



Vol. 5, No. 12.  
Whole Number 60.

CHICAGO, ILL., AUGUST, A. D. 1885, M. S. 38.

PRICE 10 Cents a Copy.  
\$1.00 per Year.

[ 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. Berry, (nee Cate.),  
Inspirational Writer and Amanuensis.

QUES. By Artemas Fuller.

*Is it possible for a Soul, while attached to the physical body, to entirely sever its connection with the physical body, at Will: that is, by means of its Will-power, pass thro' the change called death, and become freed from the physical body?*

ANS. Yes, it is possible for a Soul to free itself from the physical body, thro' the change termed death, even by its Will-power alone.

There are many such cases occurring at the present time: yet, Physicians, Doctors, and Scientific experts have failed to trace the cause of death, to other than physical causes.

The following, is one method by which the Soul may free itself: viz.:

The Soul of an individual may so desire to be free from the physical body, that, by constant thought upon the subject, the physical body will become weakened, and the vital organs will become diseased, so that they cannot perform their functional labor, hence, the body sickens and dies, and the Soul is set free.

Such a case, would be the direct influence of the Soul acting upon the physical body.

And, then, again, there are other methods.

We have witnessed instances where the Soul-power has been very powerful, and the dissolution of the Soul from the physical body, was as a nat-

ural sleep; where no signs of physical disease, nor of a struggle for life was discovered.

In such cases, there is no pain, no unpleasant sensation, no more so than to fall into a physical sleep, and awake after a few hours of repose.

Such cases are more numerous than is supposed to be possible—yet, they have not been discovered to have occurred from such a cause.

The study of the Soul and its governing powers will yet reveal these possibilities to the human mind.

QUES. No. 2.

*Is it also possible for the Soul to again animate that physical body after the change (death) has taken place?*

ANS. It is possible for the Soul of a human being to become sufficiently developed in the Occult Laws of Life, to enable it to command the physical body to this extent, that it (the Soul) can arrest the pulsation of the physical body, and render that body inanimate and dead, so far as all signs of life might determine.

Furthermore, the body may be kept in this condition for an indefinite length of time, providing that the Soul has Will-power enough to keep it so.

Yet, the body will not be really dead, but only in a state of suspended animation.

And in order that the Soul may again animate that body, there must be within that body, the Vital Current of Magnetic Life-force which serves to hold the Soul en rapport with the body.

If there was not this Magnetic Life-force still within the physical body, then, the body would quickly show signs of decomposition, which is a sure sign of the dissolution of the Soul from the physical body.

No, the Soul cannot again animate a body that has once lost the Vital, Magnetic Life-current.

The seat of this Vital Current will always be found in the Sensorium of the Brain—therefore, all pulsation of the physical body may be suspended; while yet the Vital Spark or Current remains dormant within the Brain of that body, ready to be quickened and sent onward thro' the Vital Avenues

(the Sensor Nerves) of the body, thus giving pulsation and life to that body.

All this is at the command of the Soul when that Soul has gained sufficient knowledge of its own possibilities to know how to effect these wonderful changes in the physical body.

QUES. By William Martineau.

*Is the Philosophy of Mind Cure or Metaphysics, one of reliability as a practical Science?*

ANS. Metaphysical Science is one of the keys that man must employ in searching for the secrets of health. If rightly fitted into the Vaults of Nature, it will unlock many of the mysteries of Ancient and of Modern date.

As a practical Science, it must be founded upon fact and knowledge, and not upon theory.

The practitioner, in order to be successful as a Metaphysician, should be of strong Will-power and of temperate habits—one with a full, Magnetic nature will be the more successful in the cure of disease, than one who has not this Magnetic force, because, the Magnetic flow of the subtle force of the physical body will greatly aid him or her in the exercise of his or her Will-power upon the Will-force and also upon the Magnetic Life flow of his or her patient.

In order that the labors of the Metaphysician may result in good to the subject who shall receive treatment, the operator should lead a strictly moral life; and should guard against every habit that would tend to pollute the body, or corrupt the thoughts, because of the subtle influence he or she must needs exercise upon and over his or her subjects.

The practicing Metaphysician should be as pure in thoughts as a little child, and as cleanly in person as a virgin. Otherwise, one has no moral right to exercise his or her Will-power over another under pretense of a benefactor.

A word to those who would place themselves under the care and treatment of the Metaphysician, is right here applicable. Therefore, we say, that:—

Unless you are sure as to the moral and physical purity, and of the hon-

esty of purpose of the practicing Metaphysician, you had better suffer bodily pain, than to risk being brought under the mental yoke of one who might use that yoke (Will-power) to your final injury, for his or her selfish gratification.

The Metaphysician must necessarily psychologize his or her patient.

Ere a cure can be performed, the mind of the patient is forced to believe that there is no such thing as pain, sickness, nor disease, and that he or she has none, even while the body is suffering from the same.

Now, the potency of the Positive mind (the practitioner) is so much greater than the Negative one (the patient) that there is brought into action, thro' the Sensor Nerves of the patient's body, a change in the habitual vibration of the Nerve flow of the parts in question; and by rendering the mind of the patient, positive thereto, there is retained this change of Nerve vibration thro' those parts—the result of which, is a reaction of the Vital Currents of that body.

All reactions bring a change from the former condition, and, therefore, the result must prove either better or worse.

Should the patient fail to receive this power that produces the change in the vibratory Nerve powers, then, there will be no change from the former state; or, if received imperfectly, then, the reaction will only be temporary.

Much risk is involved in submitting oneself unto the Will-power of another, therefore, we advise that each one become their own Metaphysician.

In so far as they can, let them exercise their own Will-power to overcome their physical ailments. Each time that they practice it, they will find it more easy the next time.

This exercise of one's own Will-power over his or her physical ailments, will ultimately develop his or her Soul-power to such an extent that it can achieve greater and more marvelous results in the way of Mind influencing matter.

Mothers should learn to exercise this power over their children. Many may have already done so, yet, knew not that it was really this same power.

Continued on Fifth Page.



## CORRESPONDENCE.

*Editor of The Watchman:—*

I was so fully impressed while sitting quietly alone at my fireside, thinking over the Past, and, as usual, about my many beautiful educations by the spirits, that I could not help sending you the enclosed description of one of my early communications from a dear and only sister in spirit life.

This was the early information given me about 35 years since, thro' a little nephew, whom my sister had developed to become a writing medium, whom she used for about a year. And she knew all that I did when I went out riding to other places—proving, most certainly, to me, that she was along with me: and she would inform me where I went, and upon what business, and who I had with me, and who paid the toll at the bridge—when my nephew, the medium, was at school, and we three or four miles away—thus, precluding any chance for the medium to have seen or known anything about my rides. I was very suspicious, of spiritual tests at that time, it being so new and strange to me in that stage of my early education.

At another interview, my sister wrote, saying:—

"I shall not use this medium (the boy) any more, but I will find you a medium thro' whom I can converse with you audibly, and better than I can write."

I was much disappointed, as I had not known any thing about control; I begged her not to do so, but she left the boy; and soon I was moved here and there, and was invited to see a family, wherein there were two or three persons who showed mediumistic symptoms.

One evening I went there with a friend to call—he not knowing any thing about my being promised a talking medium, but it turned out that he was the man to place me on the promised track. We called and found nine persons present, we making eleven.

We were soon invited to sit around a large dining table for the purpose of receiving raps and tippings.

I soon discovered a young lady who was much under control, and nervous, opening and shutting her eyes, and appearing quite uneasy. (She had only shown such symptoms a short time before). Soon her eyes opened wide, and she jumped up and came around where I was sitting, she put out her hand and shook mine most cordially, saying:—

"Dear Gus., I am here according to my promise made you."

This, to me, was a remarkable test of my spirit sister's presence.

She then told those present, how she had moved me about to accomplish her mission, to put me in contact with this medium, to do a work together—which was all Greek to me, and all the others, as no one knew me, only by my name, (Thurber). We had a very pleasant time, I can assure you, to me, in particular.

I was impressed to ask permission to call and have other sittings, which I was allowed to do—and it proved this, that the young lady medium was the daughter of my sister's husband by a former marriage.

