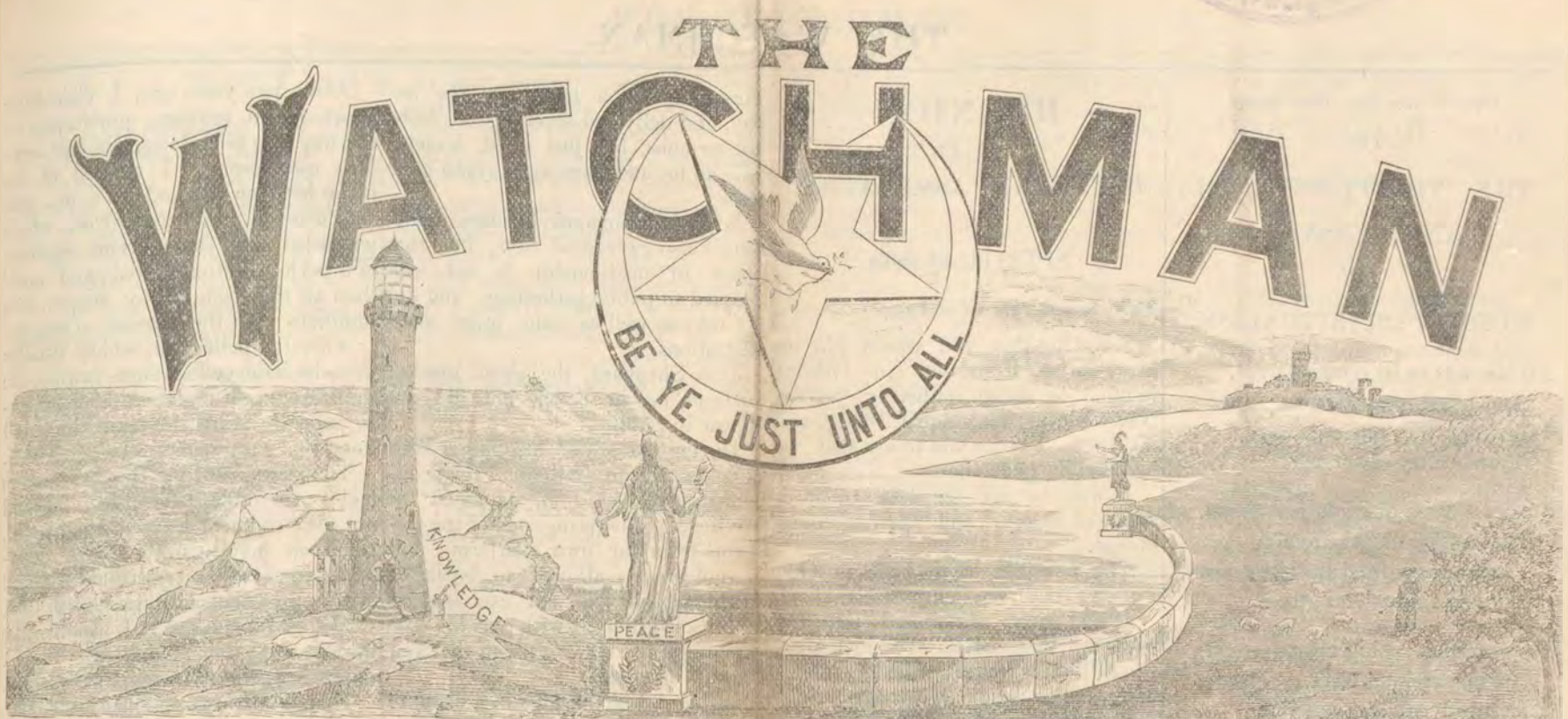


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Written for The Watchman. Commenced in No. 25.
CONTRASTS OF LIFE.
Volume 2.
SPIRIT HABITATION, OR PLANETARY LIFE.
BY H. A. BERRY, (nee Caté.),
Inspiration Writer and Amanuensis.

QUES. By Bert Ellensworth.
If an Etherealized spirit, or Soul should Re-incarnate, would said Soul, while Incarnated with the Physical body, have power or control over the Spiritual and Ethereal conditions of life, approximate to that which said Soul would be enabled to exercise, were it in its Ethereal state of existence?
ANS. Should an Etherealized spirit take upon itself the Laws of Physical Life thro' Re-incarnation, the Soul of said spirit would no longer possess the same power over Ethereal forces analogous to what it would have, were it still in the Ethereal existence—because of the great difference between the Laws appertaining to the two (Physical and Ethereal) stages of Life.
Yet, that Soul, from the fact that it had, at one time, dwelt within the Ethereal Spheres, would be more highly unfolded—hence, it would render the Physical body more finely attuned to Spiritual Laws.
In such cases, the Physical body will seem to be too fine for the earthly Sphere—because there will be so great an affinity between it and the Ethereal Life-forces.
Hence, you will see, that when a Soul that has once dwelt in the Ethereal form, shall again take on the form of the Physical, there will be an aura of Ethereal refinement around that Physical body, which will serve as an agency of refinement—subtile,

yet powerful. And this is the Power of the Soul divinely showered upon the Physical body.
QUES. By A. W. Hopkins.
What characterizes the Perfective Soul-growth?
ANS. The Perfective Soul-growth is characterized by the Progressive development, Morally and Physically, of the human being. It also marks the Civilized advancement of Nations. The Amalgamation of spirit being with Physical bodies, generates a finer, more highly attuned mentality, and a more rapid vibratory Nerve action.
This rapidity of Nerve vibration, renders the being more susceptible to subjective forces—also, to the action of one mind upon another. And when cultivated by observation and study concerning its use and efficacy, it develops the individual, morally and mentally; and influences those who associate with that individual—hence, families, Societies, and, in due time, Nations are respectively influenced by the individual reciprocity of spirit power.
The more proficient each person shall become in giving to the people a knowledge of spirit beings and of the after life: the greater will be the influence of spirit beings upon those giving the knowledge, and upon the Mundane world in general.
In this way, the Soul-powers of Humanity are perfectly unfolded and characterized.
QUES. By George Denton.
What determines the strength of WILL-POWER of an individual? Is it determined by the amount of Will-power of both parents? Or, by the strength of Will-power of the parent having the strongest Will? Or, by the strength of Will-power of disembodied Souls surrounding the parents at time of conception? Or, by the number of times that said individual has Re-incarnated?
ANS. The Will-power of a new born Soul is usually determined by the united Will-force of both parents.
Yet, if the male parent shall, at co-ition and during gestation, exercise the strongest Will-force, thus, stamping the effect upon the receptivity of

the mother, then, in corresponsion thereto, will the new born Soul possess a force of Will in keeping with the individual parent who shall have exercised the strongest Will-force.
The different faculties of the human Brain, serve both to strengthen and weaken the expression of the Will-power of the individual during its Physical existence.
In the average cases, the individual allows the Will-power to become, subservient to the force of circumstances, and also to that of habit.
Such persons may well be likened unto the weather-vane—turned by the force of every change that may come upon them.
Such persons rarely achieve great events in life, because they lack the necessary expression of Will-force—altho' they may possess an extra strength of Will, yet, in practical affairs of life, they fail to exercise that force.
The influence of disembodied Souls in acting upon the Will-force of the mother parent, will often serve to strengthen the Will-power of the child lying in fetus with her.
In cases of Re-incarnation, the will-power of the individual is strengthened in proportion to the experiences and development of the Soul during its prior Incarnations.
Therefore, in considering what determines the will-power of an individual, one must be enabled to understand the nature of the case, ere he or she can correctly say what cause has determined the strength of will-power in an individual case.
The strength of will-power of a Primitive Soul, or one who has never before been Incarnated with Physical life, is determined by whatever influence may forcibly act upon the mind of the mother parent—be it the involuntary action of her own mind, or that of another person, or, that of spirit beings.
This is a hard subject for the average, finite mind to study upon.
But, like the higher branches of scholastic research, the more advanced the student becomes, the easier the studies appear.
QUES. By Emily Osgood.
Will the Characteristics or Birth-

