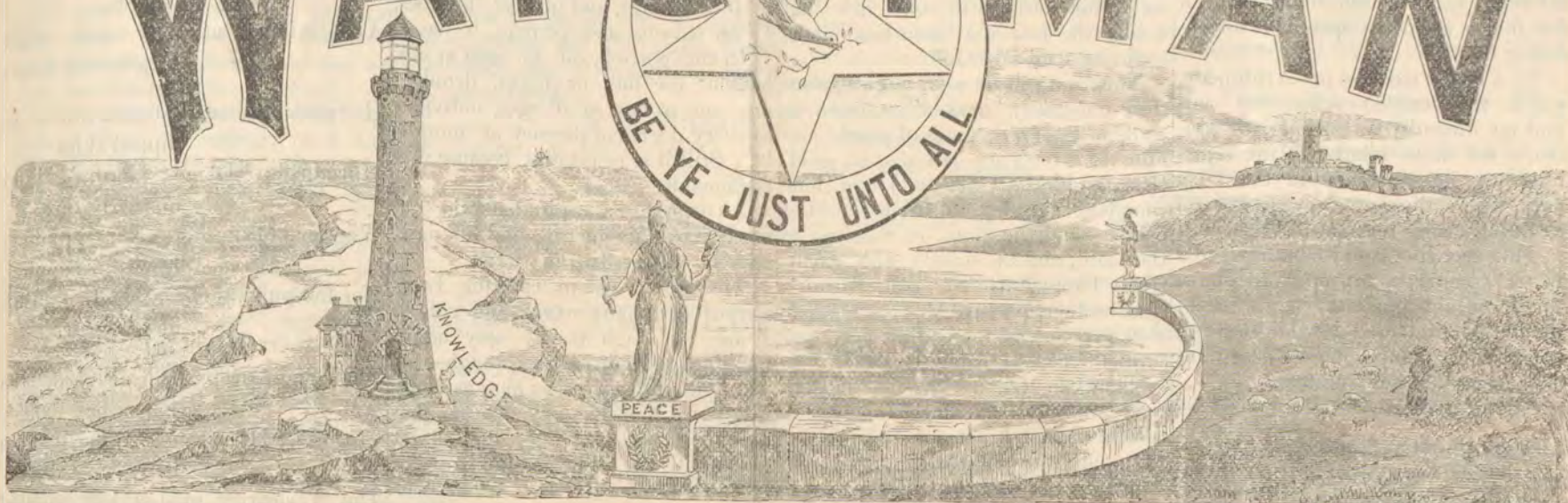


THE WATCHMAN



Vol. 6, No. 10.
Whole Number 70.

CHICAGO, ILL., JUNE, A. D. 1886, M. S. 39.

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

THE PERSONALITY OF GOD.

Editor of The Watchman:—

I was pleased with your elaborate criticism of my Article on the Problem of God.

In reply:—

I perceive that you are an Atheist. How people like you, professing a belief in Supernatural, Intelligent Beings, and with your rare Intelligence, can even doubt the existence of a Deity, is, to me, a bewildering puzzle.

For, What is God, but Spirit of Exalted Degree: and what is Spirit of Exalted Degree, but God?

Just what the Sun, is, to our Solar System; or, what the Great Central Sun of Higher Degree, is, to the Universe: so God, the Great Center of Spiritual Light and Intelligence, is, to all Nature.

Great Father of all spirits,
First Cause of all things;
May thy existence be universally
believed,
Thy Name venerated,
Thy Works admired,
Thy Providence confided in,
And Thy Supremacy over all ac-
knowledgeed
By the sons and daughters of men.

In your criticism, you express heart-felt gratitude to the spirit world for the progress of the Age, toward what appears to me as Atheism; and you state that:—

"The less men believe in the existence and Power of this Superior Being, the more apt they are to study into Cause and Effect."

This statement may be so in some individual cases, but not so in general; for, the Evolution of Atheism has not borne such golden fruit among the masses of the Anarchists, whose motto is, "No God; No Religion; No Master." And whose diabolical threats are Robbery, Dynamite, and Murder.

You argue against God, because of the seeming malevolence in Nature, and because of the evils and imperfections of Life.

True, there are incidents in Nature, and accidents and incidents in Life, which result in disaster, devastation, and death—but, what of that, if death

be the Law and Order of Nature, and wisely designed for all?

In view of Immortality, death, to us, should have no terrors, because, if death is designed to one great end, namely: the population of the spirit world, then, it matters not how we are transported to that better life.

Death, I believe, has its important uses. It comes to set the spirit free from the prison-house in which Nature has confined it; and it matters not how the wrap or casket of the Soul is broken—whether by fire, or water, murder, or legal killing, malignant-malady, poison, or hydrophobia.

One adequate support for the calamities of mortal life, exists—one, only: an assured belief that the procession of our fate, however sad or disturbed, is ordered by a Being of Infinite Benevolence and Power, whose everlasting purpose embraces all accidents, converting them to good.

Speaking of one class of Animals living on another—

True, all animated nature has to struggle with one another for existence.

They must gain upon their competitors, or resign themselves to disappear before them.

Unless one department of the Animal Kingdom is specially favored in the struggle for Supremacy, by the Law of Circumstances, it is evident that the one which is most advanced in Evolution, will gain upon those which are less advanced.

It seems to me that in the contest for life and development, this was one of Nature's methods to bring about the great plan of natural selection or "the survival of the fittest."

In your able comments upon my God Argument, you ask:—

"Who gave Him the right to Create Beings in misery and ignorance?"

I would also ask:—

If human misery results from ignorance and poverty, who is to blame for it—God, or man?

In my opinion, man is to blame.

Unnatural marriage, improper parentage, violation of Natural Law, in the union of the sexes, unnatural food and drinks, and a general ignorance of correct principles in the duties of life—these are to blame for human misery, and for a mean and miserable

perverted human nature.

God, himself, creates no Beings in ignorance and misery; nor, does God create any human kind at all. He may have, once, at the beginning, created human kind, but all modern Beings are of recent origin, and are simply the production of their ancestors.

[Tut, tut, Doctor, what are you talking about!—ED.]

Argument, I think, should appeal to Reason, and Reason to Facts; and for proof of a Deity, I claim that we have both Reason and Facts; but for proof against a Deity, I claim we have neither Reason nor Facts.

In conclusion, if Atheism is Spiritual Progression, then I want none of it.

[We are not aware that there is any alliance between Atheism and Spiritual Progression.—ED.]

I prefer to take Reason for my guide; for Reason is the Golden Key that unlocks the Gateway of Truth; and displays to man, the precious Arcana of Nature: and Nature, to me, is the precious exponent of God.

DR. ROBERT GREER.

Chicago, Ill.

CLIPPINGS from EXCHANGES.

The Wise Man's View of Life.

Look on the spirit as the rider! take The body for the chariot, and the will As charioteer! Regard the mind as reins,

The senses as steeds, and the things of sense

The ways they trample on. So is the Soul

The Lord that owneth spirit, body, will,

Mind, senses, all; itself unowned.

Thus think the wise!

He who is unwise drives with reins Slack on the necks o' the senses; then, they romp,

Like restive horses of a charioteer.

He that is wise, with watchful mind and firm,

Calms those wild fires so they go fair and straight,

Like well-trained horses of a chaitoteer.

—Edwin Arnold.

Transporting Flowers in Potatoes.

A gentleman from Utica in Louisville, who wished to send some beautiful flower buds to his wife, was at a loss how to do so. A Florist friend said he would fix them.

He cut a potato into two pieces and bored holes in them, into which he inserted the stems of the buds, and placed them in a box with cotton to support them.

A letter from the recipient acknowledged the remembrance, and said that the buds had developed into full-blown flowers.

There is sufficient moisture in a good-sized potato to support a flower for two weeks in a moderately cool temperature.

Flowers from bouquets or baskets may be preserved in the same way. The potatoes may be hidden by leaves or mosses.

Grandma's Lost Balance.

"What is the matter, grandmother dear?"

Come, let me help you. Sit down here

And rest, and I'll fan you while you tell

How it was that you almost fell."

"I slipped a bit where the walk was wet

And lost my balance, my little pet!"

"Lost your balance? Oh, never mind it,

You sit still and I'll go and find it."

—Sidney Dayre.

An Instant Remedy for Poison.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded his stomach, an instantaneous remedy is a heaping teaspoonful of common salt and as much ground mustard stirred rapidly in a teacup of water, warm or cold, and swallowed instantly.

It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach: and lest there be any remnant of poison, however, let the white of an egg, or a tea-cup of strong coffee be swallowed as soon as the stomach is quiet; because these very common articles nullify a large number of virulent poisons.

Written for *The Watchman*.

A CHAPTER ON RUM.

An item going the rounds in the papers, is, that in a certain City not far from here, the enormous sum of \$93,600 is annually spent for intoxicating liquors.

By a single exercise of Arithmetic, which the smallest school-boy will find no difficulty in solving, I present a few facts relative to the enormity of intemperance in that one City, where there are upwards of 60 drinking dens—misnamed "Saloons."

This vast sum could be turned to a better account, as I propose to show, for it would gladden the hearts of many that are bowed down in despair; and comfort many homes where want and misery are now masters.

The following will tell for itself:—

10,000 Shirts at \$1 each	...	\$10,000
2,000lbs Tea at 50c a lb	...	1,000
5,000lbs Coffee at 30c a lb	...	1,500
20,000lbs Sugar at 10c a lb	...	2,000
10,000lbs Meat at 15c a lb	...	1,500
500 Bedsteads and fixtures		
at \$15 each	7,500
4,000yds Carpet at 50c a yd	...	2,000
1,000pr Blankets at \$5 a pr	...	5,000
4,000pr Boots and Shoes		
at \$2 a pr	8,000
3,000 tons Coal at \$5 a ton	...	15,000
1,000 suits Clothes at \$10	...	10,000
1,000 Overcoats at \$10	...	10,000
100,000yds Calico at 10c a yd	...	10,000
10,000prs Hose at 10c a pr	...	1,000
1,000Bbls Flour at \$8 a Bbl	...	8,000
172,500 Articles costing		\$92,500

This leaves \$1,100 for some Humanitarian purposes.

Many who deposit their hard earnings in this style of banks (saloons), complain of the dullness of the times, etc., but they do not stop to consider that they (by their indulgence of their passion for drink) are the very ones who are making times as they are—individually—and destroying themselves both in manhood, health, and finance.

Here is enough money spent in the above mentioned City for liquor every year, which, if placed in some Savings Bank for safe keeping, would soon raise many families above want and dependence.