And they (the spirits) saw what they could do with us, in assisting poor spirits who could not be reached by them without the aid of earthly mediums to teach them that they were spirits disembodied.

I can assure you that it proved a great school for me and the medium, who soon became developed to see and give full descriptions of spirits, and tell where from, and their manner of death.

I found that, as the spirits died: so they retained the memory of their wants unsatisfied while in their earthly life.

For instance: A young lady, a spirit, was very desirous of attending the theater: and I used to take the medium to the theater—my spirit sister and the guides would tell me what to do: and, as far as I could, I would comply.

We went to the theater, and the medium was fully entranced by this spirit while the acting was going on; and when we got home, she, the spirit, could tell me all about the play, and how happy she was because I had taken her there.

When the medium came to herself, she was not as happy, as she liked to see good acting, and could not tell me any thing about the play—all that she could recollect, was, that we took a carriage and drove up to the theater—and, no doubt, the spirit wholly controlled her organism during the play. I had many such proofs of spirit control, during my eight years experience with that medium.

I will now close, and only add, if you think this worth printing, please do so.

Yours in Kindness.

A. A. THURBER.

Pittsburgh, Pa.

*Written for The Watchman.*

## QUESTIONS AND REMARKS.

"TRUTH IS MIGHTY AND WILL PREVAIL."

If Orthodoxy be true, and the System of Christianity be the *only right plan of Salvation for Mankind*—I would ask, why do its adherents tremble for its safety?

Why are the bugle notes of alarm sounded to call help to its defense, whenever an opponent, a Free-thinker, or, if you please, an Infidel openly and defiantly denounces its failings, its vices, and its crimes?

Why do the Christians, as a general rule, ostracise a Free-thinker—(who does right from Principle, and not thro' fear of an unknown and indefinable God)?

I answer: The Free-thinker, acknowledging no allegiance to any man-made God: paying no "Peter's pence" to any Priest or Clergyman to think for him, (for he does his own thinking—it is best and cheapest); refusing to aid in supporting Churches, where, in a majority of cases, more crime is committed, than virtue taught; denying the right of any one to exalt themselves, either as "Vicar of God," "His Prophet," or "His chosen Teacher"; denouncing wrong, whether cloaked under the sanctified garb of Religion, or otherwise; one who feels the responsibility of his own

acts, and, therefore, does not need the offices of a Mediator or a Redeemer, and, finally, ends his earthly existence as he has lived, "a man."

The creed-bound Christian has set his or her face resolutely against Liberalism and its advocates—and for what reason?

Simply thro' ignorance on one hand, and fear on the other. Ignorance, for they know no better—they do not understand the Soul-liberating truths that it teaches, but are taught to determinedly combat it.

They are also taught to detest a Free-thinker, as one who is, of all others, the most cursed by an angry God, (at other times a God of Love).

Liberalism grants to one person the same rights accorded to another—liberty to all and in all things.

No one need fear injury from a Free-thinker.

We do not wish to tear down your Churches, or destroy your Bible, but we do want you to so construct and conduct your sanctuaries, that they may be beautiful, and devoted to the interest and upbuilding of Truth and Progress, instead of the oft-repeated falsehoods and nonsensical twaddle that is delivered from their pulpits.

We desire to show you the truths in the Bible—where they are to be found, and what they consist of: to separate the true from the false; the moral from the immoral; and to appreciate the Book as it stands to-day: viz.: A repository of truths of ancient times; a History of events occurring in the days in which they were recorded—and not as the word of God revealed to man for his guidance.

As a Free-thinker, I do not blame any person for clinging to ideas—to a system of Religion that has been sounded in their ears from infancy under threats of pain and penalties: a Religion that has been forced into existence and support thro' the agency of the stake, gibbet, drownings, and sword, and has existed for over 1500 years as the only true Religion—the only pathway to God.

Because an error has been taught for that length of time, and has hosts of supporters, is it necessary, is it reasonable, is it just that Mankind should continue in that error? Assuredly not.

We know that if we do a wrong act, violate either a social, moral, or physical law, we, alone, must suffer, individually, the penalty of that wrong doing—no one can suffer for us. There is no justice in it.

The Doctrine of the "Vicarious Atonement" can be illustrated in this way: viz.:—

A man has committed a crime for which he is about to suffer the death penalty.

The Governor of the State (in whom the pardoning power is vested) is the one appointed to execute the culprit.

Just as the culprit is about to be launched into Eternity, a man steps forth and offers himself instead; he is accepted, and is executed in place of the guilty person.

Is there any justice in that transaction? None at all.

Our ideas or comprehension of God may be directly opposed to each other. I may now be expressing sentiments that sound like blasphemy in your ears. But that is governed

altogether by your comprehension of Deity.

Is it right that any one should be forced to acquiesce in another's idea of Deity?

Allowing that we differ vastly on the God question; you believing that you know what and who God is—ourselves contending that no one can comprehend—we cannot adore and worship your God, nor expect you to venerate ours.

If you do not respect our ideas of God; if you deride or speak ill of our God, that is not blasphemy. Why?

Because ours is a God not acknowledged by the Christian world. You can only blaspheme against an acknowledged God.

Do you not, friends, you who have progressive minds, see the folly of judging a Free-thinker so harshly?

If, as your Bible says, "God is the Judge between yourself and us," why need you concern yourselves at all?

This is a free Country. It is the home of Free-thought, free worship, and a free Press.

The human mind is surely advancing in liberal ideas.

If the Clergy had advanced some of the ideas 100 years ago, that are now delivered from their pulpits, they would have suffered at the stake.

The old landmarks of Theology, and the Soul-degrading injunction of "Thus saith the Lord" are crumbling and fast disappearing before the penetrating light of Reason and Free-thought.

Credo and Dogmas firmly (apparently) established by Biblical authority and Legislative enactments, are being annihilated by the expanding reasoning powers of man's mind.

The Free-thinker looks beyond the narrow confines of the two lids of the "Holy Book" for the evidence of existence after this life. He looks to Nature, and studies her beautiful truths. He studies physical and moral laws outside of the Bible; and he finds that "The proper study of man, is man," and not an unknown, indefinable, incomprehensible, fluctuating God. He finds, that, instead of delving into the hidden and unsolvable mysteries of Creation, of God, or his attributes, his proper study, is, "Why is he here, and what are the best uses to be made of his existence while here."

It is supreme folly for us to enter into any argument, one with another, unless it will result in good, in unfolding ideas that will grow and expand, and, thereby, make better men and women of us.

"The exchange of pure thought is the beginning and growth of Wisdom."

Fraternally.

EMANUEL M. JONES.

Philadelphia, Pa.

"In splitting a log of black oak, Benjamin Marvin, of Watertown, Conn., saw on the smooth grain in the heart of a tree, a perfect picture of a clump of trees, with trunks and branches and twigs clearly defined. The picture is about four inches square."

"The sting of a bee carries conviction with it. It makes man a bee-leaver at once."



Written for The Watchman.

## ARISE & SHINE.

Arise and shine, the day has come  
When man can slumber on no more,  
In ignorance and falsity,  
By superstition's gloomy door.

Arise and shine, the Reason speaks,  
The Soul inspires us as with flame,  
To know that *Immortality*  
Is traced above each human name.

Arise and shine, thy *selfhood* is  
Thy savior, teacher, evermore;  
Not Jesus' blood, but thine own deeds  
Shall open Hell or Heaven's door.

Arise and shine, the night has fled,  
And truth's fair morning gilds the sky;  
Go labor earnestly and well,  
Within life's ample vineyard by.

Arise and shine, we need thine aid  
To spread the light which angels bring;  
That man may better know himself,  
And of his own grand powers sing.

Arise and shine, the two worlds meet,  
Clasp hands across the vale of death;  
Revealing it as blessed change,  
Which gives of life a deeper breath.

Arise and shine, be staunch and true,  
Subdue earth's wrongs, crush error  
down,

And bravely bear life's cruel thorns,  
That ye may win a precious crown.

GENA F. SMITH.

Rockland, Maine.

Written for The Watchman.