marks of an individual, arising from pre-natal conditions of one life of Physical existence, follow the Soul and spirit of that individual thro' a second and third life of Physical existence thro' Re-incarnation, if not worked out or overcome by that individual during the first or second life of Physical existence?
ANS. The characteristic peculiarities of an individual will remain with that individual, even after it has passed thro' the change termed death.
For this reason, mortals are enabled to recognize their spirit friends and acquaintances when they return to them thro' mediums, even where there is no name or other test save some act which was characteristic of that person while on earth.
In very many instances, these characteristics peculiarities are the expressions of the Soul, and when that Soul again returns to earth life, be it thro' Re-incarnation, the Soul will manifest itself by those same characteristic traits.
Concerning what are known as Birth-marks—these are strictly confined to the Physical embodiment, they are not in keeping with the Attributes of the Soul, but are strictly in keeping with the Physical Law.
Hence, when the Physical Law gives place to the Spiritual Law, and the change termed death takes place, then, that which belongs to the Physical, returns to the Physical, and the Soul takes on of the Spiritual Law.
True, in many instances, when spirits desire to be recognized by mortals, they, (the spirits), for the time being, borrow, as it were, from the Physical Law, that which enables them to again clothe their spirit bodies with the peculiarities of birth-marks or Physical deformity sufficient to prove to their earthly friends, who they are.
In many instances, the earthly friend demands such things for tests of spirit existence.
Hence, the spirit desirous of proving its individuality, must strive, in any and every way, to prove itself to those of earth—conforming to the notions and desires of earthly friends when it is possible for the spirit to do so.
Continued in Our Next.

Written for *The Watchman*.
ON
THE THIRTY-SEVENTH
ANNIVERSARY
OF
MODERN SPIRITUALISM.

All life was to its center stirred,
And lifted from its woe,
When that tiny rap was heard,
Years, thirty-seven, ago.

Shadows dark, of doubt and dread,
Had settled o'er the tomb;
No sound came from the silent dead,
Thro' the mists and gloom.

Prayers from aching hearts ascend,
Asking, seeking light,
That a heavenly ray descend,
To pierce that veil of night.

But list! a sound from the other shore
Echoes thro' the air;
A welcome sound to earth it bore,
An answer came to prayer.

Quickly the veil was rent aside,
Quickly the shadows sped,
And to earth's mortals far and near,
Came voices from the dead.

It is a grand Electric shower,
Its welcome, thrills the world—
We know the grave has only power,
O'er the flesh, to hold.

It comes to every longing Soul,
Plays on its finest strings,
Music borne from pole to pole,
On love's vibrating wings.

O, no more say, your dead are lost—
Hear voices from the tombs:
"We with the glad, bright angel host
Watch over earthly homes."

"We come to heal the broken heart,
And lift the head, bowed low;
And from our loved ones never part—
At will, we come and go."

That rap was like a bugle call—
It summoned friends and foes;
Tho' ne'er so high they build their wall
Where angels lead, it goes.

Praise to God, then let us sing,
For sending here below,
That angel tapping with its wings,
Years, thirty-seven, ago.

H. D. VAN OSTRAND.
Troy, N. Y.

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REUNION
OF THE
SOUTHERN ASSOCIATION
OF
SPIRITUALISTS.

Editress of *The Watchman*:—

Knowing that you would like to hear, direct, from our New Orleans reunion or social gathering, held at New Orleans, La., April 18, 19, and 20, 1885, I write you to say that we had a right good time.

It was, to say the least of it, a "feast of Reason" and "flow of Soul," indeed.

The meetings were held in Odd Fellows' Hall, on Camp Street.

It had been announced that the Southern Association of Spiritualists would hold a Reunion, on the above dates, which would be Saturday, Sunday, and Monday.

But on Friday, before night-fall, every Spiritualist in Town knew that the Jubilee would informally begin that night.

So, without any previous notice, we gathered at the Hall, and after an hour of social chat and introductions, Bro. Watson, of Memphis, Tenn., who is President of the Association, gave us a grand, good, opening lecture, in which he lucidly set forth and explained, to us, the objects, and the whys and wherefores of the gathering.

Bro. Kates, Editor of *Light for Thinkers*, of Atlanta, Ga., made things quite lively for us, by his sensible remarks, and overwhelming good nature.

Bro. Kates, was one *grand spile*, from the crown of his head to the sole of his foot, during the whole time that he was there.

On Saturday morning the meetings began in earnest. Bro. Watson presided three times each day, for the three days of the Reunion.

The morning meetings, at 10.30 a. m., were Conference meetings or sociables, at which every one had a good word for the Cause, and a cheerful greeting for his neighbor.

These Reunions are far better than any set Conventions where a few deliver set speeches on some Scientific subject, which neither the speaker nor his hearers know any thing about.

The mediums and speakers present, were Bro. Watson, of Memphis, Tenn.; Bro. Kates, of the *Light for Thinkers*, of Atlanta, Ga.; (Bro. Kates is also Secretary of "Lookout Mountain Camp-meeting Association of Spiritualists"); Mrs. Lord, of Savannah, Ga., (she runs the Temperance hobby right lively); Mrs. Talbot, of Galveston, Texas, a grand and eloquent inspirational speaker, and a grand old lady at all times; Mrs. Kennedy, of Texas, with her friend, Mrs. Craig, of Beaumont, Texas, who is an inspirational writer; Dr. Hageman, one of the best test Slate-writers that I ever saw or heard of, who writes between closed slates before an audience of 500 people, with ease, and if under strict test, will produce the writing between closed slates locked in a wooden box.

There were also many local, as well as other good mediums and speakers present, whose names have escaped my mind.

Mrs. Susan B. Fales, of Boston,

Mass., came at a late hour the last day, and delivered several good talks, not sermons, but just good, sociable talks to us, and gave some grand good tests.

Some Psychometric Readers or mediums also gave good tests, but that phase of mediumship is not well adapted to public gatherings, and did not take as well as some other demonstrations.

Jesse Sheppard, the great musical medium, was in Town, but did not appear in public.

During one of our meetings, Mgr. Capel, a Roman Catholic Prelate, attended, and, I am told, requested the privilege of answering one of the mediums from our own platform; but he could not be allowed to break in on the regular laid out exercises, so he consoled himself with writing and explaining his view of us, in the New Orleans *Picayune*.

In his Article he puts in a claim of priority of or to all spiritual things that have been on earth for the last 1800 years.

And when Spiritualism has spread its borders over the whole earth, you will find that the Churches will soon make up their minds that they cannot control it without swallowing it, then they will swallow it whole, without a scruple, and claim it as their own, now and forever.

When the fatal folds of the old Church encircle it, from that day Spiritualism is doomed.