The Government makes drunkenness a crime instead of a disease, for, in truth, it is a disease.

The Government arrests, confines, and punishes the victims of drunkenness in various ways, and treats them as felons; instead of attempting a reformation, by establishing Homes, Asylums, or Hospitals, where they can be cured.

At the same time the Government encourages the manufacture and sale of intoxicating liquors, by protecting distilleries, and collecting a tax on the production of liquor, and by licensing "dens" where it is vended out.

And to-day, the producers and venders of the vile stuff are immensely rich—no matter how poor they may have been at the beginning—showing that there is a tremendous profit in the liquor traffic.

It has often been a wonder to me, why the preachers or teachers of the "Holy Word," did not give more attention to the great question of Intemperance.

Why is it that but so very few out

of the 100,000 "Religious Loafers" in Christendom have ever dared to raise their voices against this great destroyer of body and mind—RUM?

They can tell us what a big, ugly, and cruel monster their God is, when we do not conform to some law that a bigoted fool of a man has made, crediting it to said God.

They can tell us what a nice place their imaginary "heaven" is, with its walls of jasper, its gates of pearl, and how its streets are paved with gold, (Belgian blocks I presume), and how the good can play on harps—gold of course—and hosanna or Suzanna to the Lord, and be strictly and exclusively happy, while a dear friend, a dear mother, perhaps, is roasting, (by slow process), in the endless fires and torments of hell, hades, or sheol.

They can tell us what kinds of food we *may* and must not eat on certain days, but not one word about the quantity, quality, nor days on which we can drink rum—so it is drank at all times.

From the good Book, that "Inspired Novel," the Bible, I take the following:—

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."—1 Tim. V 23 (Men have "thine often infirmities," very often, if I judge aright, and my eyes do not deceive me).

"Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts."—Prov. XXXI 6.

(There are many who prefer to be "ready to perish," if it will insure the "strong drink," but if they cannot get that, they are willing to fall back on the "heavy heart" remedy—only so they get "sunthin").

Fear, ignorance, passion, and greed are the sole factors in this Rum question.

Fear, because the Priest and Clergy do not wish to offend the dealers in Rum, a large body of whom compose their flocks, or they would lose their salaries and be obliged to labor for their bread.

And again, it may, possibly, be the case, that the Minister, himself, loves to take a drop, now and then, to brace his spirits up, so he can perform the arduous duties of preaching stolen sermons on Sunday, and visiting the maiden lambs of his flock during the balance of the week, and administering Religious consolation to their gullible natures.

Ignorance, because they contend that drink was advised and allowed in the "Inspired Novel."

Passion for drink, and the greed of its venders, complete the procession.

The Law compels the closing of the front doors of all saloons or bucket-shops on Sunday and Election days, but nothing is said in the Volumes of Legislative wisdom and incapacity, about closing the back entrances and side doors. The result is more drunkenness and crime on those days, than on any other days in the year.

So the boss operators in man's destruction, who do not care to keep open on Sunday, (as it is not fashionable), go to Church and join in exhorting their hearers, (and, perhaps, victims), to be Children of God, and to be terrible good, while they have been dealing out the vile stuff, thro' the week, ruining hundreds of thousands, and making many homes desolate.

late.

The Rum-seller has no sympathy, no humanitarian feelings, no love, and no true manhood.

There is in this City, in a portion of what is rated as a "respectable" street of 46 buildings, and of that number, 19 are saloons, and, perhaps, worse.

In this portion, can be seen at any hour of the day or night, drunken men and women of all ages, oblivious to every degree of decency or morality. Still it is respectable, because it is fashionable.

A drunkard's aspirations do not reach above his mouth; and his morality no higher than his waist.

There is no use in enacting Laws against the manufacture and sale of Rum—tho' high license may attain the object, if put high enough—for mankind will have it as long as there is a desire, and the only remedy that now presents itself, is for the parent to educate the child in the ways of self-denial, morality, and self-responsibility, then, the desire will cease—with the desire, the production.

Yours for Reform.

EMANUEL M. JONES.

Philadelphia, Pa.

Written for *The Watchman*.

THE NYMPHS OF SPRING.

The lips of the Violet moist with the dews

Freshly distilled in the dark Mid-night hours,

Were kissed by the beautiful Morning-drest Muse,

Who called for a song from the sylvan-clad bowers.

The soft mellow accents arose on the air

Daintily hummed from her gold-covered heart;

The fine threads of Sunset inwrought with such care

Her delicate vest seemed the acme of Art.

Her quavering voice floated up from the glen,

Parting in twain the Dawn's pearly-hued veil;

The open-eared hills seemed to listen with men,

Exquisitely touched with the notes of the dale.

She sang of the gems set in heaven's high dome,

Luna's wan face as on Winter she smiled;

Of low muffled music from Wind-gods a-roam,

On frantic white ponies—the snow-flakes run wild.

She chanted the rainbow's rich marvels safe hid

Girted with jewelings rain-drops a gleam,

Till South breezes mildly their glories undid,

From relics of cloud-breaks and torrents a-stream.

She breathed the blithe charming of birds on the wing
Over fallen ice-bars round Northern set homes;

Of lambkins a-frolic and brooklets that sing

And children at play with light soap-bubble foams

Her melting tones softened the azure dipped skies

Murmuring Dame Nature's kind motherly care,

Who lends from her great throbbing heart-full supplies,

Her life-pulsing cheer spoiling death and despair.

The Snow-drop had listened, the Pansy had too,

Crocuses, Hyacinths, Adder-tongues bowed,

The Liverwort modest just merged from the snow;

And all joined the chorus of praise long and loud.

TRYPHENA C. PARDEE.

Ellington, N. Y.

Written for *The Watchman*.

DR. ROTHERMEL'S MEDIUMSHIP.

I, in company with many friends, have attended many seances of the Doctors's, and found that spirits do return here and take on mortal form. Proof after proof has been given thro' this medium.

While in this City, his parlors have been filled with minds of highest culture: spirits have de-materialized in front of folding doors, while shut, five feet from any part of the cabinet.

His controls have promised more wonderful things in the Future. Which was shown on March 31st, at the Anniversary Celebration of the 38th year of Modern Spiritualism, which I will give in brief, with facts that shall enlighten the minds of all Nations.

After many very fine exercises of music, singing, recitations, speaking, etc., the platform was cleared, and Mr. Wolf, the President, introduced Mr. P. O. L. A. Keeler—slates having previously been washed and tied up by a Committee of three persons from the audience, and placed on the platform at the early part of the Evening, and never touched again until the Committee was called to hold them with Keeler and Rothermel.

Mr. Keeler made some very fine remarks, comparing the miracles of the past, and the possibility of such, so-called, miracles, now—if they be true, then the same Law must now be, etc.

The Committee of three was called on the platform to hold the slates, and in three minutes, the medium told them that the spirit had left.

Mr. Wolf then took the slates and cut the string with which they were tied, and found on one a grand communication from Thomas Gales Foster, of this City, who has but just passed out.

THE WATCHMAN.

This having been read and shown, Dr. A. W. S. Rothermel, of Brooklyn, N. Y., was introduced, and he put up two temporary cabinets, six feet apart: then, Mrs. Belle Keeler, the wife of Mr. Keeler, who has fine qualities of mediumship but does not give seances for the Public, was asked to step on the platform, and she was then introduced to the Public.

The guides of Dr. Rothermel told him to enter one cabinet, and have Mrs. Keeler go into the other, while Mr. Keeler was to wait on the spirit friends.

In less than two minutes after they entered the cabinets, a spirit was seen at the opening of each cabinet, and returned; then two were seen at Mrs. Keeler's cabinet, both walked out and back again; one came and took flowers from the hands of the sitters near by; then both came out, and in full view of all, walked across the platform, a distance of 20 feet—sometimes growing smaller, and, at times, larger—until they reached Dr. Rothermel's cabinet, in front of which they both dissolved or dematerialized.

Mrs. Keeler then came out of her cabinet, from which these two spirits had but just walked, and took a seat with her husband, near Dr. Rothermel's cabinet.

Out of this cabinet came a beautiful figure—this spirit came over and gave the flowers she had taken from a gentleman, to Mr. Hadaway, and shook hands with him.

Then, a Minister of the Gospel came, who spoke words of encouragement, and greeted all, as well as blessed them.

Instantly, a spirit came out who wanted to shake hands with one he knew in earth life. The Treasurer of the Society recognized him, and came on the platform and shook his hand, and said to the people:—

"This is Edward S. Wheeler."

Then Mr. Wheelock, the present Speaker here, asked if he could talk to him, and the answer came,

"Yes."

Mr. Wheelock went up on the platform, and cried out aloud:—

"My God, Ed., this is you! Ladies and Gentlemen, this is Edward S. Wheeler, and if I ever knew him in life, I know him now: he was my partner when here, many years ago. Ed., can you speak?"

"Yes," said he, "Onward, Onward, Onward."

Mr. Wheelock then handed him a lot of flowers, which the spirit accepted, with many thanks, and, later on, handed to another.

He then returned, and, at once, Dr. Rothermel stepped out under control of his familiar spirit, Jim, and said—

"Good night, to all."

Cheers, clapping of hands; "Glory to God"; "Thank Heaven for this"; etc., were heard from all parts of the house.

The Hall was filled with fine people.

Mr. Wolf then dismissed the people, after which a grand rush was made toward the mediums to shake hands with them, and congratulate them on the success of the Phenomena, the equal of which has never been witnessed on a public platform before.

The cabinets were examined by many, and the Phenomena became more mysterious than ever—everything was performed in the presence

of all the people, and under 40 gas-jets—a fact which they could not fathom—only during the Materialization was the gas turned down, and then there was sufficient light to see every thing in and about the Hall.

A vote of thanks was extended to the mediums, and the spirit friends who made the Evening, one ever to be remembered.

S. H. WILLARD.

Washington, D. C.

Written for The Watchman.

THE LORD'S PRAYER.

"Our Father which art in Heaven."

This appeal implies a location of the Bible God, who sits upon his Throne, surrounded by myriads of Angels who praise him in song, continually.

He is supposed to be in affinity with, and to have the power to hear the voice of his suppliants, be there one or 1,000,000, at the same moment of time.

But how is it when he leaves Heaven and comes down to Earth on business—as per his attempt to drive out the men in a certain Valley, but could not, because they had "Chariots of Iron"?

Or, when he went out on a "wrestling" excursion with old Jacob, and put the old gentleman's "thigh out of joint," after a terrible struggle thro' one night?

"Hallowed be Thy name."