## CHRISTIANITY AND SPIRITUALISM.

Sometimes these two Systems seem  
to recognize each other as antagonistic  
and irreconcilable.

At other times, they make a sort of  
half-way concession to each other, and  
seem as if they longed to be friends.

I know which is the more skillful  
General of the two.

Their relative attitude, just now, is  
like the spider and the fly.

Christianity is stationary and men-  
tally starving: Spiritualism, less  
trammelled, is ascending and progres-  
sing.

The old spider does not seem to  
know what to do for support. The  
young fly seems half a mind to help  
her.

To the innocent fly I would say:  
Beware!

There were some martyrs to Chris-  
tianity at its incipency, (and there are  
some martyrs to Spiritualism now).

Christianity, thro' long, dark Ages,  
which it caused, murdered for opinion.

"Surrender at discretion," said one  
of her generals to a beleaguered City,  
"and no blood shall be shed." The  
Citadel surrendered, and were *buried*  
*alive*.

The holy Inquisition professed to  
spill no blood, but *burned* its victims.  
Witches were burned in America,

within two Centuries past, by  
the Puritan followers of the lowly  
Jesus.

Heywood, Lant, Bennett, Mott,  
Bradlaugh, Besant, and numberless  
unrecorded victims in our day, are  
suffering persecution, imprisonment,  
and even slow death at the hands of  
Christianity.

Christianity still has the power in  
her hands, but it is gradually slipping  
from her grasp.

With the forecast of a good general,  
Christianity will make some advances  
to Spiritualists, with the hope of ulti-  
mately incorporating the System as  
part of herself.

And Christian Spiritualists (so-  
called) are complacently acting as pio-  
neers to the incorporation.

In my recollection, Christianity  
dispsed and scouted the Sunday  
School, but, finding that fruitless, she  
then adopted it as part of herself, per-  
verted its original intention, and is  
victorious by strategy.

Only ten years ago, the Christian  
Church denounced the Geologists and  
Evolutionists.

Five years ago, the Christian  
Church issued a Geological Chart un-  
der the auspices of the Y. M. C. A.,  
adopting all the strata and Periods of  
Formation, that five years before,  
they would have denounced.

Shades of Darwin and Lyell and  
Buckland! I invoke you to witness  
the Geological Chart of the Church.

Spiritualists of to-day! I beg of  
you to study the Geological Chart of  
the Church.

Above the "Age of Man," they  
have the "Age of Angels."

Is this the same Church that, with-  
in ten short years, can persecute and  
endorse the very same opinions—nay,  
that can go a great step beyond the  
opinions they persecuted?

Yes, it is the inspired, the un-  
changeable, the infallible, the Ortho-  
dox Christian Church, adapting itself  
to its surroundings—and soon it will  
be claiming Darwin, Lyell, Spiritual-  
ism, and all, as part and parcel of Or-  
thodox Christianity.

The velvet paw of the Leopard is  
soft, but it has terrible claws hid  
away to meet emergency.

F. J. EMARY.

Osceola, Iowa.

P. S. Some apologists for a bad  
System, warmly talk of "True Chris-  
tianity."

Any System must be taken in the  
aggregate, and for its whole duration.

A few persons better than their  
system, does not sanctify a bad Sys-  
tem.

Any short selected Period of Time,  
where gentle mercy may have smiled  
or wept, will never redeem Ages of  
Cruelty.

F. J. E.

Send for H. A. BERRY'S MAGNETIZED PAPER  
for the cure of disease, and relief from pain.

Each sheet is especially Magnetized to supply the  
constitutional deficiencies of each individual pur-  
chaser. Full directions accompany each sheet.

Single sheet 15 cents. 7 sheets (1 per week) \$1.

Send lock of hair of the patient as a magnet.

Address, H. A. BERRY, 1073 Clifton Park Ave.,  
Millard Postal Station, Chicago, Ill.

Send for photograph of Spirit WHITE FEATHER,  
PEACE BIRD, as a magnet of Spirit power. Price 50  
cents. Address

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

Written for The Watchman.

## WHEN THE ROSES BLOOM AGAIN.

When the Roses bloom again,  
And the birds with sweet refrain,  
Sing their songs so gay and free,  
We shall come with love to thee.

And scatter sunbeams on your way,  
Give to thee our sweetest lay—  
Bring you forth to comfort those  
Who from sin and all its woes,

Have been scourged by many a thong  
That to error doth belong—  
Who would gladly cast aside  
All of bigotry and pride,

And come forth with hand and heart  
The truer knowledge to impart.  
Then to you, Oh! sister dear,  
We would say, "Be of good cheer."

"After darkness, cometh light,"  
After storms, the sunshine bright;  
"The silver lining" soon will show—  
And rainbow hues with brighter glow

Shall compass thee, around, about,  
And out of bitterness and doubt  
Shall spring forth gems of purest  
thought

That latent hid—shall yet be brought

Into new life; the setting rare,  
With gems of India can compare.  
And onward, upward, as you stray,  
To work while yet it shall be day.

And later on in future years,  
The Star of Progress, bright appears  
To crown your brow: we say, *take heed*,  
And *earn* the honors—rich indeed.

MARY E. VAN HORN.

Milwaukee, Wis.

Written for The Watchman.

## HINTS BY THE WAY-SIDE ON THE SPIRIT SIDE.

Dear Watchman:—

Again, I feel impelled to write to  
you—so, here it comes: "Hints by  
the way-side on the spirit side."

It seems to me that I existed before  
I became subject to the law of Materi-  
alization which placed upon me this  
conceptacle or earth body with its  
reproducing force, which seems to be  
the apex of mechanical Science.

It seems to me that I am superior  
to myself, by consanguinity with an  
inconceivable CAUSE, holding power  
over all things, and I, small speck  
that I am, feel my relation to all this  
vast Universe in which I live.

It strikes me that I was numbered  
with those who made up the vast  
multitude that inhabited other worlds  
—and myself, in company with  
others, migrated to this Planet for a  
grand and noble purpose. And all  
the different races of men that we see  
on this Planet, migrated from differ-  
ent Planets, and are a true specimen  
of those they left behind.

It strikes me that there is a greater

affinity between us all, to-day, than  
we, on this Planet, are aware of—and  
these earthly bodies in which we  
dwell, were constructed by a wiser  
Designer than we can yet conceive of.  
The involuntary movements of this  
machine or body are wonderful.

It strikes me, it was intended to  
keep the life-fire burning, while we go  
out, and view the scenery clearly and  
distinctly as it is.

Reader, do you think it wrong that  
a connecting link should be had be-  
tween now and the by-gone?

It seems to me to be just and right,  
and that I often go back and visit,  
and associate as I feel inclined to do.

And sometimes I visit other Plan-  
ets than the one I formerly came  
from. and there I behold men and  
women resembling those we see here  
in different localities on our earth.

The African, coming, as it seems  
he did, from near the blazing fire, was  
conducted to a congenial clime under  
the burning Sun, where his body was  
materialized of earth matter and there  
left to propogate his own species.

The Esquimaux' original clime,  
remote from heat, fits him for his  
Arctic home. So, with all other  
tribes. And we carry with us, to-day,  
a similarity of what we were in the  
beginning.

Oh! how little we know: and how  
strange it seems, that over every Sci-  
entific discovery made, a great battle  
must be fought.

But a new star has risen on hope's  
horizon, called SPIRITUALISM, which  
is the only agency of Reform that I  
know of, where swords can be beat  
into plowshares, and spears into prun-  
ing hooks, and wars be known no  
more.

Spiritualism is the only agency  
where Soul food can be had without  
price. And we invite all who can to  
call at this agency (Spiritualism), and  
partake of the fruits of life, that they  
may know for themselves, that they  
live forever.

There are many good things that  
emanate from this agency (Spiritual-  
ism).

It is not the little ticking it once  
was called the death-watch: it is the  
audible voices you now hear.

One grand feature now being agi-  
tated at the agency (Spiritualism), is  
the conversing with friends at a dis-  
tance, without the use of wire or  
paper.

It seems to me, that I am often led  
away by the spirit, and requested to  
write, as I am now doing, for friends  
who stand ready to help us clear  
away the mist, that we may not al-  
ways be looking thro' a glass, darkly.

