into the New Order of things."

I will give the name of the woman whom he cured, as some may like to learn for themselves. Her name is Mrs. Lucy Glenn, of Modesto, Cal.

The other persons he healed, live in Ceres, Cal., and in Modesto, about four miles apart. One consumptive came from Santa Clara, Cal.

Yours for the Truth.

JANE MERRILL MITCHELL.

Turlock, Stanislaus Co., Cal.

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 as a magnet. Address H. A. CATE, 993 West Polk St., Chicago, Ill.

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

Subscribe for THE WATCHMAN.

\$1.00 pays for THE WATCHMAN for 1 year.

Our Name Shall Be Written—Where?

OSCEOLA, IOWA, March 12, 1884.

Editor of The Watchman:—

The following specimen of literary composition, by a school-girl, and lately rejected, by bigotry, from the "High School" at Osceola, Iowa, because of no creedal allusions: I would like to see reproduced in your paper, as it was, at the time, in the Boston Investigator.

The "Theme" was named by the principal teacher, and the composition was rejected—"Not so much for what was in it, as for what was omitted."

F. J. EMERY.

Theme: Our Name Shall Be

Written—Where?

"Shall it be written at the shrine of fashion? Nay; for fashions flit by and succeed one another like butterflies in sunshine—but on a stormy day, are lost and gone.

"Shall our name be written on an iron safe filled with gold? Not there. Our heirs might but wish us dead, wipe out our name, and substitute another.

"Shall our name be graven deep on post-obit, monumental marble? It might last a long time—but, that writing tells too oft, not what we were, but what we ought to have been.

"Shall our name be written among the records of genius? There we have no choice. It is Nature's hand alone can write our name among that immortal few.

"Shall our name be written high on the portals of Science? That aim is a noble one, but many have died martyrs in the effort.

"And fame—military fame—shall we try to leave such a lasting and famous record behind us? Alas! No. The butchers of the Race have always been too numerous. Their record is written in blood and tears, mis-called 'glory.' * Florence Nightingale's name will be remembered when the General of the war is forgotten. || Grace Darling's name will survive any sea Captain's. Our own Kate Shelley will be held in the State's remembrance when the Presidents of the rail are gone out of recollection.

"If, then, fashion, and fame, and genius, and Science, and gold, and the marble monument, all fail us—Where, O! where shall we write our name? ON THE HEART OF HUMANITY.

JENNIE DOSS.

* "Florence Nightingale volunteered as nurse in the Crimean War. When the Army was suffering for lack of medicines and necessities that had arrived and were not opened because a 'red-tape' order had not arrived—she took a hatchet and broke open the first package, saying: 'On me be the responsibility.'

|| "Grace Darling saved a ship's crew by going in an open boat with her father, and at the imminent risk of their own lives, saved the lives of the crew during a violent storm on the coast of Scotland. The 'Humane Society' gave her a gold medal.

\$ "Kate Shelley, when but 16, crawled over a railway bridge in a tempestuous night, just in time to send a telegram and save a passenger train from running on to a wrecked freight train. The Iowa Legislature has honored her (and itself still more) with a commemorative gold medal."

Written for The Watchman.

AN ACROSTIC.

THE WATCHMAN e'er stands on the outer wall:
He'll sound the alarm, to freemen he'll call.
Ever give warning when danger is nigh:

We'll trust to his honor, on his valor rely.
A foe to the false, a friend to the true—
Trust in his pow'r to lead you safe thro':
Call the freemen—earth's workers—they'll come:
Heaven will send spirit guides to your home.
Men and true women enlist in the band—
Attack all errors that darken your land—
No quarter e'er give, as WATCHMAN you stand.

J. H. YOUNG.

THE WATCHMAN.

For The Watchman.

SPANGLING DEWS.

How soft is the breath of the Summer-built skies
When morning-tinged twilight seems lifting the stars,
And whispering beauty in tenderness sighs
As the twinkling landscape to day-tide unbars.
The quivering shafts from the Sun's golden face,
That strike off the mists from the mountain's high brow
Trend down the proud hills wrapt in night-mantling haze
Till the valley's meek breast heaves with jewels aglow.
The heart of the World with God's glory a-throb
Now beats to the rhythm of sweet harmony's wave;
The forest-sprays toy with the time-dangling fob
As they toss the love-kiss from the eagle-homes brave—
The low, hidden Violet answers the call
When voices of light break her lingering dream,
And shaking the shadowy folds that enthrall,
Views herself in the heaven-glass, queen-decked agleam.
And but for the night with its chill-cur-tains closed,
No spangling could glisten on hill-top or plain,
Nor bud-smiling tints to our rapture disclosed,
Inviting flit thought-wings would greet us again,
O, hearts bound in gloomy conditions around,
Shrink not for the cloud-veils bedim-ming our ways;
The future's fresh mornings with star-glimmers wound
Will appear unincumbered with rust for the days
Tho' midnights may languish in duldest despair—
Tho' wild winds may rollic in furious gales—
The great laws of Nature all fractures repair,
And the delicate dew-gems revive the shorn vales.
When death's sullen murmurs may hoarsely command
Our loved ones to float off like bubbles in air;
Sweet echoing whispers from life's further strand
Breathe of balm-laden, dewey dales greeting them there.
We know not a suffering how painfully keen
But hides a refreshing that ever re-pays;
Dissolving tried times into pleasures serene
With the moistening drops of infinite grace.
So laugh we and cry as the moments pass by
Unfolding life-love and grand truths in each change,
With Soul-light to dip in true love's beaming eye
Setting pearl-fountains a-stream, time nor space over drains.

TRYPHENA C. PARDEE.

Ellington, N. Y.

Written for The Watchman.

"HIGHEST DEGREE OF INSPIRATION."

Dear Friend, Mrs. Cate:—Ever since your request of Dec. 7, 1883, I have intended to drop you a few lines for your paper, as soon as I could find the time for so doing.

For, altho' I am not recognized as pulling in the team with any form of mysticism, yet, I duly appreciate Liberalism everywhere; and a free Press.

And just in so far as THE WATCHMAN is opposed to the fraud of Christianity, I will aid it all that is in my power to do.

And now, if you please, I will remind you of one advantage-ground of Spiritualism against Christianity.

The above title, is a quotation from Dr. Adam Clarke, one of the most learned commentators on the Bible that the Christian Church ever had.

And this is what he says of the *entrancement* of Paul (2 Cor. 12: 1-4) Dr. Clarke declares, that what Paul says of himself when in that state of *trance*, "evinces the highest degree of inspiration."

And, here, let me ask:—How am I to account for it, that neither the spirits, nor mediums, nor the writers on Spiritualism have made use of the fact, that Christianity and the Bible owe their existence to a state of *trance*?

Its "God", himself, could not make a woman without entrancing the only man who was then living (Gen. 2: 22).