Notwithstanding his Creation of our little world, and peopling it with Human Beings, he, afterwards, repented that he had made a man. And further on, he gave over young, innocent females for the animal use of a victorious soldiery. Besides the killing of thoughtless, playful children, by two "she bears" prepared for the occasion. Still his reputed Son recommends his name to be "Hallowed" and glorious.

"Thy Kingdom come."

If it is for God's interest and glory that his Kingdom shall prevail on Earth, who can hinder him, much less, point him towards his duty.

"Thy Will be done in Earth, as it is in Heaven."

This sentence in the prayer to a Mythical God, is just as valuable as any Orthodox prayer to a supposed Deity.

I should be sorry to have it answered, for in Heaven they have had wars and fightings, and holy Saints turn out to be Devils.

We have wars and fightings a plenty without praying for a "fac simile" of the Heavenly kind.

"Give us this day, our daily bread."

This prayer, if answered, would be an encouragement to indolence, and would be destructive to the energy and activity of the Human Family: and, besides, the "fiat" of the Almighty has gone forth, that man should earn his bread by the sweat of his brow, and that, too, among "thorns and thistles."

"And forgive us our debts, as we forgive our debtors."

The Lord have mercy upon us if this sentence in the prayer should be

answered, for the History of the, so-called, Christians, is, that they, as a Class, are the most unforgiving and exacting in the way of indebtedness, of any people.

"And lead us not into temptation."

This is a high compliment to Deity, and implies that he is capable of intrigue and mischief, and themselves without moral perceptions.

"But deliver us from evil."

And why? Because

"For Thine is the Kingdom, and the Power, and the Glory, Forever. Amen."

This is the Key-note to the whole prayer, and acknowledges his dominion and power to act in justice to his creatures, and the promise of great glory which shall continue forever, in spite of his acknowledged rival and superior power, the Devil. Amen.

Distance lends enchantment, and time deifies individuals.

The above "Lord's Prayer" was not put on record until hundreds of years after it was recommended as a pattern invocation for the use of Christians.

Of one thing I am quite sure, that, if the Christians (of this Age, especially,) could see their Lord and Savior accompanying his "step-father" toward a job of carpenter work, with his tools slung upon his back, they would "skip" their Lord, prayer, and all.

UNCLE URI.

Vineland, N. J.

17 W. 19th St., N. Y. CITY,
MAY 21, 1886.

Editor of The Watchman:—

On Sunday, May 16th, *The* (N. Y.) *World* came out with a long account of a circle at Mr. and Mrs. Caffrey's, 590 7th Avenue, N. Y., Wednesday Evening, May 12th, wherein they report to have exposed Mr. Caffrey in committing fraud, and confessing to it.

Mr. Caffrey publicly denies the charge, in toto.

On Sunday Evening, May 16th, I attended a circle there, under test conditions. There were eleven present.

All consented that I should enter the cabinet. Mr. King the control came for me, and took me up to the medium, Mrs. Caffrey, while in the cabinet; I saw her distinctly, dressed as when she entered. I placed my hands upon her head and person.

After I had done this, a lady formed (materialized) at my side, and took my hand, leading me out to the center of the parlor. All could see the face of this spirit, for she was without a veil.

Again, Mr. King (the control) and a lady spirit walked out with the medium between them, so all could see her.

Again, a lady spirit formed back of the circle, in the center of the room, under the light, a lady in the circle moved her chair to let the spirit pass to the cabinet, and while the spirit was passing, she was recognized by the lady.

During the seance, a spirit came up in the center of the parlor in the dark, she was transparent looking, but as the light increased, she looked solid as she approached the cabinet.

Another spirit formed over a table,

and floated in the air, then descended to the floor, and dematerialized, and formed again.

Another spirit left the veil outside, then the friend to whom she came, put her hand under the veil, and the spirit first presented her hand, then she appeared bodily before us instantly.

These are facts attested to by all present that Evening.

A party visited the Editor of *The World* requesting him to publish a statement of facts to refute the tissue of falsehoods published May 16th; but he refused, decidedly, to do so.

After attending six months at Mr. Caffrey's circles, I have failed to discover anything that was not genuine Phenomena.

We examined the back room, cabinet, windows, and doors before the circle began.

The Spiritual Cause advances, and our adversaries must retreat before the overwhelming evidences of spirit return.

H. E. BEACH.

MENTAL ENERGY, A NEW SPIRITUAL BRAIN-FOOD, WHICH GIVES MIND FORCE.

Mental Energy electrifies and illuminates the mind, restores lost harmony and lost vitality.

Mental Energy is in no case a medicine, but a metaphysical, nutrimental, life-generator of great power.

Mental Energy is a new creation and divine inspiration, and will purify the moral and spiritual nature of man.

Mental Energy will increase the vital force, stimulate the mind to action, awake the slumbering faculties of the Soul, and re-vitalize the whole being.

Mental Energy contains a spirit essence or nutriment of great power. For instance: Every time a drop is taken, the person, whether sickly, or healthy, will gain in proportion, a certain amount of natural force or energizing power.

Furthermore, it clears the intellect and invigorates the mental faculties—and how it does all this, and even more, is a mystery which no Science can explain, excepting, on the grounds of electrical, vital action, resulting from the absorption of a new combination of elements or force, generated and diffused thro'out the constitution.

Mental Energy is exclusively derived from the active principle of the herbs of the field, the flowers of the forest, and the leaves of the trees; and is harmoniously compounded at our Laboratory.

Mental Energy is palatable and pleasant, and harmless as the dew drop—of eminent utility: and for generating a general inward vital energy, is without example in the whole domain of medicine.

Mental Energy is equally adapted for all persons, male and female, and is especially valuable to persons of frail constitution, or where there is a loss of nerve or vital force.

It will animate the weak, invigorate the young, and rejuvenate the old.

Prepared and sold only by

DR. R. GREER, Chemist.

Office and Laboratory,

307 South Oakley, Ave., Chicago, Ill.

Between Van Buren and Harrison Sts.

Take Van Buren or Harrison St. Cars.

Price, \$1.00 per 16 oz bottle; 6 bottles for \$5.00.

THE WATCHMAN.

THE WATCHMAN.

Vol. 6, No. 10. Whole Number 70.

CHICAGO, ILL., JUNE 1886.

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.

1090 CENTRAL PARK

AVENUE,

MILLARD POSTAL STATION,

CHICAGO, ILLINOIS.

HATTIE A. BERRY,

Editor 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, Editor and Manager.

RATES OF ADVERTISING.

1 Inch, (1 month) \$0.50 | 2 Columns (1 month) \$7.00
1 year (standing) 5.00 | 1 year (standing) 75.00
3 Columns (1 month) 2.00 | 3 Columns (1 month) 9.00
1 year (standing) 20.00 | 1 year (standing) 90.00
1 Column (1 month) 4.00 | 1 Page (1 month) 10.00
1 year (standing) 40.00 | 1 year (standing) 100.00

Preferred position 25 per cent extra.

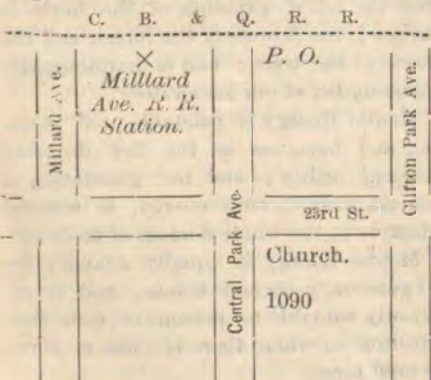
Objectionable advertisements not inserted under any consideration.

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.

Diagram showing the Location of "The Watchman" Office.



Trains for Millard Ave.

Leave Union Depot at 7.30 : 10.50 a. m.
1.30 : 3.20 : 4.30 : 5.15 : 5.45 : 6.20 : 6.45.
9.20, and 11.30 p. m. Sunday at 8.30
a. m., 1.05 : 6.20, and 9.45 p. m.

Leave Millard Ave. at 6.23 : 7.18 : 7.51
8.19 : 9.23 and 10.28 a. m. 1.20 : 2.20 :
4.24 : 7.08, and 10.05 p. m. Sunday at
9.35 a. m., 2.05, and 6.15 p. m.

EDITORIAL.

Once again, we measure thoughts with our Correspondent, DR. ROBERT GREER, on the "God Question."

We shall not permit this discussion to become too lengthy, and, thus, become tedious to the reader.

We have printed the Doctor's reply, because we desired to be heard in response to our former criticism of his "Personal God Theory."

We wish it distinctly understood, that we have all due respect for the individual opinions of the Doctor, because we find that he is honest in his statements; yet, as we view it, he is decidedly off the track of reasonable argument: and, as the Doctor has expressed his desire to be set right, if he is wrong; and, as he has requested us to point out to him, our reasons, if we have any, as proof against the "Personal Existence of a Supreme Ruler or Law-maker": therefore, we again take the subject under our consideration.

First, in the Doctor's reply, he sets us down as an Atheist: and wonders how we can doubt the existence of a Personal Deity, while we profess to believe in the existence of Supernatural Beings.

In reply, we say that we do not believe in the existence of Super-natural Beings.

What we do believe, and have every reason to be positive that our belief is correct, is, that there are living, intelligent spirit Beings; that these spirit Beings are en rapport with mortals; and that these spirit Beings were once mortals.

We do not believe that these spirit Beings are Supernatural, in the sense that they exist apart from the workings of Nature or Nature's Laws—as the term "supernatural" implies.

We believe that each spirit Being is dependent upon Nature's Laws for existence.

The only sense in which we are enabled to admit the term "supernatural," is in reference to the finer grades of Matter. As we say that a thing is superfine: so we might say that the spirit body is super-fine or more finely developed than the physical body. But to attribute this to a miraculous power, we cannot—if we did so, we should clearly show that we had, as yet, grown but little beyond the teachings of Theological Dogmas.

It matters little whether we are called, Atheistic, Agnostic, Orthodox, or, Heterodox—what we are called does not strictly signify that the appellation, in its fullest sense, is befitting us.

Our reasons for believing in the existence of spirit Beings, is, that, during our existence on earth, we have seen, heard, and conversed with Beings who are not like those of the earth; and they tell us that they have spirit or ethereal bodies, while those on earth have physical or adipose bodies.

These spirits Beings claim to have passed thro' such degrees of Nature's Laws as render their bodies more fine and more ethereal than the physical body.

Now, we believe these things, because our senses have seen, heard, and felt them: and this, to us, has been proof positive, that spirit Beings do exist.

We have seen, talked with, and been highly en rapport with these ethereal Beings who have been for years, and thousands of years in search of a Superior Personal Law-maker or Ruler, as the Christian Religion teaches does exist, and they tell us that, as yet, they have failed to find such a Superior Being.