But the death-angel, who keeps  
watch over the secrets of the Past,  
has not yet opened wide the door for  
me: and when I return back to my  
earth home, the curtain drops behind  
me, and all the Past seems forgotten.

But I have a promise from my  
guide, that he will soon return and  
take me back still further than I have  
yet been, and give me a new lesson.

I Remain Fraternally Yours in  
the Good Work.

JOHN BROWN, SR.

San Bernardino, Cal.

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



# THE WATCHMAN.

## THE WATCHMAN.

Vol. 5. No. 12. Whole Number 60.

CHICAGO, ILL., AUG. 1885.

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.

1073 CLIFTON PARK

AVENUE,

MILLARD POSTAL STATION,

CHICAGO, ILLINOIS.

HATTIE A. BERRY, (*nee Cate*),  
Editress and 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 the Editress.

Remit by P. O. Order, drawn on CHICAGO, ILL., or by Registered letter. Payable to HATTIE A. BERRY, 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.

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 : 9.23 and 10.30 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.

### THE CARE OF OUR DEAD—WHAT TREATMENT THEY SHOULD RECEIVE, &C.

Continued.

In our last issue of THE WATCHMAN, we promised our readers that we would have more to say on THE CARE OF OUR DEAD—WHAT TREATMENT THEY SHOULD RECEIVE, &C.—embracing the subject of CREMATION.

One of our Correspondents, in commenting upon our last Editorial, concluded by saying that she hoped that we would favor Cremation.

To that we reply :—

We are in favor of Cremation when viewed from a Sanitary standpoint : but we should strenuously object to Cremation as a universal practice of disposing of the bodies of the dead.

Our reason for so doing, would be this :—

We see that mother earth demands her own ; and that the human body, (like all other animal bodies), is part and parcel of the earth ; and that from the earth's substance, combined with the gases and vapors of the atmosphere, vast billions of bodies, animal and human, draw their sustenance ; and that all refuse, dead, and effete particles of matter from these bodies, return back to the earth, serving as fertilizing power for new life.

And as the earth evolves—thus distributing each atom to its rightful place—giving to the atmosphere sufficient to sustain atmospheric life.

Therefore, in order to keep all things balanced, the earth (the ground) must be supplied with its rightful portion of animal and vegetable substances decomposable matter, from which the earth, THE WOMB OF NATURE, throws new life—therefore, the great need that all dead animal bodies be interred in the ground.

We do not approve of coffins, neither wooden nor metallic, much less, marble coffins, because, as we see, either of these will retard the natural decomposition of the bodies contained therein ; also retard the natural process of disseminating thro' the earth, the gases and fluids of the body.

Our method, then, would be to wrap the body in a winding-sheet, and lay it gently in the bare earth.

Such pleasing additions, as flowers and green sod might be placed around the body, in, or, on the grave, as might be optional to the friends.

We would suggest that all places for Public interment be situated miles from any habitation, in low lands, NEVER on elevated lands, as the excretions will, naturally, wash downwards and settle in the low and on the level lands ; and if these excretions have not had time to purify, they will carry contagion and disease along with them—whereas, if in low lands, the earth proper will absorb and retain these excretions until all are purified and changed into new life.

We would suggest that the entire surface of these Burial Grounds should receive a semi-annual dressing of some powerful disinfectant—thus, to arrest all forms of disease that MIGHT arise therefrom.

But we can see that, if the bodies be laid in the ground without coffins, there will be very little contagion arise to the surface, because the properties of the earth, when coming in direct contact with the bodies, will change the disease germs into harmless animalcule life and into Vegetable fertilizer, without danger of contagion therefrom.

Our objection to Cremation is this :—

In Cremation, the earth is robbed of her natural fertilizer—what is sent into the atmosphere by way of the furnace, as CHEMICALS, will not supply the loss to the earth.

If a few thousand bodies be disposed of by Cremation,

the result would be quite imperceptible in the sense of which we have spoken.

Yet, should Cremation become a universal, or, even a National method of disposing of the dead, then, as a Nation, we, as a People, would, in a few generations, become greatly deficient in physical vigor : we would become as pigmies in stature : Vegetation, and all forms of earth life would become inferior in size and quality—and why?

Because the earth, THE WOMB OF NATURE, would be too weak to produce anything better.

This is in accordance with what we, as a medium, receive from our Spirit Instructors.

We have been shown that, as an exclusive method of disposing of dead bodies, Cremation is NOT advisable. But that as one of the methods of disposing of a portion of the dead bodies of a Nation, it is advisable : VIZ. :—

In cases of Leprosy, or any other very contagious forms of disease, then, the Cremating of such dead bodies would be advisable.

We are shown, that, while Cremation, as a general Custom, would tend to deplete the physical body of all Animal bodies, as well as all forms of Vegetation of the earth ; yet, as a partial Custom, it would serve to etherealize the earthly productions—and why?

Simply this : In Cremation, the properties of the body that would go to fertilize the ground, were the bodies placed therein, would escape as pure ethereal CHEMICALS.

These CHEMICALS would be retained in the atmosphere until such time as they would be wafted unto the earth, and all living things upon the earth, would be affected by these ethereal CHEMICALS.

We are shown, that should Cremation become a ruling Custom, the atmosphere would become so heavily charged with these CHEMICALS, that earthly material would not maintain its accustomed Gravitation.

It is also shown to us, that were the United States to contain 700 Crematories, and all be kept in constant use, that in less than 100 years, all forms of life within the United States would suffer physical debility, and Mankind would be afflicted with mental disorders to an alarming extent.

Yet, should there be, on an average, one Crematory to a radius of 400 miles, and each one consume not over 50 bodies per year, then, the effect upon the atmosphere would be beneficial to the Humankind.

It would serve to render the atmosphere more clear, more light in pressure upon the earth : Vegetation would be less hardy, but it would bear a more ethereal appearance.

Should the Custom of Cremation become general, then, Granite, Marble, Iron, and various kinds of building material would be more readily acted upon by their solvents, hence, would rust, corrode, and crumble away much faster than otherwise.

And all these changes in Nature would be brought about by the different effects produced upon the atmosphere by a constant over-charging of the atmosphere with CHEMICALS, such as would be produced by the exclusive use of the Crematory, as a means of disposing of dead bodies.

When the earth receives her own decompositions, she gives forth to her kind, renewed strength and earthly vigor : and when over-charged with atmospheric CHEMICALS, she produces a neutral growth.

Therefore, seeing, as we do, the effects that would result from Cremation, we cannot give it our unconditional support.

We should, therefore, favor both Cremation and Interment, according to the nature of the case, and according to the section of the earth.

For we see, that in certain sections of the earth, the effects of Cremation would be less unfavorable, than in other sections.

H. A. BERRY, Editress.



## THE WATCHMAN.

Contributed to The Watchman.

### MERRICK HALL.

To my dear friend, Mrs. Minerva Merrick, this Poem is affectionately dedicated.

[Mrs. Minerva Merrick, the owner of Merrick Hall, has endured severe criticism and trial at the hands of bigoted people since first she opened and dedicated Merrick Hall to the Cause of Spiritualism and Reform.

Some few years ago a mob threatened to burn the building if she allowed the subject of Spiritualism discussed there.

But she has firmly held to her convictions of right, and with the help of the angel world, she will yet maintain her rights as a Spiritualist; and will see to it that Quincy, Ill., has a place where Spiritualism can be heard Publicly.—Ed.]

It is not done, the work so fair,  
For which the Temple was erected there;  
Yet, in the Father's own good time,  
Sweet heavenly songs will thro' it chime.

The gentle words of love and light  
Will lead the darkened ones aright;  
The words of inspiration sweet  
Will many hungry Souls yet greet.

The bread of heaven there will feed  
The multitude, and onward lead—  
The powers that move sublimely stand  
To prove the truth of the angel land.

And they who yet will swell that song,  
Are growing now in spirit strong:  
The one who reared that Temple great  
Shall yet be filled with joy elate.

Our Father ever needs the weak  
To prove the Power of which we speak;  
Tho' long it seems, yet shall she see  
The ruling of Divinity.