For 1800 years the Christian Church has fought it, while they have fought it, they have whined, always whined, and deplored the want of spirituality in their Churches.

The only saving grace for us will be the advanced liberality and superior intelligence of this our 19th Century.

Let us hope for the best.

J. W. DENNIS.

Buffalo, N. Y.

ELMINA.

Dear Editress:—The May number of *THE WATCHMAN* is at hand, and having just finished reading remarks on Elmina's investigations, a strong impulse seizes me, to say a word or two on that subject—giving a little of my experience.

When a little girl, I drifted away from the Episcopal Church, (the Church of my father and mother), into the Methodist Church, finding the soil more congenial to my warm, impulsive nature.

There I was, what they call, converted, and often called upon to speak in meeting, I invariably used this set phrase:—

"I feel it a privilege as well as a duty, to rise and testify what the Lord has done for my Soul."

And this occasion reminds me of those days; and to use the old-time expression, I feel it a privilege and duty, as well, to testify what the spirits have done for me.

I feel that Elmina has lost just so much, in fact, *everything*, by failing to consult a good slate-writing medium.

Had she interviewed A. H. Philips, she would have found the *truth*, and need go no farther for an unmistakable test of genuine spirit communication.

Listen to my experience.

About two years ago, I visited the above named medium, purchasing on the way two new slates, that had never been used before. I arrived at his house between 11 and 12 a. m., and was ushered into the parlor, which was filled with the glorious sunlight of a perfect Autumnal day, and more than all the room, to my senses, was luminous with the presence of angels.

After the pellet test, which usually precedes independent slate-writing, the slates were laid together, *without pencil*, soon we heard the scratching, and knew that a message was being written.

The slates, during this time, were laid on the table before me, and did not for a moment leave my sight, (for, being an investigator, I was determined to get at the truth), and watched every movement with the utmost care.

Mr. Philips asked if I would like the slates placed at my ear that I might hear the writing more plainly.

He placed them there for a moment, but I kept the tips of my fingers on the corners of the slates.

Soon the raps signified that the message was completed.

On opening the slates, I found that the message was from my father, signed with his full name, and, best of all, in his very handwriting.

His name I had previously written on a slip of paper; and the mental question asked, was with reference to his will, which had caused some dissatisfaction among the heirs.

His answer was highly satisfactory, and was composed of twenty words.

A lady said to me:—

"Oh, the Pennsylvania University Investigators have ascertained that this slate-writing is produced by means of an acid."

(Involuntarily, I exclaimed):—

"What humbug! show me an acid that can produce a message from my father, signed with his name, and in his own handwriting."

"Why, there is nothing so characteristic as one's own handwriting; it belongs to that person; it is essentially his, and no other can produce it."

"The slates could not have been changed, for they were the only ones in that parlor, which was so brilliant with light; and I am blessed with eyesight 'second to none.'"

With regard to Elmina's statement that the mediums she visited "were self-confessed frauds," let me say:—

I have known of two, at least, very fine mediums, who declared to me, that they did not believe in spirit communication; and the tests they gave, were merely accidental, and spirits had nothing to do with them.

The fact is, many genuine mediums are scarcely ever in their normal state, whether under acknowledged spirit control or not.

There is an unreality about the whole thing to them, because of the dazed condition that they must necessarily be in; and Negative to a Positive influence.

They often say and do things that they are not cognizant of when the control withdraws.

I have more charity than to believe that the average medium consciously perpetrates fraud.

But no use—

Spiritualists may write forever of their own wondrous experiences, and yet fail to make one convert.

Each must have an experience of their own—none can accept mine as

THE WATCHMAN.

evidence; none can accept yours as evidence.

The truth must come home to them in some unmistakable way.

Elmina may not be ready to receive the light; and until she is, she will be both blind and deaf.

Her interior vision must be opened, and when it is, depend upon it, she will get from her own organism, the sure proof, that

Clouds of witnesses unseen,
Encompass her both night and day;
And as she learns the life,
The truth, the way,
Her Soul will wonder,
And no longer stray
Amid the barren pastures
Of a lifeless clay:
But guided into meadows green,
Where living waters play;
Where all is light and life and love—
For each Soul is but a single ray
Of that Divine, Great Over-Soul
Inhabiting Eternity.

I should have stated that I never saw Mr. Phillips before my sitting with him; and he had no means of knowing anything about me.

The test was perfect in every respect.

MRS. J. CLARK.

Brooklyn, N. Y.

As the Twig is Bent: so the Tree is Inclined.

Editor of The Watchman:—

As the spirit is now upon me, therefore, I will write you a few of my thoughts.

First, I must tell you how thankful I am that I still live and have my being; yea, even more than that, I am thankful that I can still communicate with those who were near and dear to me, and who have now gone before me to that beautiful spirit shore.

Now, when I look around me, and see the ignorance and superstition that prevails, I am more than surprised to think how it is that men and women can be made to believe that they will be damned for unbelief.

But, then, on the other hand, it is very easily done—just as easily as it is to take a small twig and bend it to the ground and make it grow crooked—so it is to-day: yes, it has been for Ages, where Priestcraft has had its power; and the, so-called, Ministers have the leading power over the minds of the people.

Now, for the benefit of Humanity, and all who may happen to read this communication: I will say to one and all: do not let the Church, nor any Priest lead you; but, I ask you, in the name of common sense and Reason, to stop and consider who and what you are, and where you are drifting to; and, have you, as a sane being, been led by that spirit that proves all things well, or, have you been led by a set of fanatical Preachers and Priests!

I will say, right here, for the benefit of those who may read—and I speak from what I know, when I say that all who are, to-day, bound down to the, so-called, Church or Churches, are not free people. And I will prove this to any who wish to stand an argument on the subject.

But, then, again, why should I cast pearls before swine—for, where ignorance is bliss, it is said, it is folly to be wise.

I have been a Spiritualist for 28 years, and I thank that Grand and Noble Power that gives me utterance, and power to pen these lines, that I have seen enough to convince any person who had the least ray of common sense and reason, that Spiritualism is true.

Not later than two weeks ago, I had a positive evidence of the fact of spirit communication from my spirit wife thro' my own medial powers.

I do not speak of this as exalting myself, but I speak of it in behalf of the power that controls.

How many, to-day, are groping in mental darkness, by being Priest-led!

I will venture to say that nine-tenths of all of the Ministers of the Gospel, as they are called, do not believe what they preach: and if it was not for the dollars and cents to put in their pockets, and the bread and butter to put into their mouths, they would very soon quit.

I hope to see the day, and that very soon, when all those, so-called, Ministers and Priests will have to earn their living like every honest man and woman.

But as long as they can keep up those Sunday Schools, and make men women and children believe in a personal God and a personal devil: so long this state of affairs will go on.

I, for one, hope to see the day, and that in the near Future, when this way of teaching children will be abolished.

My reason for this, is, because I believe that such doctrines are a detriment to them in this life, and more, in the life to come.

I am well aware that I shall be censured for thus speaking, but I care not—every tub has to stand on its own bottom.

Could those, so-called, Christians but realize the pleasure a Spiritualist has in communicating with their dear friends and relatives who have departed from this life, they would not, for one moment, cling to the Church Creeds. I speak from what I know.