Yet, they do tell us that they have studied the workings of Nature's Laws: and that in thus studying these Laws, they have been enabled to account for the, seemingly, miraculous manifestations of Life.

These same ethereal Beings have instructed us in the methods employed by ethereal Beings in spirit life, in their research of the Laws governing Cause and Effect.

They have shown us vast Schools or Bodies of Intelligent Beings in spirit life, who have developed to so fine a

degree, that every thought of their being, tho' unexpressed, is as tangible to their companions, as tho' written in letters of steel: and that while these Beings are in concert, their thoughts unite and become powerful motor-powers.

These ethereal Beings become powerful benefactors: and in their experience with Cause and Effect of Nature's Laws, they learn to become Master-minds, and are as Gods, having a knowledge of the Laws governing the inner or Soul-life of Nature, and thro' that knowledge, are enabled to control those Laws.

These ethereal Beings have shown us that, thro'out the spirit region there are vast numbers of Spheres or groups of spirits; and that some of these spirits are bent on Reform and Progressive works; while others are bent on selfish Principles, and only seek to extol their own pet theories, and to work for such Beings as inculcate those theories.

Also, that there are other Spheres composed of spirits who are disturbers of peace and happiness, who, because of their own unbalanced natures, seek to unbalance all within their reach.

They tell us that there are as many grades or Schools in spirit life, as there are Principles in Nature. And that each Principle is worked out thro' such Beings or Classes of Beings as are in harmony and in keeping with each set of Principles.

They also tell us that these different Schools or Classes of spirit Beings, thro' the action of thought, may and really do have a powerful effect upon many earthly Beings: and that each Sphere or Class of spirits, is, to a greater or less degree, contending with its opposite Sphere; and that thro' this contention, Evolution of Thought and Principle is attained.

Also, that each Sphere of spirit Beings, as well as those on earth, are affected by the revolutionary effects of Planetary disturbances; and that these disturbances are alone due to the workings of Nature's Laws—and not at the command of any one Law-maker or Commander.

The above fragmentary thoughts will suggest to the reader, the sort of instructions that we, as an individual, have received; and from what source we have received those instructions.

Our mind has never been hampered with the theory of a Supreme, Mysterious Ruler. But we have, all our lifetime, been led by spirit guidance, to look to Nature and to spirit agency, for the unfoldment of all things in life.

And while we have thus searched thro' Nature's labyrinth, we have been enabled to find a, to us, satisfactory explanation or Cause for every demonstrated Effect that has come within our notice.

Having, thus, been enabled to discover, in Nature's labyrinth, the workings of Laws which, in themselves, govern Cause and Effect, we have no use nor place for a Mysterious or Supernatural Law-maker or Creator.

These are our reasons for not believing in, or advocating the theory of the existence of such a Being as the Doctor professes to believe must exist.

The Doctor argues, that, because there is a Central Sun of light and heat to warm this Planet; that there must, of necessity, be a Central Mind to control the minds of those on this earth.

And yet, if he will but follow his own words and sentiments, further on, he must, surely, see how completely he has eaten his own words.

First, the Doctor affirms that this God is All-powerful, that he is a High Central Sun of Light and Intelligence.

This must imply that there can be nothing higher, nor more Powerful.

This is the God that, but a little further on, the Doctor claims that:—

"God, himself, Creates no Beings in ignorance and misery; nor, does God Create any human-kind at all. He may have, once, at the beginning, Created human-kind, but all modern human Beings are of recent origin,

THE WATCHMAN.

and are simply the production of their ancestors."

Well, we, as an intelligent, independent thinker, cannot put this and that together.

If this God is so All-powerful, and is a light of the highest Intelligence, and is the Creator of all things, how is it that he does not now Create Mankind?

Has he tired of that part of his work, and turned the job over to man to do his own Creating, so that he, (God) himself, will not have to bear the blame of Creating such poor miserable creatures?

It sadly looks so, from the Doctor's argument.

But all this seems like child's play—it is talk without consistency: it is like wasting time, to argue such stuff and nonsense—but, as we have taken up the thread of thought, we must carry it thro'.

We can agree with the Doctor, that modern man is the product of ancestry: but we smile at the argument, that God Created in the beginning—but that, now, he has left the work for others to do—if the Doctor calls this Reason, it is the strangest kind that we have ever heard of.

We most emphatically agree with the Doctor, that:—

"Unnatural marriage, improper parentage, violation of Natural Law, in the union of the sexes, unnatural food and drinks, and a general ignorance of correct Principles in the duties of life—these are to blame for human misery, and for a mean and miserable perverted human nature."

But, where is the goodness and glory of this God of his, that he permits these things to exist?

Why not enlighten and lead mortals aright, so that these things shall not be?

You see, Doctor, your God has become a myth—it is but the effects of your earlier training, that leads you to present this thought of a God, a Wise, Individual Being who Over-rules all things.

To speak plainly, we do not think that the good Doctor believes the full force of his argument. We believe that he gets confused in trying to harmonize the Old with the New.

The Doctor's early training has given him the God Theory: and his latter years, study, and experience, give him the conviction that Mankind is responsible for the ills of body and mind.

We would ask the Doctor to take our criticism in all sincerity and kindness—in fact, he has promised to do so; and desired our plain views: and we have given them.

As regards Atheism, we take no side therewith—neither for nor against.

We have no sympathy with any Ism or form of belief which tends to lessen the moral responsibility of the individual.

But we do stoutly refute the Doctor's inference, that Anarchy is the fruit of man's disbelief in a Deity, Religion, etc.

True, these lawless human brutes may claim the motto: "No God; No Religion; No Master," and so on; but they are like whipped curs, fresh from the lash of Superstition. They are smarting with the rod of oppression; and the worst side of their human natures is brought into revolt against any and every thing that would serve to bind them.

They are first fired by the governing Will-power and energy of one or more powerful leaders of their own sort, and the numbers follow, blindly, in the path of the Anarchist or fire-brand in human form.

Such as these have never studied the Laws of Cause and Effect; they have never felt the ennobling power of free, individual thought; they have never laid their own Souls open to the indwelling Principles of Reason, unbiased by superstitious teachings and selfish greed.

Compare them with the multitude of noble, self-sacrificing men and women of the Past and Present, who have renounced all allegiance to a Mythical God, or Savior: and have studied into the Laws of Cause and Effect; and

who, by their practical expression and demonstration of their knowledge and belief, stand for all Time, as true benefactors of the Human Race.

Where stands our noble THOMAS PAINE? And many others whose deeds and names are written in indelible language on the Tablets of Memory?

We repeat, that:—

The *less* men (Mankind) believe in the existence and Power of this Superior Being, the *more apt* they are to study into Cause and Effect, and to become self-reliant, tender, and charitable to their kind, and to every living thing.

H. A. BERRY, Editress.

PREMIUMS.

The following Premiums will be offered to Old or New Subscribers, until July 1, 1886.

Any one subscribing for The Watchman for one year and remitting \$1, will receive as a Premium, either a Photograph of H. A. Berry, Editress, or, a Pamphlet entitled, "Reflective Musings." State which Premium you desire.

Any one remitting \$1.25 for one year's subscription to The Watchman, will receive as a Premium, a book entitled, "A Fountain of Light," containing 832 pages, Or,

A Book Entitled "Prophetic Visions and Spirit Communications," containing 158 pages. State which Premium you prefer.

We open our columns to the Public and invite correspondence: reserving the right to reject any communication that we deem improper to be issued in our columns. Under no consideration will anonymous letters be published: we require the name and address of the writer as a guaranty of good faith.

REMEMBER TO ADDRESS US AT 1090 Central 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."

Persons sending money to our address, 1090 Central 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.

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.

Subscriptions received at this Office for the following Papers:

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

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

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,

1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

TO ADVERTISERS.

THE WATCHMAN is a good medium to ADVERTISE in, and why?

First—Because it is well circulated both in America & Europe.

Second—Because it is a clear, well-printed Paper.

Third—Because we take good care to have each Advertisement appear to the best advantage in our columns; and thus make it a prominent feature of the page, and, consequently, it will attract the attention of each reader.

TO THE AFFLICTED—SURE CURE FOR CANCER.

This terrible disease can be entirely eradicated, by a remedy, effectual and painless. It has cured numerous cases—has never been made known to the public: but has never failed to produce the most happy results when used by private individuals.

Send \$1 and a 2-ct. stamp, and receive directions by return mail. The afflicted should not delay in trying this remedy.

Address P. C. Macy, Deep River, Poweshieck Co., Iowa.

THE EASTERN STAR

Has risen; long may it shine, and shed light unto the many.—See Advertisement on 8th page.

On Sunday, May 30th, The South Side Children's Progressive Lyceum held its first Session at Martine's Hall, Indiana Ave., cor. 22nd St., at 1½ p. m. where it will meet each Sunday.

Its opening was such as to ensure success. All who are interested in this movement are cordially invited.

Dr. J. R. Nickles, Pres't. J. W. Bailey, Sec'y. W. King, Treas.

Prof. C. Jerome Wilson, a composer of Music, with a few friends, recently held a private circle at the parlors of Mrs. Elith E. R. Nickles, 1641 Wabash Ave., Chicago, Illinois.

During the seance, the medium, Mrs. Nickles, under control, commenced whistling; and all remained quiet until she had finished. At the conclusion, she grasped Mr. Wilson's hand, shaking it heartily. She was immediately controlled by one of her guides, who said:—

"The gentleman whistling, does not speak your Language, he was your teacher, and is very glad to meet you."

Mr. Wilson then said:—

"This is the most remarkable and wonderful test I have ever received; the Air whistled by the medium, is a part of a composition I have commenced, and not yet finished, and I know no one has ever heard of it, as it has never been played."

The control then said:—

"The gentleman says he is often with you, and assists you in your composition—in fact, the music is his, not yours."

The Wisconsin State Association of Spiritualists

Will hold their next Quarterly Meeting in Musical Society Hall, No. 381 Milwaukee Street, Milwaukee, Wis., June 25, 26, & 27, 1886. The meeting will be called to order at 10 a. m., Friday, the 25th.

Pay full railroad fare to meeting, return at one-fifth fare. First-class board, \$1 a day. All interested in Spiritualism invited.

DR. J. C. PHILLIPS, Sec'y.

"SHADOWS":

Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations.

BY JOHN WETHERBEE.

The features of this book are simplicity of statement—freedom from dogmatism—and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people.

It is a book that will be appreciated and valued by Spiritualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest.

The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

In one volume of 288 pages, handsomely bound in cloth, beveled boards, with portrait of author.