Tho' dark the clouds seem in her sky,  
Yet all those clouds will swiftly fly;  
And as she views the radiant Sun  
Shall she see the fruits of duty done.

That when she scattered in the night  
Her harvest thrives in heaven's sweet light;  
And all the crowns are pure and bright  
Where weary burdens she made light.

The heavens will open and angels say:  
"Rejoice! thou hast the better way,  
Rejoice! Oh Soul! that thou hast lain  
Thy talent where 'twill ever gain.

"It hath increased an hundred-fold  
In heaven's sweetest, purest gold!  
The widow's heart you filled with joy,  
The weary girl thou gav'st employ.

"The poor man's house thou helped him build,  
And many aching hearts thou hast stilled;  
Thou oped thy hand and from it flew  
The Dove that plumed its wings anew.

"The Olive Branch of Peace 'twill bring,  
And to thy Soul it yet will sing;  
And yet a brighter work is thine,  
To be revealed in God's good time".

MRS. IDA M. BUTLER.

Los Angeles, Cal.

HOPE is the most animating, and therefore the most important of all the affections, the most delicate and heaven-born, and an important portion of our being.

The boy who looks up to his father for an example deserves to find only a good one.

### CONTRASTS OF LIFE.

Continued from First Page.

Cannot some of our readers recall instances where a little child had cut its finger, or bruised its head, or, in some other manner, hurt its body, and had come crying to you for aid and sympathy; and you, from your desire to aid the sufferer—for it was severe to its tender flesh—had held the afflicted parts in your hands, or placed your lips to it, and, kissing it, said to this effect:—

"Now, baby, the pain is all gone, there is no more pain there, for I have taken it all away."

And upon this treatment, the little sufferer has smiled, and has been relieved.

Now, what think you was this power that so suddenly relieved the child?

We will tell you, it was both the Magnetic sympathy and the Positive action of the one, the older, the Positive mind upon the Negative mind of the other; thus arresting the pulsation of the Sensor Nerve running from the injured parts to the Sensorium of the little ones Brain.

This is Metaphysics combined with Magnetic sympathy.

And as a practical study, it should be studied and practiced solely with the desire to aid and bless—but NEVER that one may gain an influence over another for mercenary gain, nor for selfish, or licentious purposes.

We will extend our remarks upon this subject, in our next, and show that spirit beings are Metaphysicians in their labors with human beings.

We welcome among our Exchanges, the new Weekly, Journalistic venture, entitled *Golden Gate*. "A Journal of Practical Reform, Devoted to the Elevation of Humanity in this Life, and a Search for the Evidences of Life Beyond." Edited and Published by J. J. Owen, at 21 Montgomery Avenue, San Francisco, Cal. Terms: \$2.50 per annum, in advance.—Ed.

Our columns are open to all for a free and liberal discussion on all matters of Reform. Avoid personalities.

All Contributors to THE WATCHMAN are individually responsible for Articles appearing over their Signature.—Ed.

MEMORY is the daughter of love. Therefore, remember to assist the poor and needy in time of trouble.

All letters of inquiry addressed to the Editress of THE WATCHMAN, must be accompanied with return stamps, to ensure reply.

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

Any person subscribing for THE WATCHMAN for one year, and remitting \$1.25, will receive, as a premium, *A Fountain of Light*, a book containing 832 pages.  
This offer will hold good until Oct. 1, 1885.

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.

The *Gnostic* is a new 24-page Monthly Magazine, devoted to Theosophy, Spiritualism, Occult Phenomena, and the Cultivation of the Higher Life.

George Chainey and Anna Kimball, Publishers and Editors.  
Assisted by an able corps of Correspondents.

Terms:— \$1.00 per annum: 10 cents per single copy.  
Make all orders payable to the Proprietors of *Gnostic*.  
167 East 10th St., East Oakland, Cal.

What has Rationalism to say to us when we stand face to face with the mighty destroyer of all living things?

"Your Creed may be good enough to live by," says the Christian, "but is it good enough to die by?"

A Creed that is good in life, must needs be good in death, and never yet was a hero life closed by a coward death.

What can better soothe the bed of a dying man than the knowledge that the world is better for his living, that he leaves it better than he found it, that he has helped to raise and purify it?

What easier pillows to rest a dying head on than the memory of a useful life.—Annie Besant.

A man has a better right to love his wife than to love God. He cannot help God, but he can surround his wife's life with a halo of love, tenderness, and joy.—R. G. Ingersoll.

There is nothing in the four quarters of the Globe so unreliable as the hind-quarters of a mule.

### 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.

Send for photograph of Spirit WHITE FEATHER, PEACE BIRD, as a magnet of Spirit power. Price 50 cents. Address

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

REMEMBER TO ADDRESS US AT 1073 Clifton Park Ave. Millard Postal Station, 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."

Send for H. A. BERRY'S MAGNETIZED PAPER for the cure of disease, and relief from pain.

Each sheet is especially Magnetized to supply the constitutional deficiencies of each individual purchaser. Full directions accompany each sheet.

Single sheet 15 cents. 7 sheets (1 per week) \$1.

Send lock of hair of the patient as a magnet.

Address, H. A. BERRY, 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.

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.



## THE WATCHMAN.

### 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.*

### MORAL & RELIGIOUS PROGRESSION.

*The following is a synopsis of a discourse we delivered in Merrick Hall, Quincy, Ill., on Sunday, July 5, 1885.*

*After the invocation, we addressed those present, with the following:—*

We are more than pleased that so many have responded to our invitation to this meeting; and we will treat you to the best bread and wine that our spirit friends have provided for your entertainment.

Our bark is on the deep blue sea of reformation; and we are waving a banner to those on shore, to come on board and help manage the craft, as all the debris thrown into the channel cannot retard its onward course.

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

And to-day that sword is piercing the minds of Humanity, causing the fire of contention to burn with fervent heat, and that heat will consume all the rubbish of false teachings, dogmas, creeds, and Superstition that has accumulated in the past experiences of the life of man.

Morality defined, is to work in the vineyard of love to Humanity clearing away the thorns of tyranny and oppression; and planting new choice vines of love and mercy which will yield a harvest of flowers (thoughts) and when clothed with the fruit of good deeds, the laborers will build, with these gems, a Temple, in the spirit realm, not made with hands, eternal in the heavens.

There are many heavens and many hells.

When the spirit of man leaves the body, it gravitates to the Sphere that corresponds with the one occupied here.

We all live in circles, good or evil, and according to the evil or good, we enter and take our heaven or hell with us.

Jesus said: "Heaven and hell are within you."

Heaven is happiness—not a material place—but spiritual sensation.

Those who claim to be Materialists, as we understand them, think that they have no Soul—that they are only a lump of animated clay, evolved from the low, crude forms of matter; and when that which is called death, touches them, they are annihilated—buried in the earth with their physical body.

How sad, how dark and gloomy is the prospect when compared with the knowledge of the intercommunion of the spiritual Sphere with the Material Sphere of existence!

When we discovered the fountain of life (Spiritualism), wherein, we,

and all the world with us, could live in youth and beauty forever—live in Elysian Fields on the islands of the blessed—that death to the pure in heart was the opening of a door thro' which we pass to pleasures and joys, of which the mind, in its loftiest and most exalted flight, can form no adequate conception: we felt that we were, indeed, blessed.

The Law and Testimony teaches that pure and undefiled Religion, is to visit the widows and orphans in their affliction; minister unto them; and keep unspotted from the world—that is, to keep from cheating, lying, stealing, killing, and committing adultery.

Blessed are the pure in heart—those who live honest, honorable, and righteous lives—practicing the Golden Rule.

They represent the sheep that stood on the right hand of true Christianity: they are the ones who said, when did we feed you, clothe you, or visit you in prison?

And the answer was: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

This is the Philosophy which, if we learn, we shall know how to live in peace and harmony with each other—giving a cup of water to one who is thirsting for a draught of sympathy and commiseration that would cheer his or her aching heart: and when it is given without anticipated reward, it is written on the eternal world and will never be effaced.

Thomas Paine's Religion, was to do good—and we do not know of any other.

The model man went about doing good, and taught his pupils how to do the same: and he told them that they could do greater works than he had done.