And but for that entrancement of Adam, there never would have been any human Race, to be damned or saved: there would have been no serpent with human speech: nor would there have been any flood: nor any "overshadowing" of Mary for a bastard son, to counterveil what this God, himself, had done.

And to hear Christians, always, and everywhere, ridiculing modern mediums and Spiritualism as founded upon a state of *trance*, Just as if Adam, Abraham, Naaman, David, Paul, Peter, and John, the revelator, were not entranced!

For the twenty years I was a "revival preacher" in the Methodist Episcopal Church; and during the Camp-meetings and revival spasms I got up, I saw hundreds of people entranced by the *sensational* ideas of hell-fire and damnation that I preached to them.

Nor do I suppose that the man could be named, living or dead, who has witnessed so many cases of the *trance* as I have. Not only in my Scientific Lectures on Ideology, from 1836 to 1852: but I have witnessed the entrancement of modern mediums, who, as far as I could judge, were "inspired", as really, and far beyond St. Peter and Paul.

And you may judge, if you can, what I think of the Popes, the Priests, and the Christians, when I hear them berating modern mediums, because they are entranced and "inspired", similarly as St. Paul was.

LA ROY SUNDERLAND.

Quincy, Mass.

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.

☞ Subscribe for THE WATCHMAN.

For The Watchman.

ESSAY ON TEMPERANCE.

Friends of Temperance! allow me to say A few words about the intemperance of to-day

In the use of Tobacco: that disgusting weed,

Which injures health, and sows the seed Of indolence, and intense desire

For narcotics, to smother the fire Which burns in the systems of those

who use it— 'Tis Nature's revenge on those who abuse it.

Some of our friends seem to be thinking That, if they are only temperate in

drinking,

No matter how much they violate The laws of Nature; they may dissipate

In smoking or chewing, but never can fall If they only discard King Alcohol.

But there is another King called "Nicotine,"

As deadly a monster as ever was seen, Who rules over all who chew or smoke—

'Tis a well-known fact that this is no joke— When the nature of Tobacco is made

manifest

It surely is not a subject for jest.

'Tis true, to discard it may be a great trial And require an abundance of self-denial.

We have seen it tried by old & by young, When, for a time, the nerves seemed

unstrung,

And everything appeared to go wrong; For Tobacco, (being a stimulant strong

Like whisky or rum,) when taken away, Causes physical suffering for many a day.

In Nature's great effort to set things right, There's work to be done—a battle to fight—

The battle once fought, a victory won, A work for true abstinence has begun.

This habit (tho' one of the most extensive) Is foolish for a true man, & also expensive And really, one might call it a sin,

Which a sensible person would not indulge in.

We may look at the monster in every light 'Tis always disgusting—never seems right.

We know Nature makes nothing in vain— And whatever flourishes 'neath sun & rain

Nature has use for: and Tobacco is nice For destroying all kinds of vermin a lice.

The "Scriptures", say, "man is a worm of the dust"—

Tobacco kills worms—so, my theory is just:

That, for every one who pollutes his breath

With this foul weed, Tobacco is death.

Therefore, my friends, for the sake of the youth

Who are trying to advance in wisdom and truth,

Let us discard all foul weeds—every one— Give to flowers of temperance the light

of the Sun

And they will grow strong, and bright, and true,

In beautiful harmony of red, white, and blue.

These emblems say to you and to me, "Abide in Faith, Hope, and Charity:"

The Charity that suffereth long, & is kind And never becomes either deaf or blind:

It vaunteth not—is not puffed up; It helps to discard foul weeds & wine-cup

If to Faith we add knowledge, we then may climb

The Ladder of Progress, into realms

sublime, Where Truth and Justice are holding a

light, And making the pathway of Temperance

bright.

While in the conflict with mind & matter, Amid the great confusion and chatter—

Looking upward, we behold a tower of defence,

And in bright letters, the word, "recom-pence,"

Which is plainly to be seen by all Who have routed Tobacco and Alcohol.

We find, "Total Abstinence", is the pass-word

Which opens the door of Liberty; whose guard,

Called "Firmness of purpose", stands at her post,

And informs each soldier, that no one is lost.

Now, as our Army grows stronger each year,

The brave and the true will have no fear, But will join their forces—both aged

and youth, And put on the whole armor—the armor of Truth.

Let us battle against every habit impure And be temperate in all things, that we

may endure

The trials which Nature presents to our sight—

Turn the *ills* into *good*; every wrong, make right.

We will do to all as we'd be done by, Then our songs will be sung in true

harmony; And our glorious banner of Temperance will wave

Over the foe in its watery grave: Then gladly we'll welcome the "Angel of

Peace," At whose approach our war will cease.

ELIZA C. GATES.

Barre Center, N. Y.

Written for The Watchman.

The Ways of Life.

The world is like a see-saw, Never balanced for a day;

Your salary is always low Just when you need the pay.

The fellow at the ladder's top, To him all glory goes;

While the fellow at the bottom, Is the fellow that no one knows.

No good are all the "have beens," For in country and in town,

No one will care how high you've been When once you have come down.

No one will ask about you, For you never will be missed;

The mill will only grind for you, While you supply the grist.

One day you're worth a penny, Next day you're worth a pound;

One day you're at the ladder's top, Next day you're on the ground.

Life is nothing but a lottery, Each day we clearly see;

Such is the way the world wags on, At least for you and me.

EMANUEL M. JONES.

Philadelphia, Pa.

Please order them of Elmina D. Stenker,

Snowville, Pulaski Co., Va.—Ed.

\$1.00 pays for THE WATCHMAN for 1 year.

THE WATCHMAN.

THE WATCHMAN.

Vol. 4. No. 8. Whole Number 44.

CHICAGO, ILL., APRIL 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."

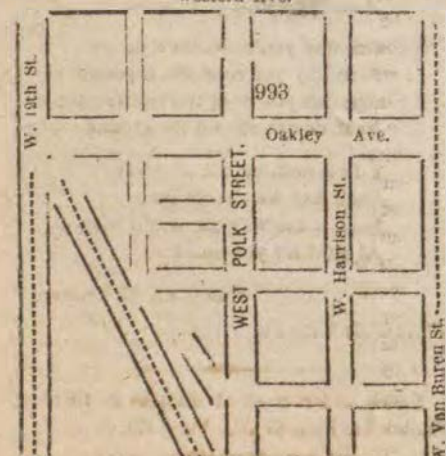
Persons sending money to our address, 993 West Polk St., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the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

EDITORIAL.

The following prophetic rendering was given by our spirit guides, and was published in THE WATCHMAN, in March 1882. By request, we now reprint it, with additional remarks.

Additions, printed in *Italics* and enclosed within parentheses.

In 1880,

Intelligibility of the Bible found shaky.

(*Revision of the New Testament.*)

In 1881,

The Reign of Superstition's devil to an end has come.

(*Liberality of the public mind.*)

In 1882,

The world is visited by evils anew.