PRICE Cloth, \$1; Paper, 75 cents. POSTAGE FREE.

We take great pleasure in presenting this book before our readers, and respectfully ask all who desire a truly interesting and instructive work on Spiritualism, to send \$1.00 to us, and we will have the book forwarded to their address.

Address H. A. BERRY,
1090 Central Park Ave.,
Millard Postal Station,
Chicago, Illinois.

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.

INTEMPERANCE IN ITS UNLIMITED VARIATIONS.

Our desire and impression, is, to make a few remarks on the Temperance Question, which is now agitating the American People, and has been, for Ages.

It seems in vain to call on the Christian's God for deliverance from the evil scourge.

The Christians have multiplied prayers for a long Period of Time without any perceptible effect.

We are impressed to say that Humanity cannot be Reformed by Law, Force, or Punishment.

Love is the fulfilling of the Law, and the Philosophy of Life; it is the key-note of all true Reformation.

Our Christian brothers and sisters are laboring in the Cause, and are calling upon their dumb Idol to help them destroy evil. They never hear its voice in the Morning nor in the Evening.

They have made their God like unto themselves—as the Bible says—an imaginary, cruel, unjust, heathen Idol.

The, so-called, Christians, are the Class mentioned in the Bible, who exalt themselves, saying, we are the Children of Abraham—we know our Father.

They never have heard, or enquired of the Father of perfect Love, Justice, and Mercy: of, how they should proceed to overcome the Philistines or evil. They multiply prayers.

By the mouth of the Prophet Isaiah, the spirit of the living God, said, that, when you multiply prayers, I will not hear.

We believe what the prophet said, that their prayers are not heard.

They never hear that voice that says, "Well done, good and faithful servant," for some small act of kindness, or, affectionate words of sympathy.

They may not, when weighed in the balance, find themselves the sheep they thought they were.

Intemperance prevails in all the modes of life among Humanity:—

Such as the unnatural and suicidal drinking of ice-water, from Morning until mid-night, during the heat of Summer; attending festivals and eating rich compounds at unseasonable hours: transgressing the Laws of Life by drinking intoxicating liquors: and using narcotics to fill the vacancies that all this intemperance has caused. This is the way they feed the body—and the food of the mind corresponds.

There are many people who visit Variety Theatres, and other places of low attraction; and Theatres where scenes of murder, robbery, and deception are enacted before the young peo-

ple—scenes written in Dime Novels, where guns, knives, and pistols are used freely on the stage—what are pistols used for, but to kill each other with?

Why not destroy them, as well as Alcohol? Also, the Dime Novels—why allow them to pass thro' the Mails? It may have a more deleterious effect upon the young, inexperienced minds, than obscene Literature.

Since the death of Jesse James, some person has written up his exploits, for men and boys to read.

One young man about 18 years old, read the book, and, doubtless, was a sensitive person and liable to take on a moral disease, that is, to be obsessed by an influence of evil that the book contained, and he commenced the career of a murderer and robber, and he was soon incarcerated in Kansas City Prison.

A mother went to minister unto him, and found him crying and wringing his hands, in great agony. He had, like the Prodigal Son, come to himself.

That night, a mob of men with masks on their faces, transgressed the Law of their Country, and the Law of the spirit world, which says, "Thou shalt not kill," and hung him under a bridge.

During our early investigation of Spirit Phenomena, we read of the execution of a murderer in New Jersey, a man not 20 years old.

On the Morning that he was to be legally murdered, he screamed and cried, and when the hour arrived he was so faint that two men, one on each side, bore him up to his doom.

This is a very intemperate course in dealing with the insane, obsessed, undeveloped minds of the children of the Supreme Father.

We thought the scene must have been shockingly cruel.

Our medium, a girl 12 years old, came in at twilight, and she was soon entranced, she laid herself on the carpet by a small table, and took a large Bible and opened it wide on her chest, and we laid in a mark, and found that it was opened at the chapter where a widow went to a King, and said, I had two sons, and they strove together in the field, and one slew the other; and, now, my friends want the other one killed.

The King said that he would protect her son—that he should not be slain.

Those in authority should treat the lower members of the body of Humanity, with a different consideration—restrain them with kindness, instead of vengeance—and the evil will be overcome.

MRS. MINERVA MERRICK.

Extract from Banner of Light.

Sunday, Feb. 21st, in Odd Fellows' Hall, Cambridgeport, Mass., W. J. Colville gave a purely practical ideal of the life possible to all, with special reference to the characters of GEORGE WASHINGTON and JOHN B. GOUGH.

The former, he said, learned to rule by first learning to obey; putting severe restraint upon his pride and commanding spirit, apologizing even to a private soldier, and standing higher in the eyes of his men after he had stooped to conquer.

The greatness of Gough's character consisted in his overcoming vice and error. When he awoke to know his sin he threw it aside, and used all his oratorical powers to denounce it.

The speaker thought that to close liquor saloons and haunts of vice, rival saloons and haunts should be opened, to which young people would be attracted by light and warmth, and social, friendly greeting, led, even by their love of amusement and beauty and song, into a high and holy life.

Theatres should be converted into Schools of Ethics, inculcating the highest Morality.

Newspapers should say more about human Virtue and less about human vice; not deluge the world with details of crime, while they give only slight mention of deeds of Benevolence. They should be sold by thousands because of some great deed of Heroism or act of munificence recorded.

The recognition of the Divine in Humanity solves the problem of the salvation of the Race.

The antidote of error is the symmetrical unfoldment of all our powers.

The education of life is a disciplinary growth; all our days are spent in a schoolhouse, in passing from class to class, from room to room, gaining each day some fresh experience.

Those who overcome are not those who never fight, but those whose scars of battle become glorious in the light of immortality, in that life eternal which in all its fullness is reserved for conquerors.

Therefore be thankful for temptation, for all that tries patience and gives opportunity to rise above self.

Only those who have been thro' conflict and have succeeded in overcoming can enjoy immortality and stand at the right hand of the Most High.

THE SPIRIT OF MAN AND THE HOUSE HE DWELLS IN.

There are many contributing to papers on the important subject of this heading; and we will, with others, address a few remarks from our spiritual standpoint of impressions.

Man the microcosm, is a fearfully and wonderfully constituted being; and but few, comparatively, appreciate his importance and destiny.

Some highly educated people express the idea that the life of man is but a vain show—not a real substantial durable entity—only a material form, a lump of animated clay endowed with intuition produced by an atom or from an atom of dust.

It is absurd to think of man, with his mighty possibilities, being annihilated in a few years—blotted out entirely.

It would be more reasonable to think that the earth would be demagnetized and dissolve in the fields of Space: than, that man should sleep in the tomb, and wake no more to life and energy.

Scientists say that everything exists, and always did, and always will exist.

There is another class of ideas expressed about the Star of Intellect—

this spark from the Sun of the spiritual world which teaches that man was born perfect, and fell from that high estate to the condition of a wretch or devil; and most of the sons of the Father of the Heavens and the earth, would be confined in a place they named Hell.

A Presbyterian lady in high life, said that hell was like a Penitentiary where those wretches would be confined.

We have spent nine years in seeking knowledge from invisible intelligences, and trying to record the result of our experience, for the benefit of those who have not the time, or, perhaps, the inclination to look beyond this Sphere of existence.

Man is dual, animal and spiritual, physical and mental, and dwells in a material body—his house. By his mental and physical activities, he keeps his house in repair: his spiritual and mental inspiration proves the character that dwells in that house.

Man's attributes are seven, and correspond with a scale in the Science of Music—seven tones, five whole tones and two semi-tones, forming a circle, and with the major and minor scales there is no limit to the variations of harmony that can be played on an instrument containing seven octaves or circles.

This Principle of Harmony is a spark from the spirit world—the Father of the Universe, and is self-existent—there cannot be one tone more nor less without the destruction of Harmony.

This Principle of Harmony corresponds with the Soul of man. His attributes are Love, Conscience, Will, Industry, Hope, Purity, and Fidelity—a self-existent Sphere, a microcosm, always in the bosom of the Father—spirit world, the Cause of all things visible and invisible, by the unity of spirit and matter.

Man has seven senses for his use in his organism, that correspond with his attributes.

He has a sense of invisible things—he can see a house that he intends to build; tho' it is not visible in any place on earth, yet he can see it both inside and out: and when the house is clothed with material, he has a visible sense of the house.

It was first in spirit, and last in material, which we understand makes seven senses.

His organism is in harmony—head, eyes, ears, nose, mouth, hands, and feet—for the use of the man who dwells in that house.

We do not suppose that the ideas in the foregoing remarks are perfect. It is not the fault of the influence that inspired the ideas, but the imperfection of the medium thro' whom they flow.

If errors are discovered, sift them out, and plant only the clean seed of Truth.

MRS. MINERVA MERRICK.

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, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

\$1.00 pays for The Watchman for 1 year.

THE WATCHMAN.

Written for The Watchman.

THOMAS JASPER.

The bound Volume of Sister Merri-
ck's *Fountain of Light* contains an
Obituary Notice of Thomas Jasper,
saying:—

"He was a believer in the commun-
ion of this world with the angel
realm. It was thro' this communica-
tion with his friends who had passed
before, that he became entirely con-
vinced of the Immortality of the
Soul."

I had no personal acquaintance
with Thomas Jasper, but I have
knowledge of some very interesting
facts connected with his conversion to
the beautiful and Soul-satisfying
truths of the Spiritual Philosophy.

Believing that the facts referred to,
are worth recording among the re-
markable Historical Events of this
19th Century, I proceed to add a few
items to the History which the living
witnesses and scribes of the Present
Time are preparing to bestow as a gift
to Future Generations.

During the latter part of the Win-
ter of 1875, I went to Memphis, the
County Seat of Scotland Co., Mo. I
made that journey for the express
purpose of attending some of the
seances for Materialization which
were being frequently held in the
cozy cottage of John H. Mott, who
lived in that place, and who had the
reputation of being an honest, truthful
man, and a remarkable medium for
spirit manifestations, in various forms.

Sometimes, tests would be given,
the medium being deeply entranced,
and the spirit using the medium's vo-
cal powers to convey whatever infor-
mation they desired to impart.

Sometimes, information would be
given in writing.

But the most wonderful mediumis-
tic gift with which Brother Mott is
blessed, is that of enabling spirits to
gather to themselves enough visible
matter to appear visible in human
form "arrayed, and in their right
mind," ready to converse with, and
impart information to those they had
"loved and left behind."

It was Saturday Morning when I
arrived at the Railroad Station in
Memphis. I inquired of the Agent
at the Station, where I would find
the residence of John H. Mott.