I have, in former times, been as zealous a Church member as any one could be, and, to-day, I will say, that, if it was in the power of any one man or set of men, to say, I will give you the State of Ohio if you will give up the Spiritual doctrine: I would most emphatically say:—

Keep your gift, for I would rather be a Spiritualist, with a small pittance for a living, than to belong to the, so-called, Churches, and possess all the wealth in the State of Ohio.

Church followers are fast becoming of the fewest number: but when they hear of some medium doing something more than their senses can bear, they are very ready to say, it is of the devil, or some slight-of-hand performance.

The great trouble is, they are afraid to investigate, for fear that they may be laughed at, or, that it will be said that they are going crazy.

Now, as to the crazy part of it, nine-tenths of all those who are in the Insane Asylums, have gone crazy on Religion, thro' Religious revivals, as they call them.

I could mention many, but for want of time and space, I will leave it for the reader to think for him or herself as the case may be.

Now, in all candor, and for the love of Humanity, I will say to one and

all: Be not deceived by the, so-called Ministers and Priests, for many are a curse to Humanity—yea, a damnation to the Souls of men.

I speak from what I know; it is no fiction with me, it is a reality.

What has the Church done to elevate Humanity?

Nothing. But, for the last 1800 years, has it taught the doctrine that it is claimed that Christ once laid down for them to follow, as contained in their Christian Bible?

I say, no, it has not. It has practically ignored the teachings of Christ: and it has only been by the force of argument that it has been compelled to surrender to many things that it, to-day, really abhors.

I am more than surprised to think that any thinking mind can be made to believe any such trash, as, that the blood of any being can wash away the sins of many—they know that it is not true.

The idea of believing that the all-wise Creator created Mankind for one portion to be everlastingly damned, and the other portion of the human family to be forever blessed, is a curse on the Creator of all things.

And yet, the Ministers still harp about the salvation of the Souls of men, when, in reality, it is the almighty dollar that they have in view—not the Souls of men, at all.

So long as you keep on paying the Preachers: well, that long you are a good Christian; but quit paying, and then you will surely go to hell, as they say.

I had a conversation with a certain Minister, and he said that I was honest and true, and that he could believe every word that I said.

But when I showed him that he lied—that he did not believe me as I was a Spiritualist—

"Oh," said he, "you know many persons are deluded."

"Yes," said I, "that is true: and it is also true, that you are deluded."

Now, this same Minister pretended that he did not know me, for some time afterwards.

That is Christianity: that is the love most Christians have for their fellow beings. And when the Ministers lay a trap for others, they sometimes get caught in it themselves.

Now, in conclusion, I will say to one and all, both rich and poor, death to the body is sure, but the spirit never dies: therefore, I earnestly entreat you, as a friend to Humanity, to investigate the Spiritual Phenomena.

For, when your body is laid away, you will have a desire to come and converse with some dear friend who is left behind, and it will give you great pleasure to do so.

But, if you are, as many Church-bound, yea, creed-bound people are, you will be, as many now are, groping your way in darkness, when all might have been light.

I say, take warning while it is yet day, for when the night comes, no man can see, so work while it is day. And make your Progression sure—as it is an old saying:—

I cast my bread upon the waters, and I shall find it after many days.

I hope and trust that many who read this communication, may find their bread in it.

Yours for Truth.

J. H. W. MUMMA.

Box 173, Dayton City, Ohio.

Written for The Watchman.

LOVE FOR ALL.

The arms of love are extended,
To every human child;
They hush our wailing, moaning
cries
Mid earthly conflicts wild.

The arms of love are extended,
To all by grief oppressed;
We gladly lie in their embrace
And find from toil sweet rest.

The arms of love are extended,
To those who weep and pray;
Beneath their holy influence
All sorrows pass away.

The arms of love are extended,
To those who sin and fall;
With tender sympathy enfold,
Again to them hope calls.

The arms of love are extended,
To those who dwell alone;
Unnoticed and uncared for here,
To mortal love unknown—

Then angel arms are extended,
With deepest tenderness;
And cradle them as mothers do
Their babes with fond caress.

The arms of love are extended,
With worlds in their embrace;
We all can feel their wondrous pow'r
Which Time cannot efface.

For God is love, and love is God,
Which ev'rywhere prevails;
With sweet protection guiding us,
Whatever storm assails.

GENA F. SMITH.

Rockland, Maine.

Written for The Watchman.

DUTY.

Just call it a joke
When any thing's wrong,
And say you will try it again;

Be happy and merry,
Let the world jog along,
'Tis courage that surely will win.

Just push back the curtain
That darkens your way
Of sorrow and discord and doubt,

And let the glad sunshine
Just brighten the way
Of hope and contentment about.

Be sure you are right
And then go ahead,
Is the motto to practice, I know.

What's Duty and Wisdom
We never should dread,
No matter how critics may blow.

MRS. W. S. MOORE.

Stony Fork, Pa.

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THE WATCHMAN.

THE WATCHMAN.

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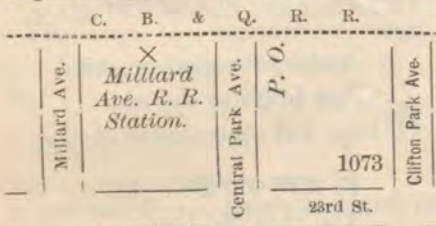
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Diagram showing the Location of "The Watchman" Office.



Trains for Millard Ave.

Leave Central Depot at 10.00 a. m.

Leave Union Depot at 7.30 : 11.05 a. m.
1.30 : 3.20 : 4.30 : 5.15 : 5.45 : 6.20 : 9.20,
and 11.30 p. m. Sunday at 8.30 a. m.
1.05 : 6.20, and 10.15 p. m.

Leave Millard Ave. at 6.23 : 7.18 : 7.51
8.19 and 9.23 a. m. 1.20 : 2.15 : 4.24 and
7.08 p. m. Sunday at 9.35 a. m. 2.35,
and 6.05 p. m.

EDITORIAL.

We feel called upon to explain.

In doing so, we call attention to *Mind and Matter* of May 16, 1885, in which the Editor of that Journal expressed his views concerning the remarks of our correspondent, "C. H." (C. Holland, of Boston, Mass.), as published in the May issue of THE WATCHMAN.

Certainly, the Editor of *Mind and Matter* must have read that correspondence differently from what we have done, for we fail to see wherein C. H. has committed himself as a "bungling slanderer of Spiritual media."

We fully agree with C. Holland, wherein he says:—

"Mediums can never be found—of any phase of mediumship—of the highest class, and the most reliable, among men and women of low moral status.

"And the sooner this fact is recognized, the better it will be for our grand and glorious Cause."

We do not take the same version of it that the Editor of *Mind and Matter* appears to have done. For we candidly believe that like attracts like.

Therefore, where the medium is of an immoral status, the attendant guides of that medium, will, likewise, be of immoral tendencies: and the very Sphere of Mentality in which both that medium and the guides shall exist, must serve to pollute, to a degree, whatsoever another spirit may seek to give thro' that source.

We believe that, in order to be strictly moral, one must be strictly virtuous and honest in thought, word, and deed.

We believe that, to live a virtuous life, is the fulfilling of the highest status of human existence.

The fact that an individual is a medium, is no reason why that individual should not be expected to live strictly moral and virtuous.

We humbly believe that there is absolutely less immorality among Spiritualists and mediums, in general, than there is among the fashionable Religious classes.

Fashionable Society covers a multitude of iniquities, when perpetrated by their own set.