In 1883,

Query rises, What can these evils be?

(*Ans. Proposition by the Catholics to the Protestants for co-operative labors.*)

In 1884,

So strenuously locking freedom's door.

(*Said labors being the means by which it is done.*)

In 1885,

Religionists will make a strive.

In 1886,

You'll hear from party cliques.

In 1887,

The word "to fight" will be given.

In 1888,

The people to their senses wake.

In 1889,

Hard for mediums with a public sign.

1890 stares me blank—

Scenes go dancing, weird and rank.

In 1891,

Fire burns many a home.

1892,

The cry will be, "What shall we do?"

In 1893,

An insult to a Country free.

In 1894,

Loud knocking at freedom's door.

In 1895,

Woman the least will drive.

In 1896,

Justice will use her sticks.

In 1897,

To the war-horse the rein is given.

In 1898,

'Tis found Columbia has slept too late.

In 1899,

Contest with Foreign Clime,

In 1900,

A volley for TRUTH has thundered.

The following was written expressly for THE WATCHMAN, by spirit influences thro' J. H. Young.

The Call to Duty.

Awake! Oh, man! the call to duty
E'en now is sounding in thine ear;
Arise! for now thy loved ones call thee,
Attention give—our message hear.

Now is the day, the hour of trial,
And now the time to test thy worth;
E'en now we hear the strife of battle—
Shall freedom in your land have birth?

Or will you bow the knee to tyrant,
To Priest and dogma worship give;
By creed e'er bound, be ever silent,
A willing slave while here you live?

Or will you now assert your birthright,
Throw off the galling chain of creed,
And stand erect in God's clear sunlight,
Thy brother's help in time of need?

From homes on earth th' cry for help
ascends—

In Spirit-land we hear the cry.
We come, we'll help—will you th' Cause
defend—

Be free—or fight until you die?

Enlist for the war, make one strong band,
And swear that you will now be free;

Craft, creed, and dogma, sweep from
the land—

Your allies, then, we'll ever be.

Let Priestcraft seek some quiet nook
Neath Africa's clear, but burning Sun;

With his stole, a creed, a sacred book—
The so-called heathen dwell among.

America should be Freedom's home—
No place be found for stole or cowl—

O'er all the broad land should freemen
roam—

No Priest nor Preacher ever prowl.

Let "The Church" and State no more
unite—

All Sectarian slaves be free;
For Freedom's Cause we will ever fight—

Nor let the Priest and law agree.

No CONSTITUTIONAL God you need,
No Chaplain in the Senate Hall;

The Treasury should no preacher feed,
No Priest be near when pay-roll's
called.

Let all creedal schools by law be closed,
All children go to schools that's free;

Let Churches be taxed, or else be sold—
They'll make free schools, that's best,
we see.

Enough reform we have here mapped out
To bring upon the battle ground;

Sectarian foes are put to rout,
Your silent foes will soon be found.

In the North & South, from East to West
The alarm is heard. Attend roll-call.

Form working bands—swear you'll know
no rest

'Till freedom is given unto all.

'Tis Freedom's flag, striped with white
and red,

On bed of blue are many stars;
Freedom will ne'er with slavery wed.

Nor ever change her stripes to bars.

Let Priestcraft & creed & dogmas fall,
Your motto— "LIBERTY FOR ME";

Then will spirit friends cement your call,
Humanity, on earth, be free.

After a few personal remarks, the
spirits continued to say:—

And you must battle bravely on—
The war you know is but begun;

With armor on you ne'er will sleep—
As WATCHMAN, you your post will keep.

'Tis not alone you make your rounds,
There's other Watchmen on the
grounds;

The friends of Truth stand by your side—
We wait and watch the battle's tide.

Not long before we'll draw more near—
In forms Materialized appear;

From cabinet and from rostrum speak,
From thence the foes of Truth we'll
meet.

We'll prove that life doth never end—
That friend can ever meet with friend;

Communion sweet we'll hold with thee
From creed and dogma all be free.

CORRESPONDENCE.

Dear Editress:—Since you left here, I have often thought of the spirit-guides who faithfully direct your course of life, and wonder if, with firm purpose, they mean you to continue your pilgrimage across the Continent to the Pacific shore.

I may also say that some faithful friends, as well as myself, greatly miss the cheering voice of encouragement which we always received in your presence.

I hope you are happy in your work, and still feel the same unquestioning confidence in the wisdom and power of your guides.

With me it is different: altho' I sometimes think the Egyptian Band which environs me, do, in some degree, steer my boat down life's turbulent stream, in the wisest course, on its way to the broad ocean of the larger life; yet, at other times, it is impossible to suppress the echoing doubts of their wisdom, in protecting a blind mortal, like myself, as I draw near the mysterious gateway which leads to Eternity.

But much of the terrible distress I once suffered has gone, and left me some of that tranquility of which heaven is made; and then I am delighted to feel the irresistible and exultant waves of spirit power, as they sweep thro' me like the stormy billows of a mighty, surging sea, which awakes within me an appreciable sense of sustaining support, vouchsafed to the few. And so I am beginning to trust this, to me, uncertain, flickering flame of inspiration, and to regard it as a marvelous, matchless power, descending from the great store-house of Souls.

Of one thing I never have a doubt: viz.: The necessity to cultivate and accumulate spirit-power for future use, for I recognize it as the hidden force which moves the world, and all that it contains.

Let me urge upon all who know anything of these lightning current (which ever seek to force their way), to learn to exercise the spiritual faculties, and gain a more intimate knowledge of the laws which govern their practice; for I am filled with the feeling, that we are soon to witness the overthrow of the existing Institutions, of the Government, the Church, and Society, to give place to nobler and better systems, which shall work the advancement of the Race, and illuminate the World.

Fraternally Yours,

T. O. OSTRANDER.

New York City.

Back numbers of THE WATCHMAN supplied

E. S. WETMORE,

Signs of every description. Political & Society Banners. House & Fresco Painting.

444 Broome Street, New York City.

Subscribe for THE WATCHMAN.

\$1.00 pays for THE WATCHMAN for 1 year.

Written for The Watchman.

GOING HOME.

We're going home to rest in peace,
When weary life is ended here,
From every care we'll find release,
And every joy will hover near.
We'll lay the burdens of this life,
Beside the narrow, earthly bed;
We'll bid adieu to every strife,
And follow angels bright, as led.
Then let us strive to humbly bear
The crosses that befall our lot,
Remembering that the crown is near—
Oh, let us wait and murmur not,
The crown of love so pure and bright,
Which will be ours when we get home,
Home to that land of pure delight,
Where angel footsteps ever roam.

And when the clouds seem dark & drear,
And showers of grief and sorrow fall,
When not a sunbeam lingers near,
But clouds and darkness over all;
Let us remember in that hour
That we are going home to rest,
That sunbeams mingle with the shower,
And God, our Father, knoweth best.