He pointed to a beautiful cottage
several rods South from the Station,
saying:—

"That is where he lives, but you
will not find him at home; for he
and his wife and their little daughter
went home with a man who lives in
Quincy, Ill.; they went away on the
train this Morning.

"Mr. Mott left word with me for
any strangers from a distance who
might enquire for him, that he would
be home on Monday; and if they
wished to stop at a private house for
board and lodging, I might direct
them to the family of his (Mr. Mott's)
father."

I accepted the counsel, and found
pleasant and quiet stopping place
with the family of the Elderly
Mott, whilst waiting for the train
and his little family to return.

They returned on Monday
were pleasant, and easy to get
with.

It was interesting to hear them re-
late the peculiar circumstances which
caused them to visit the City of Quincy,
on the past Saturday.

I will state in a few words as pos-
sible, so that the ideas can be clearly
conveyed, the substance of what they
told me.

There was a man living in Quincy,
by the name of Thomas Jasper. He
had lost a valuable horse. Supposing
that the animal had not strayed away
very far, he spent a good bit of time
in searching, inquiring, and advertis-
ing, but could hear nothing of the an-
imal, and had come to the conclusion
that the horse had been stolen, and he
might as well give up all hope of
finding it, and look upon the circum-
stance as belonging to the inevitable,
and, therefore, should be cheerfully
met, and resolutely endured.

Happening to be present, one day,
where a company of neighbors were
discussing the subject of lost horses
and strayed cattle, some one of the
company asked friend Jasper why he
did not apply to some fortune-telling
Gypsy, or to a clairvoyant, or a me-
dium, at a spiritual seance.

He replied that he had no knowl-
edge in that direction, and not enough
faith to induce him to spend any time,
or money in proving or testing such
improbable—not to say, impossible
things.

Yet, before the discussion of these
subjects was ended, Mr. Jasper had
heard enough said by others who had
proved the truth of the subjects for
themselves, to cause him to secretly
resolve in his own mind, that he
would himself obey the Scripture in-
junction, to "prove all things." It
being only a few hours' ride from
Quincy to Memphis.

In accordance with his newly
formed resolution, Thomas Jasper
was not long delayed in reaching
Memphis.

He called on John H. Mott, and
arranged to attend a seance in the
Evening. When the Evening hour
for holding a seance came round, Mr.
Jasper was prompt and on time.

Having often heard the subjects of
Spiritualism, and spiritual mediums
spoken of with ridicule, and, some-
times, with sneers and contempt; yet,
once in a while a Preacher would
speak in serious earnestness, and say:
"Spiritualism is true; the manifes-
tations do occur at their seances—but
it's all from the Devil."

Brother Jasper had concluded that,
if the devil theory of the Preachers,
who claimed to know and teach it,
was true, he, for one, was willing to
"give the devil his due," listen to
what he might have to say, and, then,
judge of the value of the teachings,
from their own merits—this appeared
to be what impartial justice required.

When the seance commenced, im-
agine, if you can, what must have
been the emotions of mingled sur-
prise and rejoicing, in the mind of
Thomas Jasper, when the form of his
deceased wife met him with the joy of
a welcome meeting and greeting, and,
sitting beside him, at the same time, was the
sitting, speaking form of a deceased
brother-in-law.

The two conversed with him on
difficult subjects, such were of great
interest to Thomas Jasper. Toward
the close of the seance, an angel interview, they
were pleasant, and easy to get
with.

They returned on Monday
were pleasant, and easy to get
with.

away to some remote settlement or
place.

They told him that his horse was
not stolen: and they were very glad
to have had the interview, which had
been a pleasure to them, and would
be of great benefit to him in many
ways. His mind was now satisfied
in regard to Human Immortality or
Conscious "Eternal Life." And they
would now tell him how and where
he could find his missing horse.

Go in a North East direction from
Quincy, about five miles, and he
would come to what was called "The
German Settlement"; then, inquire
for a farmer (whose name they gave),
and you will find your horse in the
stable at his place.

Now, let it be remembered, that
J. H. Mott is always held in the
trance state, and is not cognizant of
anything said or done by the spiritual
people, until he is informed by his
wife, or others who are present.

The information about how to find
a lost horse, created quite an interest
amongst the persons attending that
seance: and when the medium was
informed of what the spirits had posi-
tively asserted, respecting the where-
abouts of the missing animal, it very
naturally excited in his mind, quite a
curiosity to know whether it would
all prove to be correct, and every way
reliable.

The reader can perceive that, under
such a train of circumstances, it might
not be very difficult for Thomas Jas-
per to persuade J. H. and Mary V.
Mott to go over to Quincy, and spend
the Sabbath, and test the reliability
and the capacity of the spirits as
Horse Hunters.

Well, I have already said that
when I arrived at Memphis, I did
not find John H. Mott at home—he
and his wife and their little daughter
had all gone home with Thomas Jas-
per, to see what the result about find-
ing the lost horse would be.

When they returned to their own
home on Monday, it was interesting
to hear them relate, that, on Sunday
Morning, Thomas Jasper and J. H.
Mott hired a conveyance from a liv-
ery stable, and followed the directions,
course, and distances.

They found the German Settle-
ment that the spirits had described,
they found the farmer whose name
the spirits had given, and they found
the horse in this man's stable.

Friend Jasper recovered his horse,
and felt supremely happy to think
that he had gained valuable knowl-
edge in several directions, by taking
the independent course, and testing
a medium and the spirits, for himself,
instead of believing the lies of liars,
or the nonsense that fools were gab-
bling about mediums, spirits, seances,
and other things beyond their capaci-
ty to understand.

I remained at Memphis nearly two
weeks, and attended seven *Material-
izing* seances.

I saw and conversed with my own
father and mother, and with my own
children, and with many former
neighbors and acquaintances.

But this letter is long enough with-
out branching off in relating other
matters. So, for the Present, I will
bid Editress and readers, a kind and
fraternal "Good Evening."

VALENTINE NICHOLSON.

Fosters Ohio.

"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 15 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 Gov-
ernment. 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 Prog-
ress. by Prof. J. S. Loveland.

Preventive of Crime, Insanity, Idiotcy, Drunken-
ness, Pauperism, & Disease. by Col. M. E. Billings.
Constitution of the Iowa Conference of Spiritual-
ists, and other interesting matter.

Leadership & Organization. by Prof. S. B. Brittan
Reflective Musings—a Picture of Humanity. by
M. E. Taylor.

Marriage and Divorce. by E. M. Jones.

Little Lessons for Little Folks. by Elmira. .20

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

Price 50 cents each.

Prophetic Visions and Spirit Communications.
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 Cure and Eradication of Disease.

A Cook's Guide, With 366 Menus.

Phantom Form by Mrs. N. P. Fox.

Quina's Canoe and Christmas Offering.

Price \$1.50 each.

Richard's Crown.

Spirit Communications. Independent slate-writing
Mysteries of the Border Land. Post. .15 Gilt-edge \$2

Private Instructions in the Science and Art of Or-
ganic 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

1090 CENTRAL PARK AVENUE,

MILLARD POSTAL STATION. CHICAGO, ILL.

SPIRITUAL MEETINGS.

The Chicago Association of Uni-
versal, Radical, Progressive Spiritualists'
and Mediums' Society holds three meet-
ings each Sunday at Spirits' Liberty Hall
(Hall 12), 213 W. Madison St. Meetings
at 10½ a. m., 2½, and 7½ p. m. The pub-
lic cordially invited to attend. Admission
5 cents.

Dr. Norman MacLeod, Chairman.

The First Organized Society of
Mediums and Spiritualists of the South
Side, meet at 104 22nd Street, in the rear
of Martine's Hall, each Sunday at 3 p. m.
Public cordially invited.

Dr. J. H. Warn, Chairman.

Spiritualists' and Mediums' meet-
ing each Sunday at 10½ a. m., at Apollo
Hall, 2730 State Street. Public cordially
invited.

J. W. Bailey, Chairman.

The First Society of Spiritualists
meet each Sunday at 10½ a. m. and 7½ p.
m., at Princess Opera House, 558 West
Madison Street.

Dr. J. H. Bushnell, Chairman.

Send \$1.00 to Dr. Robert Greer, 307 S.
Oakley Ave., Chicago, Ill., for a bottle of
"Mental Energy." It will do you good.

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

H. A. BERRY, Editress, 1090 Central Park Ave.

Millard Postal Station, Chicago, Ill.

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.

INTEMPERANCE
IN ITS
UNLIMITED VARIATIONS.

Our desire and impression, is, to make a few remarks on the Temperance Question, which is now agitating the American People, and has been, for Ages.

It seems in vain to call on the Christian's God for deliverance from the evil scourge.

The Christians have multiplied prayers for a long Period of Time without any perceptible effect.

We are impressed to say that Humanity cannot be Reformed by Law, Force, or Punishment.

Love is the fulfilling of the Law, and the Philosophy of Life; it is the key-note of all true Reformation.

Our Christian brothers and sisters are laboring in the Cause, and are calling upon their dumb Idol to help them destroy evil. They never hear its voice in the Morning nor in the Evening.

They have made their God like unto themselves—as the Bible says—an imaginary, cruel, unjust, heathen Idol.

The, so-called, Christians, are the Class mentioned in the Bible, who exalt themselves, saying, we are the Children of Abraham—we know our Father.

They never have heard, or enquired of the Father of perfect Love, Justice, and Mercy: of, how they should proceed to overcome the Philistines or evil. They multiply prayers.

By the mouth of the Prophet Isaiah, the spirit of the living God, said, that, when you multiply prayers, I will not hear.

We believe what the prophet said, that their prayers are not heard.

They never hear that voice that says, "Well done, good and faithful servant," for some small act of kindness, or, affectionate words of sympathy.

They may not, when weighed in the balance, find themselves the sheep they thought they were.

Intemperance prevails in all the modes of life among Humanity:—

Such as the unnatural and suicidal drinking of ice-water, from Morning until mid-night, during the heat of Summer; attending festivals and eating rich compounds at unseasonable hours: transgressing the Laws of Life by drinking intoxicating liquors: and using narcotics to fill the vacancies that all this intemperance has caused. This is the way they feed the body—and the food of the mind corresponds.

There are many people who visit Variety Theatres, and other places of low attraction; and Theatres where scenes of murder, robbery, and deception are enacted before the young peo-

ple—scenes written in Dime Novels, where guns, knives, and pistols are used freely on the stage—what are pistols used for, but to kill each other with?

Why not destroy them, as well as Alcohol? Also, the Dime Novels—why allow them to pass thro' the Mails? It may have a more deleterious effect upon the young, inexperienced minds, than obscene Literature.