But, not so, within the ranks of Spiritualists; for the august eye of the Public is upon every public medium, exacting of them what no other Sect or class of people can boast of, and that is, a strictly moral life.

What many Spiritualists and mediums have the name of doing publicly, and in violation of the penal laws of the Country, many other members of Society are doing under cover of marital and social standing—even seventy times seven more immoral; yet Society conceals and cloaks the same. And this is the reason why Society holds so much corruption within its ranks. Instead of cleansing its ranks of immorality, it fosters it, if it is only covered with rank and influence.

Now, the New Dispensation, brought about by the Angels of Light and Wisdom, is not to be patterned after the Old.

And as mediums and Spiritualists are to be the prime movers in this New Dispensation on earth: so each one will be forced to show a clear record of acts, ere they will ascend to the heights of Spiritual unfoldment to which the teachings of Spiritualism would lead them.

We have every reason to believe that mediums of an immoral status, are not to be accounted as reliable sources thro' whom the Angels of Purity may reveal messages of Truth.

Such mediums may, at times, give tests of spirit identity thro' different phases of mediumship; but, as a source of reliability, they, most assuredly, will fail to be in a receptive state, sufficient to enable spirits of pure thoughts to dwell in their aura.

Hence, the class of spirits who would naturally be associated with such media, will care but little for the truth of what they say or do, if only the desired notoriety, both for themselves and their medium, be momentarily attained.

These are facts that cannot, in honor, be refuted. And the sooner they are PRACTICALLY recognized by media, and by the Public, "the better it will be for our grand and glorious Cause."

These are our convictions, and we judge that these views are, in substance, what our correspondent, C. Holland, would have said, had he more lucidly expressed himself.

We see no chance for purity of thought without purity of action.

We do not admit that such sentiments are slanderous to media: but, rather, that they are expressive of moral duty and moral obligations to Society.

We further believe that there is an imperative duty devolving upon the Public toward media: and, likewise, upon media towards the Public.

A medium who is administering to the Public, owes a moral duty to that Public—we fail to see it otherwise.

The Editor of *Mind and Matter* says:—

"Any spirit-manifestations where the honesty or dishonesty, or the high or low moral status of the medium is an element of its reliability, is worth nothing to the Cause of Spiritualism as a means to break the crust of stolid, stupid prejudice against it."

We cannot see it in that light, and we are surprised that the Editor of *Mind and Matter* should have expressed such views.

If there is any thing that will strengthen the Cause of Spiritualism, we contend, that it is the moral status of its advocates, both as a held upon the Public attention, and as a source of development for its mediums to secure reliable manifestations of spirit power.

We do not desire to cavil with the Editor of *Mind and Matter*, but, under the circumstances, we felt called upon to reply.

HATTIE A. BERRY, Editress.

Special Offer.

Any person subscribing for THE WATCHMAN for one year, and remitting \$1.00, will receive, as a premium, a card Photograph of HATTIE A. BERRY, Editress.

Persons who have already paid their subscription, can take advantage of this offer, by remitting \$1.00 for another year's subscription.

This offer will hold good until July 1, 1885.—Ed.

Subscriptions received at this Office for the following Papers:

<i>Mind and Matter</i> , (weekly)	\$2.00
<i>Spiritual Offering</i> , (weekly)	2.00
<i>Phrenological Journal</i> , (monthly)	2.00
<i>Banner of Light</i> , (weekly)	3.00

TO ALL FRIENDS OF SPIRITUAL PROGRESS

And Members of the National Developing Circle.

Whereas, not only the facts and Philosophy, but the beneficent purposes of Modern Spiritualism have come to the world thro' mediumship; and because it is believed that the Camp Meeting offers in many respects the best conditions for the unfolding of mediumistic powers, the National Developing Circle, feeling that it can in no other way so effectually serve the same, proposes to erect upon the grounds of the Mediums' Camp-Meeting of the Two Worlds, upon a lot of land 70 feet X 70 feet (donated by said Company for that purpose), a Temple especially adapted to the purposes of mediumistic development in all its phases.

Believing that all the members of the N. D. C. will be especially interested in this object, an appeal is hereby made to them for liberal cash contributions to carry out the plan. Mrs. Jennette W. Crawford, Treasurer of the N. D. C., has generously volunteered to act as solicitor of such funds as the friends may contribute, and we are sure none can resist the double appeal of herself and the spirit world, in whose behalf the enterprise is undertaken.

All contributions should be sent as soon as possible, and certainly before June 12, to Mrs. J. W. Crawford, Treasurer, N. D. C., 121 W. Concord St., Boston, Mass. Register your letters.

[We have received a card with the photographs of the "Officers" of the "National Developing Circle." Many thanks for the same.—Ed.

THE WATCHMAN.

MARVELOUS FORESIGHT.

ELLINGTON, N. Y., April 8, 1885.

Dear Mrs. Berry:—

The dear WATCHMAN came to hand this week—a messenger of kindness and love—its pages replete with Humanity's uplifting.

And among its mysterious unfoldments, the seventh page bears reading that I readily recognized as another fulfillment of that strange, long-ago vision that I have spoken of in other Papers.

"Jottings by the Way-side," by John Brown, Sr., San Bernardino, Cal., and the poem, "Strange Things," by J. Hacker, Berlin, N. J., both occupying the same page, is a veritable repetition of what I saw and read [in a vision] fifty-one (51) years ago this month.

My memory on these subjects of fulfillments, as they occur from time to time, reviving things that have been lost to memory for years, is very marvelous; and I can account for it in no other way, than that the same power that exhibited those mysteries then, has passed along my life-path with me, and re-impresses my mind with recruiting evidence of my thoughts on those subjects when received.

I well remember now, when I look at that page, in reality of saying 51 years ago:—

"Well, if I should ever see a paper called THE WATCHMAN, and read a story with the name of Nez Perces Jack in it, and a poem, 'Strange Things', on the same page, I can't help but know that it is the same thing that appears to me now."

Yes, and even that the two pieces were written one at the Atlantic side and the other at the Pacific side of the United States—the names of "Berlin" and "San Bernardino."

Marvelous! Oh! how marvelous to me!

When thinking of that strange experience of the long ago, I sometimes think that I was a newly set mile-stone on the road-side of the Ages, upon which was inscribed the fast ripening unfoldments of the Future—but who were the intelligences to do that mystic work is a very great enigma.

I so fear that people will feel annoyed with what I have to say on the subject, that I feel a shrinking from taking up my pen to say any thing more—but the impression comes so strong to "write," that I am obliged to obey.

I often find myself repeating the words "Next June," which I am now impressed, means that this must go to the world in June.

I can come to no other conclusion, when ruminating on the wonderful experiences of my isolate life, than that there is an intelligent WISDOM beyond my comprehension, who understands the Future as well as the Past; and all Humanity as well as the great Universe of Space, matter and spirit, is subject to *Immutable Law* whose office is *Evolution*.

Why the general news of the Times, and many of the Newspapers from 1881 down to the Present, were shown me so vividly so long before their actual appearance, is a subject too deep for me to solve.

Perhaps some greater minds need these simple truths for thought-food. I sincerely trust that they will do no harm.

At Your Discretion.

TRYPHENA C. PARDEE.

[It is, indeed, marvelous that the lady should have had these things so long ago foreshadowed to her.