We're going home to rest in peace,
To know the joy our God can give,
To find from care a sweet release,
Where spirits pure and bright now live.
We're going home, we're going home,
To the Summer-land so bright above,
No more on earth to weary roam,
We're going home to peace and love.

J. WM. VAN NAMEE, M. D.
Bridgeport, Conn.

For The Watchman.

INVOCATION.

Come to us, Oh, friends immortal,
From your homes so fair and bright;
Open to our view the portals
All enshrined in golden light.

With teachings pure and holy,
Stand by the open door;
Teach us that, tho' sad and lowly,
Soon our sorrows will be o'er.

That, beyond the veil material
That conceals you from our view—
In those holy realms ethereal,
We shall yet our life renew.

Emerging from all pain and sadness—
The inheritance of earth—
Entering into peace and gladness,
Bequeathed to us by second birth.

Progressing ever up and onward,
Guided by the Father's hand;
With aspirations ever heavenward,
We gain at last the golden strand.

JOHN WESLEY HOWLETT.
Wakefield, Mass.

I might tell of many benevolent institutions founded by infidels, but, perhaps, not run and officered by them, for no matter how strongly a man may make his will against the inroads of wily Priests, they will find a way to surmount, creep under, or force a way in, as in the case of Girard College, which, in its present management, is a disgrace to Philadelphia, and the whole United States Government which allows such a vile tampering with a dead man's bequest to the helpless and innocent orphans.

These fanatics literally cry out:—
"Swallow my dogmas or starve."

Elmina Drake Stenker.
Snowville, Pulaski Co., Va.

Subscribe for THE WATCHMAN.

THE FOUNTAIN OF LOVE.

Tune:—"Cleansing Fountain."

There is a Fountain filled with love,
Within the heart of Nature true;
And all who drink of its waters pure,
Their youth and strength renew.
Its crystal drops when in the Sun,
Tinge the light with rainbow hue;
And spirits to this Fountain come,
To sip the sparkling dew.
The angels of light quench their thirst
From this pure and crystal stream;
And there may mortals all in turn,
Bask in its balmy gleam.

Franchirmong.

MESSAGES.

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

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

At Katie B. Robinson's, 2123 Brandywine St., Philadelphia, Pa. Thomas H. Hazard present.

KIT CARSON.

To the People of the United States, in behalf of the Indians.

Perhaps, no man had a better chance to know as much of that Race, as I did while I was in the earth body.

I found some savage and cruel—but some good and true.

I now find in the happy hunting-grounds of the Red-man, there are Chiefs and warriors of the Past, looking down and seeing how some of their people are treated, and their influence will yet be thrown around their people, which may influence them to resent the wrongs that are often, by unprincipled people, heaped upon them.

When we see people sending money to feed and clothe heathens in Foreign lands, and will leave the poor Savages to starve with hunger in their own land; we think that even the enemies of that Race will speak in favor of them.

I often called them "lazy dogs", but still think, if the White-man tries the right way, he will find there is gratitude—even in an Indian.

Even Washington, the Father of his Country, is pleased to see the Government, at last, has made up its mind to teach the children of the Red-man.

I, Kit Carson, look back on my trapper's life amongst them, and now know that I must have been a medium, and they, being also mediumistic, were often controlled to go on different trails when trying to capture Kit Carson.

I look back, to-day, on my wild life, with pleasure, and hope to see the beautiful West controlled by the spirit of Liberty, and a feeling to do right by the Red-men yet.

KIT CARSON.

RED HAND.

Me be big Indian, controllum squaw medium of WATCHMAN paper. Me talk thro' the Cate squaw of WATCHMAN. Me tell her, go ahead. Me help pull her canoe thro' bright waters yet. Me will help her little paper grow. Me bring to her thoughts of squaw she calls Moonlight, who knows White Feather squaw.

Squaw me call Moonlight—other name is Miss Anne M——, she know who me speak of. Tells her they love my medy. And me want my medy go on the platform and talk for me. Me bring great power to people. Much love to squaw medy.

Send this to WATCHMAN, with my medy's and White Feather's love.

CHARLES COLCHESTER.

I hear people, to-day, finding fault with medium's habits and ways; and I see they never stop to think of their own habits and ways: but think that mediums must be pure like angels, if angels control them.

But, let me tell you, there are very few angels, like what Christians believe in, that return to earth at all.

The spirits that communicate to-day, are very much like mortals. As people who visit mediums are constantly asking for their own spirit friends, so that if any ancient spirit or angel should communicate, thro' a medium, to them, most people would not believe it. So if there are mediums who are liable to temptations, it is influences that have not been so progressive when on earth, that often throw their psychological powers around them.

All that knew me knew that I had good medium powers, and gave the best tests, sometimes, when I was so tipsy I could not stand up.

When I entered spirit life, I found it was a spirit who could not see the harm he was doing me and others, by influencing me to do as I often did.

Many a poor fellow is blamed for his harsh ways when in life. But, if they could see the influences that surround them, they would find how they should treat such spirits, and the beings that are obsessed by them will be as happy to be rid of them, as mortals who would like to see mediums walking upright and doing their work well.

I am free and happy in my mediumistic work in the spirit world, and I will do all I can to help all true mediums.

Many Thanks.

CHARLES COLCHESTER.

JAMES FRAZIER.

Of Wilmington, Del., to his dear Wife and his darling Lotty.

I have seen your struggles, my darling, and I have known how lonely, at times, you have felt. And I am always happy to look into your heart and see my image is there just the same as when we first met.

I have heard a good many of our old friends say:—

"How was it, that when he was a medium, and was on his way to attend a circle that night, that his spirit-guides did not warn him, or save him from such a death?"

I was impressed not to jump from the car as quick as I did; but, like many others, I did not obey the impression.

But, then, dear Lizzie, it is no good thinking over that—I now know that I was taken to fill a place in a brighter circle, and go on with my mediumistic work.

Toney was glad to meet me, you may be sure; he has guided me safely on the other side. And since my little Willie crossed the river I have been very happy I can tell you.

I have often come to Aunt and Uncle, and Sister and all of you have felt my spirit presence.

I shall show myself plainly to our darling girl, and I want you always to bring her up in that beautiful belief, that papa still lives, and with Willie will often come to her.

To you, my brave little wife, I say, struggle on a little longer. I think the clouds are passing by, and the rainbow of better days, I hope to see shine forth in the sky over your head.

I visited the old home in Scotland, but I do not think they knew I was nigh—so I will always come to you, dear, for I think you feel my presence.

With this, I must say, God bless you. Good-bye.

JAMES FRAZIER.

E. V. WILSON.

You may just say to the Editress of that little paper called THE WATCHMAN, if she will accept an old warrior's help, like myself, I will do all I can to help along the little paper.

I flatter myself that I was pretty well known in my mediumistic work on earth. And I am still a medium on the other side.