Since the death of Jesse James, some person has written up his exploits, for men and boys to read.

One young man about 18 years old, read the book, and, doubtless, was a sensitive person and liable to take on a moral disease, that is, to be obsessed by an influence of evil that the book contained, and he commenced the career of a murderer and robber, and he was soon incarcerated in Kansas City Prison.

A mother went to minister unto him, and found him crying and wringing his hands, in great agony. He had, like the Prodigal Son, come to himself.

That night, a mob of men with masks on their faces, transgressed the Law of their Country, and the Law of the spirit world, which says, "Thou shalt not kill," and hung him under a bridge.

During our early investigation of Spirit Phenomena, we read of the execution of a murderer in New Jersey, a man not 20 years old.

On the Morning that he was to be legally murdered, he screamed and cried, and when the hour arrived he was so faint that two men, one on each side, bore him up to his doom.

This is a very intemperate course in dealing with the insane, obsessed, undeveloped minds of the children of the Supreme Father.

We thought the scene must have been shockingly cruel.

Our medium, a girl 12 years old, came in at twilight, and she was soon entranced, she laid herself on the carpet by a small table, and took a large Bible and opened it wide on her chest, and we laid in a mark, and found that it was opened at the chapter where a widow went to a King, and said, I had two sons, and they strove together in the field, and one slew the other; and, now, my friends want the other one killed.

The King said that he would protect her son—that he should not be slain.

Those in authority should treat the lower members of the body of Humanity, with a different consideration—restrain them with kindness, instead of vengeance—and the evil will be overcome.

MRS. MINERVA MERRICK.

Extract from Banner of Light.

Sunday, Feb. 21st, in Odd Fellows' Hall, Cambridgeport, Mass., W. J. Colville gave a purely practical ideal of the life possible to all, with special reference to the characters of GEORGE WASHINGTON and JOHN B. GOUGH.

The former, he said, learned to rule by first learning to obey; putting severe restraint upon his pride and commanding spirit, apologizing even to a private soldier, and standing higher in the eyes of his men after he had stooped to conquer.

The greatness of Gough's character consisted in his overcoming vice and error. When he awoke to know his sin he threw it aside, and used all his oratorical powers to denounce it.

The speaker thought that to close liquor saloons and haunts of vice, rival saloons and haunts should be opened, to which young people would be attracted by light and warmth, and social, friendly greeting, led, even by their love of amusement and beauty and song, into a high and holy life.

Theatres should be converted into Schools of Ethics, inculcating the highest Morality.

Newspapers should say more about human Virtue and less about human vice; not deluge the world with details of crime, while they give only slight mention of deeds of Benevolence. They should be sold by thousands because of some great deed of Heroism or act of munificence recorded.

The recognition of the Divine in Humanity solves the problem of the salvation of the Race.

The antidote of error is the symmetrical unfoldment of all our powers.

The education of life is a disciplinary growth; all our days are spent in a schoolhouse, in passing from class to class, from room to room, gaining each day some fresh experience.

Those who overcome are not those who never fight, but those whose scars of battle become glorious in the light of immortality, in that life eternal which in all its fullness is reserved for conquerors.

Therefore be thankful for temptation, for all that tries patience and gives opportunity to rise above self.

Only those who have been thro' conflict and have succeeded in overcoming can enjoy immortality and stand at the right hand of the Most High.

THE SPIRIT OF MAN
AND THE
HOUSE HE DWELLS IN.

There are many contributing to papers on the important subject of this heading; and we will, with others, address a few remarks from our spiritual standpoint of impressions.

Man the microcosm, is a fearfully and wonderfully constituted being: and but few, comparatively, appreciate his importance and destiny.

Some highly educated people express the idea that the life of man is but a vain show—not a real substantial durable entity—only a material form, a lump of animated clay endowed with intuition produced by an atom or from an atom of dust.

It is absurd to think of man, with his mighty possibilities, being annihilated in a few years—blotted out entirely.

It would be more reasonable to think that the earth would be demagnetized and dissolve in the fields of Space: than, that man should sleep in the tomb, and wake no more to life and energy.

Scientists say that everything exists, and always did, and always will exist.

There is another class of ideas expressed about the Star of Intellect—

this spark from the Sun of the spiritual world which teaches that man was born perfect, and fell from that high estate to the condition of a wretch or devil; and most of the sons of the Father of the Heavens and the earth, would be confined in a place they named Hell.

A Presbyterian lady in high life, said that hell was like a Penitentiary where those wretches would be confined.

We have spent nine years in seeking knowledge from invisible intelligences, and trying to record the result of our experience, for the benefit of those who have not the time, or, perhaps, the inclination to look beyond this Sphere of existence.

Man is dual, animal and spiritual, physical and mental, and dwells in a material body—his house. By his mental and physical activities, he keeps his house in repair: his spiritual and mental inspiration proves the character that dwells in that house.

Man's attributes are seven, and correspond with a scale in the Science of Music—seven tones, five whole tones and two semi-tones, forming a circle, and with the major and minor scales there is no limit to the variations of harmony that can be played on an instrument containing seven octaves or circles.

This Principle of Harmony is a spark from the spirit world—the Father of the Universe, and is self-existent—there cannot be one tone more nor less without the destruction of Harmony.

This Principle of Harmony corresponds with the Soul of man. His attributes are Love, Conscience, Will, Industry, Hope, Purity, and Fidelity—a self-existent Sphere, a microcosm, always in the bosom of the Father—spirit world, the Cause of all things visible and invisible, by the unity of spirit and matter.

Man has seven senses for his use in his organism, that correspond with his attributes.

He has a sense of invisible things—he can see a house that he intends to build; tho' it is not visible in any place on earth, yet he can see it both inside and out; and when the house is clothed with material, he has a visible sense of the house.

It was first in spirit, and last in material, which we understand makes seven senses.

His organism is in harmony—head, eyes, ears, nose, mouth, hands, and feet—for the use of the man who dwells in that house.

We do not suppose that the ideas in the foregoing remarks are perfect. It is not the fault of the influence that inspired the ideas, but the imperfection of the medium thro' whom they flow.

If errors are discovered, sift them out, and plant only the clean seed of Truth.

MRS. MINERVA MERRICK.

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, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

\$1.00 pays for The Watchman for 1 year.

THE WATCHMAN.

Written for The Watchman.

THOMAS JASPER.

The bound Volume of Sister Merri-
rick's *Fountain of Light* contains an
Obituary Notice of Thomas Jasper,
saying:—

"He was a believer in the commun-
ion of this world with the angel
realm. It was thro' this communica-
tion with his friends who had passed
before, that he became entirely con-
vinced of the Immortality of the
Soul."

I had no personal acquaintance
with Thomas Jasper, but I have
knowledge of some very interesting
facts connected with his conversion to
the beautiful and Soul-satisfying
truths of the Spiritual Philosophy.

Believing that the facts referred to,
are worth recording among the re-
markable Historical Events of this
19th Century, I proceed to add a few
items to the History which the living
witnesses and scribes of the Present
Time are preparing to bestow as a gift
to Future Generations.

During the latter part of the Win-
ter of 1875, I went to Memphis, the
County Seat of Scotland Co., Mo. I
made that journey for the express
purpose of attending some of the
seances for Materialization which
were being frequently held in the
cozy cottage of John H. Mott, who
lived in that place, and who had the
reputation of being an honest, truthful
man, and a remarkable medium for
spirit manifestations, in various forms.

Sometimes, tests would be given,
the medium being deeply entranced,
and the spirit using the medium's vo-
cal powers to convey whatever infor-
mation they desired to impart.

Sometimes, information would be
given in writing.

But the most wonderful mediumis-
tic gift with which Brother Mott is
blessed, is that of enabling spirits to
gather to themselves enough visible
matter to appear visible in human
form "arrayed, and in their right
mind," ready to converse with, and
impart information to those they had
"loved and left behind."

It was Saturday Morning when I
arrived at the Railroad Station in
Memphis. I inquired of the Agent
at the Station, where I would find
the residence of John H. Mott.

He pointed to a beautiful cottage
several rods South from the Station,
saying:—

"That is where he lives, but you
will not find him at home; for he
and his wife and their little daughter
went home with a man who lives in
Quincy, Ill.; they went away on the
train this Morning."

"Mr. Mott left word with me for
any strangers from a distance who
might enquire for him, that he would
be home on Monday; and if they
wished to stop at a private house for
board and lodging, I might direct
them to the family of his (Mr. Mott's)
father."

I accepted the counsel, and found a
pleasant and quiet stopping-place
with the family of the Elderly Mr.
Mott, whilst waiting for the medium
and his little family to return from
their visit to Quincy.

They returned on Monday. They
were pleasant, intelligent, sociable
persons, easy to become acquainted
with.

It was interesting to hear them re-
late the peculiar circumstances which
caused them to visit the City of Quin-
cey, on the past Saturday.

I will state in as few words as pos-
sible, so that the ideas can be clearly
conveyed, the substance of what they
told me.

There was a man living in Quincy,
by the name of Thomas Jasper. He
had lost a valuable horse. Supposing
that the animal had not strayed away
very far, he spent a good bit of time
in searching, inquiring, and advertis-
ing, but could hear nothing of the an-
imal, and had come to the conclusion
that the horse had been stolen, and he
might as well give up all hope of
finding it, and look upon the circum-
stance as belonging to the inevitable,
and, therefore, should be cheerfully
met, and resolutely endured.

Happening to be present, one day,
where a company of neighbors were
discussing the subject of lost horses
and strayed cattle, some one of the
company asked friend Jasper why he
did not apply to some fortune-telling
Gypsy, or to a clairvoyant, or a me-
dium, at a spiritual seance.

He replied that he had no knowl-
edge in that direction, and not enough
faith to induce him to spend any time,
or money in proving or testing such
improbable—not to say, impossible
things.

Yet, before the discussion of these
subjects was ended, Mr. Jasper had
heard enough said by others who had
proved the truth of the subjects for
themselves, to cause him to secretly
resolve in his own mind, that he
would himself obey the Scripture in-
junction, to "prove all things." It
being only a few hours' ride from
Quincy to Memphis.

In accordance with his newly
formed resolution, Thomas Jasper
was not long delayed in reaching
Memphis.

He called on John H. Mott, and
arranged to attend a seance in the
Evening. When the Evening hour
for holding a seance came round, Mr.
Jasper was prompt and on time.

Having often heard the subjects of
Spiritualism, and spiritual mediums
spoken of with ridicule, and, some-
times, with sneers and contempt; yet,
once in a while a Preacher would
speak in serious earnestness, and say:
"Spiritualism is true; the manifes-
tations do occur at their seances—but
it's all from the Devil."