We feel that it is but just to state that we were strongly impressed to print the poem, "Strange Things," after we had read it in *The Liberal*, and altho' we had other original matter awaiting publication, still we felt that we must use that poem.

We wrote to the author of the poem, Mr. Hacker, concerning his corresponding for THE WATCHMAN, and he wrote us that he was an Infidel, and did not believe in Spiritualism nor spirits.

Now, we would submit the case to him and ask him if he can account for this strange coincidence, as above stated by Mrs. Pardee.

Furthermore, the "story with the name of Nez Perces Jack in it" was written by Mr. John Brown, Sr., of San Bernardino, Cal., and, as he stated, (See April issue of THE WATCHMAN), he was compelled to drop his impli-

ments of labor, and leave his men waiting for his orders, while he sat down to write that story to be printed in THE WATCHMAN, as the spirits, at the time, said.

Now, these are facts which honorable people are bound to recognize, and which show a wonderful power of Intelligence connecting the vision of Mrs. Pardee, 51 years ago, with the actual occurrence of the Present.

Will Some Infidel, or some Materialistic believer give us their solution of the affair.

Can they tell what Power, if not that of Souls in spirit life, caused us to select and print that poem, "Strange Things," written by one who was an utter stranger to us, and whom we afterwards ascertained was an Infidel?

Also, can they tell what Power caused John Brown, Sr., of San Bernardino, Cal., to drop his work and write that story, "Jottings by the Way-side"?

And, above all, can they tell what Power it was that caused Mrs. Pardee to see these things, and to mention the name of THE WATCHMAN, 51 years ago?

We can account for it as follows:—

That the same Band of Souls who comprise the AMERICAN AND EASTERN CONGRESS IN SPIRIT LIFE,

And who are the controllers of the little sheet, THE WATCHMAN, saw, and did foreshadow, to Mrs. Pardee, the facts as above stated.

And also, that these same Souls did influence John Brown, Sr. to write the story and send it to THE WATCHMAN.

And lastly, that they caused your humble servant, ourselves, to so arrange the Articles as to fulfill the vision of 51 years ago.

When we first read the account which Mrs. Pardee has kindly given to the readers of THE WATCHMAN, and when we first recognized the magnitude of the incidents connected with the above, we were lost in wonder and admiration concerning the workings of the Souls of WISDOM. And we were led to exclaim: "It is almost too much for the people to believe."

Yet, we have every reason to believe that what Mrs. Pardee has given, is the sacred truth.

And as for the genuineness of the Articles mentioned, we can truly say that all that has been herein stated, is the truth, and nothing but the truth.

These facts prove to our mind, that the planning of THE WATCHMAN was laid in spirit life 51 years ago, (and perhaps longer ago than that).

This little incident has also proven the efficient work that its humble workers are led to execute at the dictates of the unseen Master-workers in spirit life.—Ed.]

The scar which an unkind word leaves upon a large love may be invisible, like that of a great sin upon the tissues of a repentant Soul; but for one as for the other, life has no healing.

Nature has written a letter of credit on some men's faces, which is honored wherever it is presented.

How noiselessly the snow comes down. You may see it, but never hear it. It is true Charity.

With every member of the household anxious to promote the welfare and happiness of each other by kind words and deeds, how cheerful the family circle can be made.

The *Freethinkers' Magazine and Freethought 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*, 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.

A book agent was struck by lightning lately, and on the spot where he stood it looked as if a brass cannon had been melted.

"The bees are swarming, and there's no end to them," said Jones, coming into the house. His little boy, George, came in and said there was an end to one of 'em, anyhow, and it was red-hot, too.

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.

PEACE BIRD offers her photograph as a premium, to all who will donate \$2.00 to the PEACE BIRD MISSION FUND.

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

HATTIE A. BERRY, Editress,
1073 Clifton Park Ave.,
Millard Postal Station, Chicago, Ill.

Persons sending money to our address, 1073 Clifton Park Ave., 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.

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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."

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.
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SPIRITUAL MEETINGS.

The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society hold meetings each Sunday at 10 a. m., 3, and 7½ p. m., at Liberty Hall (Room 12), 213 W. Madison Street. Admission 5 cents. Public cordially invited.

Dr. Norman MacLeod, Chairman.

Mediums meeting each Sunday at 3 p. m., at 104 22nd St.

A. B. Coman, Chairman.

Mediums meeting each Sunday at 10½ a. m., at Apollo Hall, 2730 State St. Public cordially invited, Seats free.

S. A. Danforth, Chairman.

CORRESPONDENCE TO THE WATCHMAN,

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

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

THE END OF THE CHRISTIAN ERA.

The end of the world has come. There is a flame ablaze in the firmament of Progressive Thought.

The Period has arrived—mentioned in the Bible—i. e., the end of the Christian Age, when the Firmament should burn with fervent heat—and to-day, is the day.

Such a confusion of thought on the mighty subjects of Life, Religion, Worship, Truth and Falsehood, Good and Evil—all contending together, does produce a tremendous heat.

Merrick Hall is not a place of Worship or Religious Teaching, but of Truth—a Judgment-seat, where men and women shall be judged by their expressed thoughts when clothed with their deeds.

The trees of the forest are known by their form, color, and general appearance—but the quality of the tree must be determined by the blossoms and fruit.

Mankind are known by the same signs.

Merrick Hall was built and dedicated to Humanity, and to the Goddess of Liberty: and she has been allowed to wave the Banner of Freedom over the minds of those who have used it—both Jew and Gentile. And it cost a struggle to hold the fort, and keep this Banner of Truth afloat.

On Sunday, March 29, 1885, a meeting was held in the Hall, and one man expressed his sentiments in regard to the character of Jesus, the Nazarene, which were offensive to some of the people.

But the man did not understand the text that he quoted: viz.:—

Jesus said, "I came not to bring peace, but a sword."

He did not comprehend the lesson as it is impressed on our mind.

The sword, is Truth, which is opposed to Falsehood.

When Paul saw the Light, and heard a voice saying: "Why persecutest thou me?" "It is hard for thee to kick against the pricks."

It was the Truth that Paul was kicking against with the battering-rams of tyranny and oppression, trying to destroy the light of Love to Humanity.

He was sustained by the same class of people who are using the same power of oppression to lower the Ensign of Liberty of man thinking and expressing his opinions, to-day.

A neighbor called recently, who was present and heard the man's opinion of the character of Jesus.

He regretted very much that we allowed such ideas promulgated in the Hall—he said it was a pity.

This is the prevailing sentiment, as we understand, in the minds of all

the different Sects and Religions of earth.

They are the Children of Israel—all the rest are Gentiles, and have no Gods.

This is the 37th Anniversary of Spiritualism, and a shower of intelligence has been refreshing the minds of Humanity.

And when it has poured down intelligence for forty years, corresponding with the ancient flood of forty days, all the rubbish of false teaching, hypocrisy, tyranny, and ignorance will be submerged—buried with the overflow of Truth, Love, Mercy, and Justice.

We launched our little bark on the Sea of Reform five years ago, and its pure white sails are reflected in the azure depths: and all rocks and rubbish thrown into the channel, cannot retard its onward course, as the sword of Truth will clear the way.

Some one or more citizens of Quincy, Ill., have threatened to close the doors of Merrick Hall, on account of young Mr. Hursen being seized unlawfully, and sent to a Lunatic Asylum, for believing in the Truths contained in the Bible—the gifts Paul mentioned, given by the one spirit, which is Spiritualism in all its varieties of Phenomena.