I would say to all who have commenced with the little paper, be brave, and they will grow, for there are, I was going to say, thousands waiting an opportunity to give communications to the friends that have longed so earnestly for them.

I'd like to send love to my Mary, and the dear ones that have struggled so hard to keep the old Homestead. I would like my family to know that I am still working for them. And it always makes my heart glad to know that they often feel my presence.

As a test medium, I made many converts to the truths of Spiritualism. And I tell you, Mary, there are many that love you for my sake and the good work that our angel guides did thro' us.

Be patient. All things will look well within a year or so—for there are two persons I will impress to come to your assistance.

When I see the smile of contentment on your face, Mary, it makes me happy to look down from my spirit home and know that you are thinking of him who still loves to return to you and his dear old home.

E. V. WILSON.

Franchirmong, Medium.

JAMES MONTGOMERY WARD.

James Montgomery Ward, of Berkshire, England, passed to spirit life Sept. 26, 1876, at Liverpool, England, from paralysis of the heart.

Was 46½ years old, and was a merchant.

Wants to say to his old friends, that he is with them often, and is glad to let them know that he can come. And will give them a hearty welcome when they come over on the other shore.

JOHN BROWN.

There will soon be a renewal of the scenes by which I met my death—but this time it will be a war for mental liberty, instead of the abolition of physical slavery.

It will not be confined to America alone, but Europe will be deluged in blood as well.

The conflict will be of a Religious nature, in which Social and Political causes will subsequently blend, and culminate in one of the fiercest and most devastating wars—such as has never been witnessed before on earth—it will literally be brother against brother.

The final result of all this carnage and desolation, will be reconstructed systems for Humanity; wherein the rights, privileges, and liberties of every person will be respected; and the laws of the land will be based upon the Principle of Equal Rights for All; and oppressive and unjust Legislation will become a thing of the past.

I was one of the first martyrs for the freedom of the slave.

JOHN BROWN.

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 882 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

Dear Editress:—We have had an experience in noticing the effect and influence that thoughts, tho' unexpressed, have upon spirits in the spirit Sphere.

When the people of these United States were sending the most cruel thoughts of murder and bloody vengeance, on the electric currents, away to Washington, where the poor, insane fanatic, as some called Guiteau—a legitimate child of the Church, as he had been educated to preach and pray to the Christian God—but there was no prayer from that source offered for him.

We thought, if we were in Washington, we would go to that prison, and pity and sympathize with him in his misfortune in committing so great an offence against the law of life, the law of the land, and the law of God that was within himself—as he must suffer the penalty.

On the day of the execution, he appeared, with the cap drawn over his face, to a medium in Quincy, Ill., while in her yard, about two blocks from our place.

She was frightened, and ran into the house, and came and told us that she had seen Guiteau.

In a few weeks after the above experience, another medium called on us, and four persons, including the medium, sat around a table, and we have no doubt Guiteau controlled the medium.

He said it did not hurt him much when he was hung, but his throat was hurting him now. We asked him if it was on account of his being hung; and he said, "no"; and was gone.

The next time we heard from him, he was among the mountains of Colorado. He controlled the hand of a correspondent, a medium there, and he said he had an interview with us; and that we were mistaken in thinking that his throat hurt him on account of his being hung.

This was a test to us, that it was the same spirit that controlled the medium here.

The medium, whose hand was used to identify Guiteau, criticised an article of ours, on Capital Punishment; and these are the sentiments he expressed:—

The assassination of J. A. Garfield, in its origin, plan, purpose, and perpetration was of earth, and earth alone, and founded in the heart of Charles J. Guiteau, the execrable wretch, the self-degraded, self-abandoned, and ruthless murderer.

Now, if that thought of commiseration which we sent to that diseased mind in a Washington prison, produced the effect that as soon as the spirit was released from the body, it presented itself here; what was the effect of that current of evil thoughts that were sent in the same direction? Guiteau knew the feelings of the people towards him before he was executed, but he could not have known ours.

We never heard of the man until he committed the crime; and we are satisfied that our sympathy brought him to Quincy.

He wrote from the mountains, that Mrs. Merrick, he thought, was the only friend he had in the world, except the one that was willing to write for him.

Those minds that were charged with condemnation and murder, drew an awful influence from the spirit world which affected all minds susceptible to the moral disease, murder, that is now filling the world with the

horrible crimes that are committed daily.

Who are the people that originate those infernal thoughts? Whoever they are, they draw them from the Sphere of undevelopment, the circle of ignorance, selfishness, idolatry, and bigotry. And until those who indulge in evil thoughts toward their brothers and sisters, desist therefrom, we shall all have to suffer as Pharaoh did—he caused the people to suffer by his self-exaltation and idolatry.

If the Bible record is only a fable, it teaches the same lesson.

Pharaoh was raised up or used to prove to Egypt, Pharaoh, and all the world, that there is a Supreme Power that cannot be overcome.

And the period has arrived, when the Children of Israel—the Churches—must come out of Egypt or darkness, ascend to Pisgah's height and view the Promised land. If they refuse, they will suffer according as it is written in Isaiah I. 1—30. As the truth contained in that chapter is as applicable to those children of to-day, as it was 2,000 years ago.

Guiteau and Garfield were raised up for the purpose of proving to the world that the spirit of love and mercy does not dwell in the minds of the Children of Israel—the Churches.

The medium mentioned in the foregoing was controlled or had an influence around him twelve days, and he allowed his hand to be used to write for Guiteau, first, to identify himself, and then, to write his defense and justification for taking the life of J. A. Garfield.

We will copy his letter to us, showing the change of sentiment towards the criminal after his experience.

He says:—

"Since my last letter to you, I have read the manuscript referred to [in his last letter he referred to the manuscript which had been written, but he was so fatigued he could not read it] which claims to be from Charles J. Guiteau, and I am more than ever impressed to believe that it was given by his living entity in spirit form; but, whatever source it was from, it surely had, on me, an overwhelming power, the like of which I never felt before.

"It awakened commiseration and loving pity, for which I knew not that I had the capacity. Words have no import to express what I felt. And while memory maintains its place in my aged brain, and feelings last, the impression will ever remain.

"To give an idea of what most impressed me, would require a full transcript for, from the beginning to the end—it is alike impressive.

"I would that you had the privilege of the manuscript, but, at the present, I do not feel at liberty to give it—not knowing the pleasure of the author, which, I hope, at an early date, that he will make known in specific instructions, which, as far as I am concerned, will be strictly followed."

This letter was written in August 1882.

MRS. MINERVA MERRICK.

Editress:—The many expressions of appreciation, from your subscribers, of the principles and important truths contained in THE WATCHMAN, are gratifying and encouraging. We are more than pleased with the reception of our contributions that the spirit influences from this center send to the readers of THE WATCHMAN. If there are errors noticed, it is not weakness of the spirit, but the imperfection of the instrument used. We are thankful for the cordial expressions to ourself and our friends on the other shore, where all shall meet in joy together.