To-day, these truths are being demonstrated on every part of the Globe.

Where can we find a College or Institution where these lessons are taught to the pupils?

Our observations, and what our spiritual teachers say, confirm the fact, that, those claiming to be Christians have repudiated these lessons of love and mercy—saying that they were not applicable to this Age of the Church.

We are infidel entirely to the Orthodox opinions, theories, and speculations of the Bible—its contents and characters: as these lessons are as applicable to-day, as they ever were—and are most important, and should be enacted on the stage of life.

The lessons that Jesus taught by precept and example, are considered impracticable by many people—such as:—

If a man takes your coat, give him your cloak, also.

And: if a man slap you on one side of your face, turn to him the other.

Another is: leave father, mother, and all worldly attachments, and follow me (Jesus).

To another he said: go sell all thou hast, and give it to the poor.

Some people think that he meant that all people should do the same—which would be very unreasonable.

In our mind, Jesus knew the man as well as he did the woman at the

well—and the man may not have known, himself, that he was a miser.

He was willing to keep the Commandments, and multiply prayers, and call upon the Lord continually—but his large possessions was his God, therefore, he was disappointed on finding that he was not the great man that he represented himself to be.

Jesus was a teacher. He says: do the works and you will know the doctrine.

His lessons are practicable, and are practiced by people who know not the amount of good that they are doing; and they will be surprised at their pleasant reception in the spirit realm: and will exclaim, when did we feed, clothe, or visit you in prison?

Mrs. MINERVA MERRICK.

### REVISION OF THE OLD TESTAMENT.

We are impressed to make a few remarks on the revision of the Old Testament.

As we understand, the wise men of the East have revised the Tabernacle, and have called it a Tent of Meeting.

This must be what is meant by sacrifice—as, calling it a Tent of Meeting, obliterates the grand use of the Tabernacle—a most wonderful revelation thro' the mind of Moses the medium.

And we know that it was used for the same purpose that a cabinet is, at the present time—a place to receive instructions from the spirit side of life.

Moses saw the pattern, and was instructed how to build it, and what to put inside.

There was the Ark of the Covenant, with the Mercy Seat, and two Cherubim—one at each end. And the Ark contained the Testimony, which was the experiences that the Children of Israel had had in life up to that time.

Aaron and his sons, no doubt, were mediums, as Aaron had been developed in his experiences in Egypt, and he could speak with God, angels, or spirits of men.

He heard the voice from the Mercy Seat in the Holy of Holies, the inner Temple beyond the veil, in total darkness, as the Tent was covered with rams' and badgers' skins—there is no mention of a window, which corresponds with a well built cabinet of to-day, wherein the modern mediums hold communication with the spirit realm, in a similar manner.

The Tabernacle that Moses built, was more than a temporary habitation or place of worship.

There was an influence surrounding it which made it dangerous for a stranger, one who was not aware of that power, to approach it.

Our mind is impressed to say that the Tabernacle (Tent of Meeting) was so heavily charged with spiritual power, that one coming into that radius not properly clothed, would receive a shock that would kill the person.

Humanity was in a more natural state or nearer the earthly condition, and could not rise into the spiritual without coming out of darkness or Egypt and passing thro' the Sea of affliction.

The Old Testament is a History of human experiences—no more, no less—written by inspiring thoughts

from God, the Universal Spirit that fills the Universe, which is all in all, both life and matter, operating thro' Chemical Law, and each one drew his thoughts, as the infant draws its nourishment from its mother—according to the organism, culture, and refinement, each one drew from the circle of spirit influence that surrounded him or her.

We may judge by the expressed thoughts when clothed with deeds, what circle one draws from.

Love and Mercy is the most refined Sphere.

When one says, blood for blood—there is no love or mercy in that expression, and it flows from a dark clouded mind.

The same spiritual Sun shines for all, but its rays cannot penetrate that beclouded mind—it corresponds with wild beasts that gore each other to death.

The whole Book (Bible) contains lessons of human experience for man to learn; and by understanding the errors of others, learn to correct their own.

What good will result from the revision of the Old Testament—to modernize it, is to ruin the expression.

The Period has arrived when old things must pass away; and new Bibles are being written by the same spirit that inspired Mediums, Prophets, Seers, and Angels in early times.

It is in vain to try to fill those old vessels with the new wine that is flowing from the vintage of Progression.

We must have a new record kept of the mighty signs that are appearing in the world, to show in future Cycles of Time, the great Phenomena of this 19th Century.

The Bible is a History of human actions and experiences of the interior Principle or spirit of man, illustrated by natural objects pictured in the most forcible style, and it needs no retouching.

All the details of the picture are for a purpose—to bring out the lights and shadows, to display the mountains and valleys of good and evil, and convey the grand idea of Truth—the Commandments.

It would be well if the inhabitants of earth would learn to practice some of the laws contained in the Book they love and idolize.

The Word corresponds with a lamp filled with oil, and those who carry it in their hands to light them in the crooked paths of life, and have not touched the wick with a match from the altar of truth, love, and justice, are walking in the darkness of prejudice, oppression, tyranny, and injustice; and think that by ornamenting the exterior, that it will raise them on the ladder of Progression, without the light of love to ones neighbor; and justice and mercy to the unfortunate murderers and thieves—those weaker members of the great Family of Humanity.

MINERVA MERRICK.

*The happiest life on earth is in a pleasantly-situated, comfortable house, just large enough for a woman to manage easily, alone, or with the help of one good servant; in which house are pleasant, loving hearts, busy hands, and voices of prayer and song and laughter.*



# REPLIES TO FRIENDS.

Editor of The Watchman:—

I have thus far found thee the most tolerant of all the Spiritual publishers—I hope I shall not wear out thy goodness.

I always said that I was never outwinded in an argument. Yet I do not want to tire others.

I AM a little bewildered now about the Phenomena at *Liberal, Mo.*

Right there in the hot-bed of Materialism, independent Slate-writing is done thro' one of their own citizens: I have many letters from the people there, and am to have some tests. I shall report it all, let facts lead where they may. I never suppress a fact whether it counts for me, or against.

I have no enmity to individuals in the Church, or any other Society.

I believe that Spiritualists have done a world of good work—but it is the false that I war against.

Thou knows me by this time, and if thy spirit friends are real, they also know me, and can test me thro' this letter, which comes from my INNER-MOST.

Thou asks why Calvin West, J. H. Truesdell, and Joseph Caffrey, as mediums, allowed false statements to stand as facts so long without disputing them.

They have, publicly and privately, disputed them, just as we have disputed the canards concerning the death-beds of Infidels, and the drunkenness of Thomas Paine. But, where people are determined to believe, what difference does this make?

I "KNEW" that Mr. Truesdell, and Mr. West told me facts, because they showed me precisely how they did the Phenomena: while Mr. Cheeseborough could not show me how a large stone could fall thro' a ceiling and make no break in it: or, how Mr. Caffrey could pass thro' a solid wall and leave no trace of his egress: nor, did he show me how independent Slate-writing got upon the slates.

I am accused of "ignoring test after test, and cherishing the slightest evidence of trick and deception."

Suppose that we are offered a \$50 bill by a stranger, and we doubt its genuineness—would we not do precisely the same thing?

It might bear 50 tests as a genuine bill, but ONE FLAW would prove it a forgery.

Even, if offered the bill by a friend, whom we suspected of not being a good judge of money, we would not accept it, unless we had full proof of its goodness.

Now, I doubt that spirits exist at all. I believe that death ends all—so it is only natural that I should closely scan all that is brought to me as evidence of what I call the impossible.

I AM honest in my researches. I am still searching.

I have a communication in answer to a "sealed letter to Dr. Mansfield." It is not one bit more satisfactory than other investigations. I have sent him another. And have also sent one to another medium.

Both the last ones I have given to those who will present them PERSONALLY, and watch for me that they are unopened.

Friends, I have not left one chance

untried. I have faithfully spent time and money in honest investigation.

I shall never clear even fame by my work. I ask only that you will believe me honest and true.

If there are spirits, they know that I mean to do all I can to educate the Race into health of body and mind, and to make all the world happy and good.