Moses built a Tabernacle like the pattern he saw.

The prototypes of all things are in the spirit world, before they are visible in the material world.

Mediums, like Moses, see the patterns of Tabernacles (cabinets), to-day, build them, and use them for the same purpose that they did in the morning of life.

Many have said to us:—

"What is the use of a cabinet? If my friends would come to me and talk without a medium, I would be satisfied."

It is a small matter to ask a silly question, but it requires a revelation to answer it.

Samuel, when a child, heard a voice calling him as he slept, &c.

Eli knew that Samuel had the gift of mediumship.

And when Samuel grew to maturity, it was verified, for he was called a Seer.

If the Bible readers and believers will read the law and testimony—laying aside their previous opinions and prejudices, they will, (if they have common sense), perceive that every lesson or human experience contained in the book, demonstrates the fact of spirit communion—which is the sum-total of the Book.

There is not any thing new under the Sun.

The same voice speaks, to-day, from the invisible Sphere of Intelligence, that spake in the morning of life.

MRS. MINERVA MERRICK.

THE BIBLE.

Continued from April Issue.

A continuation of the truths contained in the Bible which are being demonstrated daily.

But few, comparatively, can appreciate the grand displays of thought which are flashing on the intellects of Humanity.

Those who pretend to understand the Bible, and claim it, monopolize it,

and cause witnesses to swear by the Book.

If we understand its teachings, it reads:—

Thou shalt not swear by any thing.

The Children of Abraham are occupying a throne similar to Pharaoh.

They have wise men if not so-called, and they condemn, scoff at, and ridicule the same power that is fulfilling the prophecies of the ancient Prophets: and do not seem to be acquainted with Joseph, or Jesus: but have made a God like unto themselves—in the form of a person, while the Book says:—

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth."

We were once impressed with the thought—What is Worship?

A short time before Merrick Hall was completed, we were in company with Miss Ida M. Merrill, a medium whose hand could be controlled by spirit power to write spirit messages.

We asked her to write a few verses about the Hall: and in ten minutes, she wrote seven verses—the fourth and fifth answering our thought—what is Worship?

"Worship is not in Temples of Art; 'Tis not in gorgeous array, But is enthroned in the human heart, And must be practiced every day.

'Tis in smallest acts of life That it is most truly portrayed, And thro' scenes of earth's sad strife The path of Worship's made."

This is the best, the most important definition that we have heard or read concerning what Worship really means.

To think, as the Anglican said to us: "Jesus is now before the throne, showing his wounded hands—making intercession for us."

This, to our mind, is preposterous!

Who would not rather be annihilated than to spend one year praying and singing around a throne with an imaginary God, and his Son before him, making intercession one thousand and eight hundred and eighty-four years for the rest of his children.

We cannot see either Justice, Love, or Mercy in that cruel God—and feel sure that it is an idol.

The Children of Israel have gone into captivity—into idolatry again, as the record of their experience proves—and are chained to their idols.

Our idea of the Father of our Soul, is the life, the spirit world, the source of all visible and invisible life that fills all Space with Attributes, Principles, and all that constitutes the Mind and faculties of man.

And Justice, Love, and Mercy is the grandest combination that our Mind is capable of conceiving: and they constitute the most elevated Sphere of Thought.

And by the Law of Magnetism, we inspire thoughts according to our ability, organism, and development.

MINERVA MERRICK.

To triumph over ones passions is of all conquests the most glorious.

Abridged Extract From A Fountain of Light.

Friends of Justice and Mercy:—

All those who can feel sympathy or drop one pitying tear for the widows and orphans who have no visible protector; but are tortured from day to day with fearful suffering—now is the time to lend a helping hand.

And we would ask your co-operation to cast out the legion of devils [obsessing spirits and mental diseases] that infest the minds of the people, leading them into darkness and moral death.

We must work to destroy all these evils, root and branch.

Freedom of the Press; liberty to express opinions—beliefs either false or true, may be a blessing or a curse.

How does it appear to-day, in this 19th Century, in this free and should be, happy land? Does good or evil predominate?

As we cannot peer into the interior realm of the Nation and discover its hidden secrets of darkness, we must judge from outward appearances; and they indicate great confusion, morally and spiritually—hate, envy, revenge, and cruelty seem to prevail—may be caused in a measure by the great freedom of the Press, in keeping before the people evil thoughts, deeds, and falsehoods, instead of truth and goodness.

Spiritually, the people have lived on this kind of bread until they have become diseased—a hardening of the brain, that love and pity to ones neighbor cannot penetrate—and the disease is contagious, spreading its baneful influence, producing murder, thieving, cheating, and all the morally degrading deeds done on earth.

The disease, in some localities, is raging, almost everybody is preparing to kill—carrying pistols and knives in their pockets, and murder in their hearts.

The influence arising from this state of feeling, may be compared to the effluence of a dead carcass.

According to Divine Law, we all live in circles of intelligence, inspiring or drawing thoughts and ideas that correspond with our development—and this Law is fulfilled every day—the same as the act of breathing the atmosphere to support our physical lives. And as the Magnet draws the bar: so we attract thoughts.

The Sphere of murder and its accompanying crimes is expressed by those who say: Kill, punish—not knowing that they have embarked on the same boat with the murderer: and instead of ridding the world of crime, they only increase it.

To-day, in every part of the globe, revelations of dark deeds are being brought to light: and in the near Future, crime will be prevented, or the intention discovered before the deed is committed.

When these facts are understood, we shall live in greater security and more in harmony with the Laws of the Universe; and Mankind will see the beauty and glory in governing themselves.

MRS. MINERVA MERRICK.

He who loves to read and knows how to reflect, has laid by a perpetual feast for his old age—subscribe for THE WATCHMAN.

\$1.00 pays for The Watchman for 1 year.

Written for The Watchman.

ANSWERS TO FRIENDS.

I am wondering if it is not imposing upon our good Editress and the readers of THE WATCHMAN, asking room for all the inquiries addressed to me, in the last two issues of the paper.

One complains that I spent my time going to see "noted" mediums, thinking that they hold seances purely for money, and so feel bound to produce phenomena, if it does not come of itself.

Another asks why I did not go to Dr. Slade, Mr. Watkins, or Mr. Phillips—

I answer, that I went to both public and private mediums, and to noted and obscure ones. Dr. Slade and Mr. Watkins were both absent; and I called on Mr. Phillips twice, and found him "not at home" both times.

But I must say, that, because a medium takes money, it is no proof that he is not as honest and fair as those who take only the glory, honor, and eclat of the Seership.

I do not think that money-pay is the greatest incentive in any of the Arts, Sciences, or fields of Literature; or, in the study of Mental and Physical Phenomena.

And how know we but that the medium who, for years, refuses money-reward, may not be working, practicing, and getting up a name, so that when he feels that he is popular enough, he may then have paying seances, and make up for lost time?

To giving a "detailed account"—I have given all that the Papers would print. The *Truth Seeker*, *Investigator*, and *Concordia Blade* have printed the trip in full.

I intend, yet, to write a personal history of Mr. Caffrey, as promised—indeed, I had it written, but friends thought that I had better suppress some of it; so I shall re-write it.