MRS. MINERVA MERRICK.

(Continued.)

What is the Anglican Church?

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

Some of those Prelates teach that this lesson refers to a "Judgment-day" in the spirit world, at the end of time, when all men that ever lived on this Planet would be gathered together and judged according to the deeds done in the body.

When the Apostles asked Jesus what signs would foretell the end of the Age: after telling them, he said, this generation shall not pass until the end comes. And it did come—not the end of the World or Planet, but the end of the Mosaic or Jewish Age.

Now is the beginning of the end of the Christian Age; and it is foretold by signs and wonders, as was the end of the Jewish Age.

The judgment of the sheep and goats is to-day, and always was an illustration of true charity or love to one's neighbor—disinterested goodness of those on the right hand, and self-exaltation of those on the left hand.

Jesus said to those on the left hand, Depart, I never knew you.

Possibly, those self-exalted ones may have been worshiping idols that they have made with their own hands, or imaginary Gods—cruel masters—exactng an eye for an eye and a tooth for a tooth, and have repudiated the lessons of the angel of the world, therefore he is not acquainted with them.

Those who claim to be the Children of Israel or of the Churches must come out of Egypt, as their master or Pharaoh is not acquainted with Joseph, and is oppressing them—insisting that they shall make bricks without straw.

Friends, there is plenty of straw on this side of the Red Sea—come over and view the Summer-land (the spiritual home). Come into the sunshine of loving fellowship, and live under the golden rule—the new kingdom of happiness; stand on the Mount of Progressive Thought and hear the echoes from that golden strand, the angels singing jubilees of freedom to the children of earth.

This is the end of a Period in the development of the world of Souls, and the day of examination is upon the people of all Nations, and but few can stand before the bar of Justice, Love, and Mercy, and be received with congratulations.

Happy is the man and happy is the woman who has thrown two mites of sympathy into the treasury of misery and distress, and has bound up the wounded hearts with tenderness and commiseration.

How can the established Churches—Catholic, Anglican, and Protestant—stand on such a sandy foundation before the Sphere of Light, of Knowledge, and the very essence of Intelligence with the least assurance of being benefited?

Isaiah the prophet and medium was impressed from the spirit world—God, and complained of the children of Churches on account of their rebellion.

He spoke in thunder-tones:—

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."—Isa. I. 2.

This lesson is as applicable to the Churches of to-day, as it was when uttered.

The spirit that spoke thro' the organism of the medium, Isaiah, said:—

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah;

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not

in the blood of bullocks, or of lambs, or of he-goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?"

"Bring no more vain oblations; incense is an abomination unto me: the new Moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

"Your new Moons and your appointed feasts my Soul hateth: they are a trouble unto me; I am weary to bear them.

"And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood."—Isa. I. 10-15.

Do not the laws of a Christian country say, "Kill those who commit murder: we must get rid of them: we must have the laws we have made, executed, for the protection of Society."?

The Pharisees said the same. Altho' their victim was an innocent one, they said: "His blood be on us, and on our children."

To-day, there is one innocent of the crime of murder who has been sacrificed to Baal by one of the sons of Gomorrah, who has committed adultery and then murdered his victim. Did he keep the commandments?

Both the man and his victim are used to show that the people of Gomorrah do not listen to the voice of Justice, Love, and Mercy from the Great High Priest of the Universe, who says:—

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

"Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

"If ye be willing and obedient, ye shall eat the good of the land."—Isa. I. 16, 17, and 19.

MRS. MINERVA MERRICK.

An abridged extract from "A Fountain of Light."

Look up from the footstool towards the great Supreme Spirit, and behold the Heavens, the mighty, limitless expanse of space (the spirit-world), filled with Spheres of worlds upon worlds, as the throne from whence all life flows—there is no place where life is not present—from whence the stream forever flows from the everlasting Fountain of Light, Liberty, Justice, and Mercy; that immense reservoir is always full of wisdom, knowledge, and understanding, ready to fill the Souls of Mankind with thoughts and ideas of truth, righteousness, peace, and good will.

The everlasting law of Love, that creates and upholds all things, will never change, but will be fulfilled when the world has become sufficiently enlightened to understand the happiness and beauty of loving one's neighbor as oneself.

One's real neighbors are those who suffer from any cause whatever.

If they are victims of their own follies, or have yielded to those wild beasts (passions) that they have taken into their ark and allowed to govern them: we should pity, and not condemn them—for the same Sun shines upon all. Let the sun of your interior self shine on your brother and sister, and raise them up on the elevation where you stand; reach down and take them by the hand, and support them with kindness and with gentle, loving words: do not mention their faults or crimes, but treat them as you would like to be treated under the same circumstances.

By taking this course, we will draw an influence from the highest Sphere of intelligence, love, and mercy or forgiveness: and, as we act from the God-principle within us, it will be acting, on earth, the will of the Father who is in heaven.

MRS. MINERVA MERRICK.

Written for The Watchman.

PREPARING FOR THE CAMPAIGN.

I wish to call the attention of the readers of your fearless and wide-awake paper to several curiosities which I have discovered during my searches among the archives of the "Holy, Infallible, Incorruptible Church of Rome."

These curiosities are well-worth preserving. And the facts I am about to present, should sink deep into, and be engraved on the hearts of every lover of LIBERTY—Mental or Physical.

I can vouch for their genuineness, as I obtained them from a member of that Church, tho' an unbeliever in its humbuggery and nonsense.

So far as Popery restrains the human passions; so far as it elevates Mankind; so far as it draws out and builds up his spiritual nature, I can say nothing against it: but, so far, I have found nothing of the kind—not an atom of goodness, of morality, or of progression in it: and, until I do, I shall condemn the whole fabric, and array myself as its uncompromising foe.

A Religion without morality is a desperate disease: and needs severe remedies.

Often, when the plain, unvarnished truth is told, it is counted as harsh and inhuman.

But the truth only, at all times, everywhere—whether it hits or not—should be the motto of all.

I shall now present what I have on hand: viz. :—

An Artist, employed in repairing the properties of an old Church in Belgium, being refused payment in a lump, was asked by the Court (where he had taken the case) for the details, he sent in his bill, as follows: viz. :—

Corrected the Ten Commandments.	\$5.12
Embellished Pontius Pilate and put a ribbon on his bonnet	3.02
Put a new tail on the rooster of St. Peter and mended his comb.	3.20
Replumbed and gilded the left wing of the Guardian Angel	4.18
Washed the Servant of the High Priest, carmined his cheek.	5.12
Renewed Heaven, adjusted two Stars, and cleaned the Moon.	7.14
Re-animated the flames of Purgatory, and restored Souls.	3.06
Revived the flames of Hell, put a new tail on the Devil, mended his left hoof, "and did several jobs for the damned."	7.17
Re-bordering the Robe of Herod and re-adjusting his wig.	4.00
Put new spotted dashes on the Son of Tobias, and dressing on his back.	2.00
Cleaned the ears of Balaam's Ass, and shod him.	3.02
Put earrings in the ears of Sarah.	2.04
Put a new stone in David's sling, enlarged the head of Goliath, and extended his legs.	3.02
Decorated Noah's Ark.	3.00
Mended the shirt of the Prodigal Son, and cleaned his ears.	4.00
Total.	\$59.09

An ancient bill, copied from that found among the ruins of Wentworth House, (England), the property of Earl Fitzwilliam, reads as follows: viz. :—

November 1, 1605.