Mrs. Clark lays much stress upon the handwriting of her dead friends—does not she know that when one's mind is upon a person, and we see the name, it generally looks like the signature of that individual?

I never see the name, D. M. Bennett, written, but I think that it resembles Mr. Bennett's own handwriting. And the same way with my mother's name, and those of others. [\*]

Yet, there is, no doubt, much real Phenomena, and I hope that it will be studied till the true cause and causes of it are understood.

I am sorry to be compelled to bother the readers so much simply in self-defense. It is nobler and better to work for Truth, Knowledge, and Wisdom.

I have never claimed to "investigate Spiritualism"—only to have seen many of its phases, and not to have been convinced that anything I saw was real Phenomena. That there is some that is REAL, I am compelled to believe: or, else, to doubt the word of hundreds of truthful men and women.

I desire a close examination of all Phenomena, so as to relegate it to its proper position.

I do not claim to be wise or learned—but hope not to be classed with those who are

Too weak to bear the insupportable fatigue of thought,  
And swallowing, therefore, without pause, or choice,  
The total grist unsifted, husks and all.—*Cowper.*

My writings may "contradict each other." Why should I be exempt from the "common fate of all"?

If Emanuel can find any writer whose writings cannot be made to contradict each other, he will find more than other critics have ever discovered.

I have answered every direct question that Emanuel has ever asked me, (so far as I know)—if I have overlooked any, he will please ask them again.

If friends will find anything further worth noticing in the Articles under comment, I shall be glad to give it attention.

The Mind or Soul is the outgrowth of the five senses, each of which helps to build the thinking part.

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

[\* If Elmina was skilled in the Art of Chirography, she would never have advanced such a flimsy argument.

Let her examine the signatures upon 100 bank-bills from as many different Banks, and see how many resemble each other.

Or, take a Petition thro' any City, and obtain 1000 signatures to it, and then, examine them closely, and see

how many of the handwritings will pass, one for the other.

If that is the manner in which Elmina investigates, and the base upon which she forms her conclusions, it is no wonder that she cries "fraud"—for, she writes "fraud" upon the glass that she looks thro', and, consequently, she sees "fraud" when she looks thro' the glass.—ED.]

Written for The Watchman.

## SELF-CONSTITUTED DETECTIVES & FRAUDS.

Why are they detectives? Is it because they love Humanity more? or, is it because they, themselves, are, at heart, dishonest, and knowing their failings, measure their neighbors' corn by a half-bushel of their own construction?

Of what advantage to the world, is the seizure of Materialized forms, spirit grabbing, or the interference or would be "exceedingly honorable" parties, with the manifestations of a spiritualistic circle or seance?

Why is it that all the honor of this great and glorious world is centered in such a comparatively limited number of its inhabitants?

Will some one, either mortal or spirit, explain to the world, why it is necessary for these detectives to enter, a residence, hall, or room where others are engaged in investigating the claims or spirit manifestations or Phenomena, either by invitation, or otherwise, and interrupt the proceedings, by forcing upon those assembled, their particular views, by spirit grabbing, or in any other of the many ways that such exceedingly honest and unselfish persons adopt to satisfy the Public—not, that the medium is a fraud, but that they, themselves, are brighter, intellectually, than the great mass of Mankind?

Some even go so far as to ask the Public to pay their way over the Country to investigate the claims of Spiritualism and its Phenomena; and return after visiting a few mediums, some of whom they claim to have known, previous to starting out, were frauds; some others, who admit, and have published the fact, themselves, that they are frauds—and, then, come out with a flourish of trumpets, wherever they can get a hearing, claiming that all Spiritualism and spirit Phenomena is but a snare and delusion, and the millions of believers are a set of credulous fools, or lunatics not quite cranky enough to be detained in an Asylum, but whom the Courts should not admit to the witness chair.

Others go about, self-constituted detectives, protecting the "world and the devil," against their own dishonest acts and natures, by inviting themselves to a seance, regardless of its location, or the rights of others, and attempting to show up a fraudulent medium.

The majority of the latter are professed Spiritualists—those who have advanced beyond mere Phenomena, and who delight in the Philosophy, and never err in judgement.

I wonder what they will do when they become spirits and meet the author of the quotation, "Judge not, that ye be not judged."

Is it not barely possible that the Supreme Ruling Power of the Universe would be enabled to manage it equally well if all such parties were to attend strictly to their own business—using all spare time, (if any), in establishing more harmonious, agreeable, and loving relations with each other and themselves, and, thereby, add to the comfort and happiness of all Mankind.

DANIEL COONS.

Brooklyn, N. Y.

A tree called the travelers' tree, of Madagascar, yields a copious supply of fresh water from its leaves, very grateful to the traveler.

It grows in the most arid countries, and is a good proof of the wonderful Wisdom of Nature.

In a garden at Bowling Green, Ky., is a bush that bears a large deep red rose, with two perfect small roses in the center, which are minature copies of the big one.

A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.

Nature has presented us with a large faculty of entertaining ourselves alone, and often calls us to it, to teach us that we owe ourselves in part to Society, but chiefly and mostly to ourselves.—*Montaigne.*

A smart young man picked up a flower in a ball-room after all the girls had gone, and sang pathetically: "Tis the last rose of some-her."

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

For development of mediumship, send for H. A. BERRY'S, MAGNETIZED PAPER.

Each sheet is Magnetized for the especial requirements of each individual purchaser.

7 sheets (1 per week) \$1. Single sheet, 15 cents.

Send lock of hair as a magnet.

Address H. A. BERRY, 1073 Clifton Park Ave., Millard Postal Station, Chicago, Ill.

Send for photograph of SPIRIT WHITE FEATHER, PEACE BIRD, as a magnet of Spirit power. Price 50 cents. Address

H. A. BERRY, Editor, 1073 Clifton Park Ave., Millard Postal Station, Chicago, Ill.

## 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 7 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.



# THE WATCHMAN.

Why is a man roused out of his sleep like a silk hat in a storm? Because his nap is disturbed.

Berlin has a monthly paper devoted to Cremation. It publishes some burning truths.

Try to be happy in this very present moment; and put not off being so to a time to come.

The easiest way to mark table linen: Leave a baby and a black-berry pie alone at the table for three minutes.

We are often more agreeable thro' our faults than we are thro' our good qualities.

Lay by a good store of patience, but be sure to put it where you can find it.

A Mormon never speaks of his better half, but of his better eighth or sixteenth, as the case may be.

Genius, like truth, crushed to earth will rise again.

\$1.00 pays for The Watchman for 1 year.

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

All advertisements must stand on their own merits.

## "THE WATCHMAN" NEWS DEPOT.

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

Any Pamphlet or Book Furnished at Publisher's Price.

Copies on Sale.

Price 10 cents each.

By Thomas R. Hazard.

- 1 Death-Penalty a Failure. 2 Organization.
- 3 God, Heaven, & Hell. 4 Form-Materialization.

By Mrs. H. S. Lake.

- 1 Death & After Life. 2 Woman's Right in Government.
- 3 The Spiritual Philosophy, What It Is, and What It Is Not.

Decay of Faith. by C. W. Stewart.  
Modern Facts vs Popular Thought. by Mrs. Fox.  
Relation of Modern Spiritualism to Human Progress. by Prof. J. S. Loveland.

Preventive of Crime, Insanity, Idiocy, Drunkenness, Pauperism, & Disease. by Col. M. E. Billings.  
Constitution of the Iowa Conference of Spiritualists, and other interesting matter.

Leadership & Organization. by Prof. S. B. Brittan.

Little Lessons for Little Folks. by Elmina. .20

Jeanne D'Arc, the Heroine of Orleans. .40

Price 50 cents each.

A Fountain of Light. (832 pages.) Postage 16 cts.

Proceeding of Iowa Conference of Spiritualists. Paper .50; Cloth .75

price \$1.00 each.

By Mrs. C. L. H. Wallace.

Home Care and Eradication of Disease.

A Cook's Guide, With 366 Menus.

Phantom Form. by Mrs. N. P. Fox.

Ourina's Canoe and Christmas Offering.

Price \$1.50 each.

Richard's Crown.