I went to Mr. Caffrey, because he was the only slate-writing medium that I could hear of in Boston, Brooklyn, or New York City. I knew he was a fraud—but I felt confident that all independent slate-writing was fraud, so there was little to choose among the chances, had they all been open to me.

It is claimed that fraudulent mediums can give good tests; and that a bad personal character does not hinder good mediumship.

No, I do not think that I received "one single test." I admit that I heard raps, but not that they were spirit raps—they always came where the mediums were, and could easily have been made by them.

I gave the names of Col. West and J. W. Truesdell, as mediums who confessed that they, themselves, did all the tricks at their seances. And Mr. West told me just how he answered sealed letters.

The sacred-slate history, which I gave in the three papers, will prove, to any critical reader, how unreliable is all history, when it relates to spirit phenomena.

Facts Magazine printed Mr. Cheesebrough's account of it, and for some time it has stood as veritable history.

Mr. Cheesebrough speaks of a lamp "burning full head," and never once mentions it as being turned down or put out.

The real fact is, that Mr. Truesdell and Mr. Caffrey, two of the mediums, carried on the farce, and it had been agreed between them, that when it was time for the slates to be exchanged, Mr. Truesdell, who was deputed to manage the light, and lower and raise it as required, was to suddenly—accidentally-on-purpose—turn it off entirely, and then Mr. Caffrey was to substitute the prepared slates for the clean ones.

Tho' the light was out but an instant, Mr. Caffrey seized the chance and dexterously made the desired exchange.

I can get the certified oaths of witnesses who were present, that the light was really out, and that our version is the correct report of the seance; and I do not think that Mr. Cheesebrough, himself, will swear that it was not out.

You see that one error in the report, destroys the verity of *Facts* Article.

I have never "evaded" one "point." If you will show me where you think I have, I will try to make it plain.

I have never written one line to any person, or for any paper, in which I have attempted "evasion" or deception of any kind.

I defy all the spirits in the flesh or out of it, to bring forward an instance where I have done so.

I do not claim superior knowledge, or, that I am more discerning in seeking for facts, than a majority of others are, but I do claim to be honest and earnest in my search for the real and the good.

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

[* If, as Elmina says, Col. West, Mr. Truesdell, and Mr. Caffrey, as mediums, allowed the above stated facts to stand, as history, so long, without disputing the facts, how could she, as an honest and candid investigator, believe the confession of fraud as perpetrated by them: if she knew that they were frauds, how could she believe what they said, in preference to Mr. Cheesebrough's statement?

The fact is plain to be seen, that Elmina has been working on the wrong side. She has ignored test after test when received from reliable sources—but has cherished the slightest evidence of trick and deception when given her from, even, as she says, unreliable characters.

Elmina may be honest in her investigations, but, by her own statements, she proves that she is blind as to the reliability of the source from which she has taken her evidence and drawn her conclusions.

The harder opponents kick against Spiritualism, the more powerful evidences are brought to bear in its favor.

This is why we have opened our columns to this discussion: and trust that our readers may find an interest therein, and profit thereby.—ED.]

HE who loves to read and knows how to reflect, has laid by a perpetual feast for his old age—subscribe for THE WATCHMAN.

A FEW FACTS.

Editress of The Watchman:—

I have read Elmina D. Slenker's open letter.

She is not the only one who has investigated the Spiritual Phenomena and claimed to find no truth in it.

There is a good and sufficient reason why they do not find the truth, for the truth is not what they are looking for.

It is invariably the case, that when skeptics start to investigate Spiritualism, they will always choose some outside, pretended medium who has no good record, and commence their investigations with them.

I have known of hundreds who have investigated in just that way, and, then, they have called the whole Phenomena, a stupendous fraud—when the fraud lies with themselves.

I believe that if any one will start to investigate Spiritualism in truth and with fair dealings, and attend to it with the same interest that they would in investigating any new invention, and should then fail to be convinced of the facts of spirit power, they would be the first ones to be put on record as a failure.

Then, I have yet to find an investigator who, in time, has not had to acknowledge the truth of the Phenomena of Spiritualism.

I will here give you a few facts that I have met with:—

A few weeks ago I was in Boston, and attended one of Mrs. H. B. Fay's circles—there were 18 persons present. All who chose to, went into and examined the cabinet: and one of the gentlemen informed us that he had moved the cabinet into the center of the room, and look all around it, and found no chance for deception in it.

After examining the cabinet, we were all seated in a circle in front of the cabinet, and the light turned down so that we could see each other and all in the room.

Mrs. Fay, then, made a few remarks to us before she entered the cabinet, saying: that the conditions for a good circle, lay as much with us as it did with her for good results.

In a short time after Mrs. Fay entered the cabinet, white-robed spirits commenced to come out into the room, and I will try to tell you of a few of them.

A cabinet spirit, called Gypsey, came out and took a gentleman by the hand and passed into the center of the room, she then threw up her hands, to show that she had nothing in them, she then took the gentleman's white handkerchief and began to manipulate it, and in less time than it takes me to put it on paper, she had made a white dress large enough to cover him all over—sleeves and all: then, she reduced it again to his handkerchief, and gave it to him.

Some one said: "Gypsey, please make some thing from the carpet."

She then kneeled down on the carpet and reached as far as she could from her, and commenced to rub on the carpet. Soon we could see something white coming up, in a moment it was large enough so that she could take it up, and then she arose and manipulated it until it was as large as a shawl: then she dematerialized it again. After which, she took several persons, one at a time, to the middle

of the room—first, showing her hands, and then commenced to work in the right hand of the person, and in one minute or less, she would break a flower from their hand, and give it to them as a keepsake. I had one taken from my hand in the same way as the others, and I have it yet.

Then another cabinet spirit came out and cut several pieces from her dress, and gave them to us, and mended the places, then and there, so that we could find no rent in the dress.

My brother Charles came to me three times, and each time he looked more like himself—the first time he looked wasted, as he was when he passed out with consumption.

A lady came out and took me by the hand and led me up to the cabinet, put her arms around my neck and kissed me, telling me her name, Florence, (she had promised me at another circle that she would come to me in Boston). She talked with me, and took me into the cabinet, and said, "Put your hand on the medium," which I did, still holding the spirit by the hand—the medium sat there in a trance. We then went into the room and she shook hands with several, then we returned to the cabinet door where she instantly seemed to vanish thro' the floor as quick as thought.

Now, those spirit forms were, to all appearances, to touch and sight, as much like solid flesh and blood as any of us mortals—their flesh felt like that of a child.

Then came the spirit of Dr. J. R. Newton, and I requested to talk with him. I went up and spoke with him and took him by the hand: then I asked him if I had any thing that ever belonged to him: and he immediately informed me that I had. I said, "Yes, and I am going to keep it." He replied, "Yes, keep it."

Now, there was not another person in Boston who knew that I had any thing that ever belonged to Dr. Newton.

Now, let friend Elmina, or any one else, go fairly and squarely to work, and they will find no trouble to establish the fact of Immortality.

I wish I was as sure of \$1000, as I am of a continued life. I should not be worried at all for fear that I should not get it—for it would be sure to come.

I think there is one great hindrance to people becoming Spiritualists, and that is this:—

They are afraid that it is true; and they have been so bad in this life, that they wish to be annihilated, so as not to meet the responsibilities of a life to come.

Dear Friends, do not fail to learn all you can in this life—but investigate Spiritualism candidly and honestly.

Respectfully Yours.

GEORGE Y. NICKERSON.

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