The Rev. T. McGuire,
To John Jones, Joiner.

For repairs done at the Chapel.

Solidly repairing St. Joseph.	a. d.
Cleaning and ornamenting the Holy Ghost.	iii. j.
Repairing the Virgin Mary, before and behind, and making her a new child.	v. j.
Making a nose for the Devil, putting a horn on his head, and gluing a piece to his tail.	iv. vj.
Properly balancing Jesus Christ.	i. o.

Settled. xi. x.

January 5, 1606. John Jones.

Where was the Holy Ghost when John Jones made the child for Virgin Mary?

If I were a believer in blasphemy, I should credit the above as such.

I will here remark that John Jones was no relative of mine; for, had he been, he would have destroyed the idols, instead of repairing them—even if death had been his portion.

Comment on the above is unnecessary. For any reasoning mind can, at once, see what a hocus-poens arrangement the whole affair is—and all of it carried on under the garb of Religion.

Again, I repeat: Where there is the most Religion, there you will find the most ignorance. Ignorance and Popery go hand in hand. And where Popery thrives, FREEDOM DIES!!

Oh! I would that my pen were able to awaken an interest in this great Nation to the designs of this greedy, heartless monster on the free institutions of our Country.

Comrades! where is our manhood if we can creep and crawl in the dust with cringing servility to this inhuman, lecherous monster?

Where is that God-given spirit of LIBERTY which should nerve every arm to deal, to this foe, death-telling blows?

Is it dead? Ah, no! other objects may divert your attention from this subject. You may sleep on in fancied security, but your sleeping may be fatal.

If the self-secure say, "There is no danger." Heed them not—

I tell you there is danger, and of the most vital kind. BEWARE. This power, in order to further its ends, may fawn now. In ten years it will menace. In twenty years it will command.

You may sleep on if you will, but rest assured you are sleeping on a seething volcano.

If this Church's intentions toward this Country are pacific: if it desires to strengthen the hands of this Government: if it is desirous of according to each individual in the land, a right to think and act for themselves: if it is the Church of God, as claimed—why all this mysticism, absurdity, and tomfoolery? Why all this sectarian hate and venomous feeling toward non-believers? Why are its supporters cliqued together into Military Societies, who hold weekly meetings, wherein its able-bodied men are exercised in the manual of military drill? What is it for?

Not for the liberation of Ireland from England's rule. Not at all—for not one of them would dare show themselves there.

It is for the purpose of overthrowing our Government, when they are strong enough, by brute force, if they fail to undermine it otherwise.

If Popery rules: LIBERTY DIES.

Our great and glorious Country, the cradle of human liberty, for which our forefathers fought to gain and defend.

Comrades!! its sanctity and honor are entrusted to our keeping—shall we prove ourselves adequate to the trust; or will we prove ourselves traitors?

Traitors? No, NEVER. We fear not death—we fear dishonor.

"The Old Guard dies, BUT NEVER SURRENDERS."

EMANUEL M. JONES.

Philadelphia, Pa.

For The Watchman.

IS AMERICA FREE?

The people of the United States did not reach perfection after abolishing slavery, tho' thousands of reformers then went to sleep supposing that their labors had ended.

When solicited to aid in forcing temperance upon Society, we feel like exclaiming:—

"Why seek to cure this slight eruption of the skin, while the whole body is foul with canker and rot?"

The very fact that this would surprise thousands of good people, is the most discouraging sign of the times. They do not see it, and that is the pity of it—Oh, yes! the cruel pity of it.

Moreover, they seem to believe that Legislation is a cure-all—when it is an extreme medicine, a dangerous, moral drug, only to be used on occasions of greatest need.

That the world is governed too much, they never suspect.

Meanwhile, the CONSTITUTION of the Union, that was created to stand as a barrier against Legislation and the consequent destruction of Liberty by Statutes, becomes a dead letter whenever expediency or prescription interferes; and the Congress of the United States "has assumed control over all offenses, from petit larceny to high treason," as was predicted by Patrick Henry, and drags citizens from their homes and the "County of the fact" to far distant points, before tribunals, at ruinous cost to the accused, there to be tried by Jurors who are perfect strangers to them. A condition of affairs hardly to be tolerated in the most absolute despotisms.

New and unheard of crimes are created by Congress every term: and the fundamental law of the land; and all the rights of the citizens are trampled under foot.

The CONSTITUTION sternly limits the power of Congress to four or five offences. And when, about the year 1800, that Body passed a bill to punish sedition, and a bill to punish frauds on the Bank of the United States, many of the great founders of the Government, and notably, Jefferson and Madison declared, with one voice, against such glaring violation.

To-day, Congress punishes all offences known to men, and continually creates new crimes to extend its lawless outreaching for power.

For ten years past, the prisons have been crowded with victims who are ruined by mere accusation under this damnable tyranny; while the real criminals—the destroyers of the CONSTITUTION of our Country—sit in the Capitol at Washington, voting higher salaries, or perquisites, and more places for themselves and friends.

Meanwhile, tyranny grows apace in all its features—while thousands of innocent men and women are caught up and hurried, often hundreds of miles away, from their homes, for trial, and surely convicted, unless they choose to spend thousands of dollars to defend themselves.

The prison-contract-system has become an institution of the Age; an institution, too, that has caused more blood and tears, more heart-breaks and shame, than did the institution of Slavery.

Men are put to hard tasks and whipped or tortured on failure to perform them. The more valuable prisoners are followed and tempted or urged into crime, or falsely accused by emissaries of the contractors, in order to re-introduce them into the prisons.

The abuses, in short, that boundless avarice, united with power, ever commits, are these; often at the punishment stands, are heard the lash, and cries of victims, while the ground is wet with blood and tears.

The CONSTITUTION declares that cruel or unusual punishment shall not be inflicted.

What is the difference between sentencing one to be whipped, or to be imprisoned where we know he will be whipped or tortured?

These evasions have long since annihilated that Instrument.

Slavery and involuntary servitude have been abolished, but every rural village has its chair-gang, wherein are wretches working out fines for being found tramping and moneyless. Here are one or two great abuses out of many.

Congress sits framing Statutes in plain violation of the superior law, if words have any meaning—Statutes to catch up the poor, the unwary; to give occupation to more and more place-men and tools. No matter which Party succeeds, the abuses go on.