Spirit Communications. Independent slate-writing.

Mysteries of the Border Land. Post. .15 Gill-edge \$2

Private Instructions in the Science and Art of Organic Magnetism. by Mrs. C. L. H. Wallace. \$5.00

Photographs.

H. A. Berry, Editress. .25

Spirit White Feather, Peace Bird. .50

H. A. Berry's Magnetized Paper. 7 for \$1.00

We assure our readers that they will find abundant good reading in these valuable works.

When ordering write your name and address distinctly.

Remit by P. O. MONEY ORDER,

Or by REGISTERED LETTER.

Address H. A. BERRY, Editress of THE WATCHMAN,

1073 CLIFTON PARK AVENUE,

MILLARD POSTAL STATION. CHICAGO, ILL.

## H. A. BERRY, 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 Diseases

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.

1073 Clifton Park Ave.,

Millard Postal Station,

Editress of The Watchman J CHICAGO, ILL.

THE SPIRITUAL OFFERING.

A large 8-page, weekly Journal.

Devoted to the Advocacy of Spiritualism in its Religious, Scientific, and Humanitarian Aspects.

Col. D. M. FOX, Publisher.

D. M. & NETTIE P. FOX, --- Editors.

Editorial Contributors.

Prof. Henry Kiddle, 7 E. 130 St., N. Y. City.

J. S. Loveland, San Bernardino, Cal.

"Ourina," thro' her medium, Mrs. Cora L. V.

Richmond, 64 Union Park Place, Chicago, Ill.

Among its contributors will be found our oldest and ablest writers. In it will be found

Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

Terms of Subscription.

Per year \$2.00 | 6 mo. \$1.00 | 3 mo. 50 cts.

In remitting by mail a P. O. Money Order on Ottumwa, Ia., or draft on a Bank or

Banking House in Chicago, Ill., or New York, payable to the order of D. M. Fox, is

preferable to Bank Notes. Single copies 5 cts.

to news dealers 3 cts. payable in advance, monthly or quarterly.

RATES OF ADVERTISING—Each line of non-pariel type 15 cts. for first insertion and 10

cts. each subsequent insertion. Payment in advance.

The circulation of the OFFERING in every State and Territory, now makes it a very

desirable paper for advertisers. Address, Spiritual Offering, Ottumwa, Iowa.

Send for photograph of Spirit WHITE FEATHER, PEACE BIRD, as a magnet of Spirit power. Price 50

cents. Address

H. A. BERRY, Editress, 1073 Clifton Park Ave.,

Millard Postal Station, Chicago, Ill.

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.

1073 CLIFTON PARK AVE.,

Millard Postal Station, CHICAGO, ILL.

For development of mediumship, send for

H. A. BERRY'S, MAGNETIZED PAPER.

Each sheet is Magnetized for the especial requirements of each individual purchaser.

7 sheets (1 per week) \$1. Single sheet, 15 cents.

Send lock of hair as a magnet.

Address H. A. BERRY, 1073 Clifton Park Ave.,

Millard Postal Station, Chicago, Ill.

Mr. Fred. A. Heath, the Blind Medium,

Gives Life Readings by letter giving

Future Business Prospects, and other

valuable information.

Send your full name, \$1, Lock of hair,

and stamp. Address,

Fred. A. Heath, 27 Lawrence St.,

Charlestown Dist., Boston, Mass.

## THE NEW YORK BEACON LIGHT.

An Independent, Semi-monthly, Spiritual Journal giving Messages from our loved ones in Spirit Life, and containing matter of general interest connected with Spiritual Science. Free from Controversy and Personalities.

Terms of Subscription \$1.00 per year: 50 cents for 6 months: 5 cents per copy. Postage free. Sample Copies Free.

All Communications and Remittances should be Addressed to

Mrs. M. E. Williams, Editor and Publisher.

232 West 46th Street, New York City.

## BANNER OF LIGHT.

The oldest Journal in the world devoted to

THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY

AT BOSWORTH STREET (FORMERLY MONTGOMERY

PLACE), BOSTON, MASS.

COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH.....Business Manager.

LUTHER COLBY.....Editor.

JOHN W. DAY.....Assistant Editor.

Aided by a large corps of able writers.

The Banner is a first-class Family News-

paper of eight pages—containing forty columns of interesting and instructive reading—embracing

A Literary Department,

Reports of Spiritual Lectures,

Original Essays—Upon Spiritual, Philosophical, and Scientific Subjects.

Editorial Department,

Spirit-Message Department, and

Contributions by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year \$3.00: 6 mo. \$1.50: 3 mo. \$0.75

Postage Free.

In remitting by mail, a P. O. Money Order on Boston, or a Draft on a Bank or Banking

House in Boston or N. Y. City, payable to the order of Colby & Rich, is preferable to Bank

Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and

twos preferred.

Advertisements published at twenty cents per line for the first insertion, and fifteen

cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent free.

COLBY & RICH

Publish and keep for sale at Wholesale and

Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books

Catalogues of Books Published and for sale by Colby & Rich sent free.

## THE ALTRUIST

Is a Monthly Paper, partly in Phonetic spelling, and Devoted to Unitary Homes, Mutual Assistance and Support, United Labor, Common Property, and Equal Rights to All. 50 cents a year; specimen copy free. Address A. LONGLEY, Editor, 1810 Morgan Street,

St. Louis, Mo.

## NEW THOUGHT.

Devoted to the upbuilding of a higher religion, and the demolition of priestcraft and superstition.

Fearless in its advocacy of right and denunciation of wrong.

RELIGIOUSLY SPIRITUALISTIC.

Published weekly at \$1.00 per annum.

New Thought and Maquoketa Record, \$2.00 per annum.

Moses Hull, Editor.

Current & Hull, Publishers, Maquoketa, Ia.

## E. S. WETMORE,

Signs of every description. Political & Society

Banners. House & Fresco Painting.

444 Broome Street, New York City.

## A. B. SHEDD.

Mystic and Character Writing

Psychometrically Interpreted. No interpretation

Terms, strictly in Advance. 1 cent per line (note paper) of original message.

Register your letters.

1073 CLIFTON PARK AVENUE,

MILLARD POSTAL STATION, CHICAGO ILL.

## 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 named in my advertisement), for any complete seaside or other cheap novel, and will send "harker," a "strenuous review," or "Herald of Industry," one year, for \$1 worth of second-hand books that will interest the average reader, children or grown people.

Free donations for the free library, gratefully received.

On Sale at Elmina's Bookstand.

Name. Price—paper | cloth

Hacker's Rymes. . . . . \$0.25

Tuttle's "Truth". . . . . .25

Broom's "Christian Politeness". . . . .20

These three are sold for the benefit of worthy workers—Tuttle's for his widow.

We must help out a poor fellow.

Little Lessons for Little Folks. . . . .20

John's Way. . . . . .15

"The Darwins". . . . . \$0.50

Cherghman's Victims. . . . . \$0.75

These three are useful romances.

Studying the Bible. . . . . .75

Godly Women—showing how the Bible degrades and humiliates women. . . . .50

Private Physiology for Girls—worth \$5 to any woman if she needs health. . . . .1.00

Crimes of Preachers. . . . . .25

Unlaid School Teacher. . . . . .15

Leaves of Grass—a splendid poem Shakespearean 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—conique, 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. . . . .1.00

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. Address,

ELMINA D. SLENER

Shawville, Pulaski Co., Va.

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.

Address or apply to

Prof. J. B. CAMPBELL, M. D., V. D.

Pres. American Health College, Fairmount, Cincinnati, O.

Address or apply to

Prof. J. B. CAMPBELL, M. D., V. D.

Pres. American Health College, Fairmount, Cincinnati, O.

Address or apply to

Prof. J. B. CAMPBELL, M. D., V. D.

Pres. American Health College, Fairmount, Cincinnati, O.

Address or apply to

Prof. J. B. CAMPBELL, M. D., V. D.

Pres. American Health College, Fairmount, Cincinnati, O.

Address or apply to

Prof. J. B. CAMPBELL, M. D., V. D.

Pres. American Health College, Fairmount, Cincinnati, O.

Address or apply to