The poor wretch who sells tobacco, or liquor without a license; or fails to erase a stamp; or uses the wrong barrel or box; or forgets the day of the month and that his license is out; or sells a lottery ticket—woe be unto him.

But who is the great criminal? It is Congress—the robber of the lapd; the plunderer of the treasury; the rioter in extravagance; the destroyer of the CONSTITUTION; the tyrant—the scoundrel deep and double-dyed. And some day a mad people will invade its Halla to have, perhaps, a bloody reckoning.

The forms of law require men to be chosen as Congressmen.

Party cunning selects the candidates: and the people, out of mere custom, vote for the person proposed to them.

For many years the Congress of the United States has been a kind of close corporation. Members go there to advance their own private ends.

None but persons of wealth, or those favored by corporations can become candidates.

The people vote like mere tools, and flatter themselves that they are governing.

But if A and B select two candidates for "by" to choose to manage his business, it is plain that "by" is a mere tool controlled by A and B.

Selecting candidates is the real governing—not voting for those selected by others.

But the great tranquil masses are expecting those agents to do the business rightly. Let them once truly find how they are betrayed, and woe be unto guilt and innocence both.

It will be like the ending of all things; and, whether it be far off or near at hand, that time is coming.

The wrongs are too mighty to right themselves.

CLARK IRVING.

Oregon, Mo.

BEST BOOK FOR EVERYBODY.—The new illustrated edition of Webster's Dictionary, containing 8,000 engravings, is the best book for everybody that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, reading-room, library, and place of business.

—Golden Era.

THE WATCHMAN.

We do not want women as soldiers and warriors, as jailors and hangmen, or as constables and sheriffs. The world will grow beyond these needs by and by, and until then there will be plenty of men who are coarse, strong, and animal enough for these offices. They grow out of man's dominant, cruel, selfish rule, and to him belongs the work of putting them into force until the sweet, patient, loving rule of woman renders them null and useless.—*Elmina D. Slenker.*

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  Send Lock of Hair.
Unfoldment 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,
Editor of The Watchman. CHICAGO, ILL.
All advertisements must stand on their own merits.

SPIRITUALISTS AND MEDIUMS
Visiting Philadelphia, Pa., will find the comforts of a home and good Society at 324 South 7th St.; also a large Hall for Lectures, Seances, or Circles. Correspondence solicited.

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, thro' 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.

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.

MIND & MATTER.
A Weekly, Independent, Liberal Journal,
Devoted to the advocacy of general Reform and Progress. A specialty is the uncovering of the mysteries of all religions—CHRISTIANITY included—by the light of history and the revelations of ancient spirits.
J. M. ROBERTS, Editor and Publisher.
713 Sanson St., Philadelphia, Penn.
Subscription price, \$2 per year, in advance; \$1 for 6 months; 50c. for 3 months.

Mrs. M. S. BETTINSON, ELECTRICIAN.
118 Auburn St., Cambridgeport, Mass.

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

"THE WATCHMAN" NEWS DEPOT.

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

Name	Price	Per copy	Per Year
The Watchman	10		\$1.00
Mind & Matter			2.00
Voice of Angels			1.50
Give Branch			1.00

Any Pamphlet or Book Furnished at Publisher's Price.
On sale.

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.	(6) .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. (882 pages.)	.50

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

Mrs. HELEN BRETT, Medium & Magnetic Healer.
Malaria a Specialty.
355 Cumberland St. near Fulton Av. BROOKLYN, N. Y.

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.

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 Sanson St., Philadelphia, Pa.—Ed.

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 dealing 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 678 Vineland, N. J.

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

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.

JAMES H. BERRY.

MEDIUM FOR A BAND OF ANCIENT SPIRITS.

Communications Written in Ancient Language.

On subjects relating to the Physical, Spiritual and Soul Unfoldment of Individuals.

NAMES OF SPIRIT GUIDES; AND ADVICE.

Send lock of hair of person desiring communication for the Medium to hold in his hand as a magnet for the spirits to read the person's surroundings.

If desired, the Interpreting Spirits of the same Band will give written Translation in the English Language thro' another Medium.

Messages and Interpretation, \$2.00
" without " 1.00

Register your Letters.

993 WEST POLK ST., CHICAGO, ILL.

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.

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 "Hunker," "Astronomical 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 for the benefit of worthy workers—Tuttle's for his widow. We must help our own poor.	
John's Way.	.15
"The Darwins."	.50 \$0.75
Clergymen's Victims.	.25
These three are infidel romances.	
Studying the Bible.	.75
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—colloquy, amusing, scientific, and sensible, illustrated.	2.00
Plain Home Talk—the cheapest book in the world and full of information.	1.50
1,000 Illustrations.	.25
Health Hints.	.25
These four books are by Dr. E. B. Foote, of New York.	
Bottom Facts of Spiritualism.	1.30
Vindications of Gibbon—a valuable work crowded with thought and truth.	2.00
Any other Liberal book at publisher's price.	
Photos, card, 15 cts., 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.	

ELMINA D. SLENKER,
Snowville, Pulaski Co., Va.

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.

A. B. SHEDD.

Mystic and Character Writing Psychometrically Interpreted.

Terms:—\$1.00.
In Advance by Mail.
Remit by P. O. Order, or Registered Letter.

993 West Polk Street, CHICAGO, ILL.

McShane Bell Foundry
Makers of all kinds of bells, cast-iron, steel, and brass. Also, bells for churches, towers, clocks, &c. &c. Prices and catalogues sent free. Address,
H. McSHANE & Co., Baltimore, Md.

WEBSTER'S UNABRIDGED.

Latest Edition has 118,000 Words,
(300 more than any other American Dictionary.)
3000 Engravings,
(nearly 3 times the number in any other Dictionary.)
also contains a Biographical Dictionary giving brief important facts concerning 9700 Noted Persons.
The following, from page 114, shows the value of



Illustrated Derrill.

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

Among the many that could be cited are the following: Beef, Boiler, Castle, Column, Eye, Horse, Moldings, Phenology, Ravelin, Ships, (pp. 1164 and 1219) Steam Engine and Timbers. These 12 pictures define 345 words and terms.

THE STANDARD.

Webster is the Standard of the U. S. Supreme Court and in the U. S. Gov't Printing Office. Recommended by State Sup'ts of Schools in 36 States. Sale 20 times that of any other series.

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

Cut This Out or return to us with 75 CENTS. & you'll get by mail a GOLDEN BOX OF GODDARD'S "HUNKER" in One Month. No money needed. Address, M. Young, 113 Greenwich St., New York.

THE LIGHT-RUNNING NEW HOME Sewing Machine



PERFECT IN EVERY PARTICULAR.
NEVER HAS NO EQUAL OUT OF ORDER.
NEW HOME SEWING MACHINE
30 UNION SQUARE NEW YORK
CHICAGO ILL. ORANGE MASS. ATLANTA GA.
FOR SALE BY

Chicago Office, 248 State Street.