Brother Jasper had concluded that,
if the devil theory of the Preachers,
who claimed to know and teach it,
was true, he, for one, was willing to
"give the devil his due," listen to
what he might have to say, and, then,
judge of the value of the teachings,
from their own merits—this appeared
to be what impartial justice required.

When the seance commenced, im-
agine, if you can, what must have
been the emotions of mingled sur-
prise and rejoicing, in the mind of
Thomas Jasper, when the form of his
deceased wife met him with the joy of
a welcome meeting and greeting, and,
by her side, at the same time, was the
living speaking form of a deceased
brother-in-law.

They both conversed with him on
different subjects which were of great
interest to friend Jasper. Toward
the close of this angel interview, they
referred to the horse which he sup-
posed had been stolen, and taken

away to some remote settlement or
place.

They told him that his horse was
not stolen: and they were very glad
to have had the interview, which had
been a pleasure to them, and would
be of great benefit to him in many
ways. His mind was now satisfied
in regard to Human Immortality or
Conscious "Eternal Life." And they
would now tell him how and where
he could find his missing horse.

Go in a North East direction from
Quincy, about five miles, and he
would come to what was called "The
German Settlement"; then, inquire
for a farmer (whose name they gave),
and you will find your horse in the
stable at his place.

Now, let it be remembered, that
J. H. Mott is always held in the
trance state, and is not cognizant of
anything said or done by the spiritual
people, until he is informed by his
wife, or others who are present.

The information about how to find
a lost horse, created quite an interest
amongst the persons attending that
seance: and when the medium was
informed of what the spirits had posi-
tively asserted, respecting the where-
abouts of the missing animal, it very
naturally excited in his mind, quite a
curiosity to know whether it would
all prove to be correct, and every way
reliable.

The reader can perceive that, under
such a train of circumstances, it might
not be very difficult for Thomas Jas-
per to persuade J. H. and Mary V.
Mott to go over to Quincy, and spend
the Sabbath, and test the reliability
and the capacity of the spirits as
Horse Hunters.

Well, I have already said that
when I arrived at Memphis, I did
not find John H. Mott at home—he
and his wife and their little daughter
had all gone home with Thomas Jas-
per, to see what the result about find-
ing the lost horse would be.

When they returned to their own
home on Monday, it was interesting
to hear them relate, that, on Sunday
Morning, Thomas Jasper and J. H.
Mott hired a conveyance from a liv-
ery stable, and followed the directions,
course, and distances.

They found the German Settle-
ment that the spirits had described,
they found the farmer whose name
the spirits had given, and they found
the horse in this man's stable.

Friend Jasper recovered his horse,
and felt supremely happy to think
that he had gained valuable knowl-
edge in several directions, by taking
the independent course, and testing
a medium and the spirits, for himself,
instead of believing the lies of liars,
or the nonsense that fools were gab-
bling about mediums, spirits, seances,
and other things beyond their capaci-
ty to understand.

I remained at Memphis nearly two
weeks, and attended seven *Material-
izing* seances.

I saw and conversed with my own
father and mother, and with my own
children, and with many former
neighbors and acquaintances.

But this letter is long enough with-
out branching off in relating other
matters. So, for the Present, I will
bid Editress and readers, a kind and
fraternal "Good Evening."

VALENTINE NICHOLSON.

Fosters Ohio.

"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 Gov-
ernment. 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 Prog-
ress. by Prof. J. S. Loveland.

Preventive of Crime, Insanity, Idiotcy, Drunken-
ness, Pauperism, & Disease. by Col. M. E. Billings.
Constitution of the Iowa Conference of Spiritual-
ists, and other interesting matter.

Leadership & Organization. by Prof. S. B. Brittan
Reflective Musings—a Picture of Humanity. by
M. E. Taylor.

Marriage and Divorce. by E. M. Jones.

Little Lessons for Little Folks. by Elmina. .20

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

Price 50 cents each.

Prophetic Visions and Spirit Communications.
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 Cure and Eradication of Disease.

A Cook's Guide. With 300 Menus.

Phantom Form by Mrs. N. P. Fox.

Quina's Canoe and Christmas Offering.

Price \$1.50 each.

Richard's Crown.

Spirit Communications. Independent slate-writing
Mysteries of the Border Land. Post. .15 Gilt-edge \$2

Private Instructions in the Science and Art of Or-
ganic 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

1090 CENTRAL PARK AVENUE,

MILLARD POSTAL STATION. CHICAGO, ILL.

SPIRITUAL MEETINGS.

The Chicago Association of Uni-
versal, Radical, Progressive Spiritualists'
and Mediums' Society holds three meet-
ings each Sunday at Spirits' Liberty Hall
(Hall 12), 213 W. Madison St. Meetings
at 10½ a. m., 2½, and 7½ p. m. The pub-
lic cordially invited to attend. Admission
5 cents.

Dr. Norman MacLeod, Chairman.

The First Organized Society of
Mediums and Spiritualists of the South
Side, meet at 104 22nd Street, in the rear
of Martine's Hall, each Sunday at 3 p. m.
Public cordially invited.

Dr. J. H. Warn, Chairman.

Spiritualists' and Mediums' meet-
ing each Sunday at 10½ a. m., at Apollo
Hall, 2730 State Street. Public cordially
invited, J. W. Bailey, Chairman.

The First Society of Spiritualists
meet each Sunday at 10½ a. m., and 7½ p.
m., at Princess Opera House, 558 West
Madison Street.

Dr. J. H. Bushnell, Chairman.

Send \$1.00 to Dr. Robert Greer, 307 S.
Oakley Ave., Chicago, Ill., for a bottle of
"Mental Energy." It will do you good.

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

H. A. BERRY, Editress, 1090 Central Park Ave.

Millard Postal Station, Chicago, Ill.

THE 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, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

Send \$1.00 to Dr. Robert Greer, 307 S. Oakley Ave., Chicago, Ill., for a bottle of "Mental Energy." It will do you good.

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.

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.

MRS. EDITH E. R. NICKLES, CLAIRVOYANT, TEST, AND BUSINESS MEDIUM. 1641 Wabash Ave., Chicago, Ill.

DR. ROBERT GREER, SPIRIT HEALER. Cures by the Ancient, Divine Method of laying on of hands, &c. 307 South Oakley Avenue, Chicago.

MRS. E. COVERDALE, TEST AND BUSINESS MEDIUM. 79 35th Street, Chicago.

THE EASTERN STAR.

A Semi-monthly Journal devoted to Spiritualism and Reform. C. M. BROWN, Editor and Publisher. Glenburn, Maine.

Terms—\$1 per annum, in advance; Single Copy 5 cents; Samples Copy Free. Remit by P. O. Order, or Postal Note, drawn on Bangor, Maine, or, by Registered Letter. Address The Eastern Star, Glenburn, Maine.

THE NEW YORK BEACON LIGHT.

An Independent, Weekly, Spiritual Journal, giving Messages from our loved ones in spirit life, and containing matter of general interest connected with Spiritual Science.

Mrs. M. E. Williams, Editor and Publisher. Subscription Rates—1 year, \$2; 6 mos. \$1; 3 mos. 50 cts.

Advertising Rates—\$1 per inch, first insertion; 50 cts. each subsequent one. No advertisement inserted for less than \$1. For long standing advertisements special rates, address the Publisher. Payments in advance. Specimen Copies sent free on application.

News Dealers supplied by the American News Co., 39 & 41 Chambers St., N. Y.

All Communications and Remittances should be addressed to

Mrs. M. E. WILLIAMS, 232 W. 46th St., N. Y. City.

MARRIAGE AND DIVORCE.

As It Was—As It Is—As It Should Be. By Emanuel M. Jones, is a very interesting work—all should read it.

Price by mail ten cents. Address Boston Star and Crescent Co., 1090 Central Park Ave., 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 Disease for Mediumistic Send Lock of Hair Unfoldment as a Magnet. Single Sheet 15 Cents. 7 Sheets (One per Week) \$1. Each Sheet Especially Magnetized to Meet the Demands of Each Individual Purchaser.

1090 Central Park Ave., Millard Postal Station,

Editor of The Watchman. 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.

1090 CENTRAL PARK AVE., Millard Postal Station, CHICAGO, ILL.

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.

THE FREE-THINKER'S 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 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 per annum: 10 cents per single copy. Make all orders payable to the Proprietors of Gnostic.

112 McAllister St., San Francisco, Cal.

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 \$1.50 per annum. New Thought and Maquoketa Record, \$2.00 per annum.

Moses Hull, Editor. Moses Hull & Co, Publishers, Des Moines, Ia.

FOUNDATION PRINCIPLES.

Issued semi-monthly from Clinton, Iowa. LOIS WAISBROOKER, Editor.

Price, \$1.00 per year.

We hold that the spirit world in which we of this earth are interested, is as dependent upon us for its essential elements, as is the atmosphere upon the earth—that as there could be no atmosphere till the earth evolved it, so there could be no spirit world for this or any other planet till evolved from inherent planetary forces.

Therefore, the declaration: "A new heaven and a new earth" has a meaning to us that Bible worshippers cannot understand. A new, a just system here will purify that world of its bells and its devils, giving the latter the conditions which will bring out their Human-hood—their God-hood.

Thus, the necessity of laying correct foundations here, and we hold it to be a Foundation Principle

that all gain coming from the use of natural wealth, belongs to the party thro' whose labor it is secured, and not to some other claimant—that no man nor set of men have the moral right to hold land not in actual use from those who need it, and that rent taken for the use of such land is robbery, and illegal when measured by the Law of Natural Justice.

SPIRITUALISTS

Send to LIGHT IN THE WEST, St. Louis, Mo., for copy of a 16-page semi-monthly devoted to the Philosophy of Spiritualism, at \$1 per annum.

Motto; "LET THERE BE LIGHT."

THE CARRIER DOVE.

An Illustrated Monthly Magazine, devoted to Spiritualism and Reform.

Mrs. J. SCHLESINGER, Editress.

Each number will contain the Portraits and Biographical Sketches of Prominent Mediums and Spiritual Workers of the Pacific Coast, and elsewhere.

Also Spirit Pictures by our Artist, Mediums, Lectures, Essays, Poems, Spirit Messages, Editorials, and Miscellaneous Items.

DR. L. SCHLESINGER, } Publishers.

Mrs. J. SCHLESINGER, }

Terms—\$2.50 per year. Single Copies 25 cts.

Address The Carrier Dove, Oakland, Cal.

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.

It is Published every Saturday at 734 Montgomery St., San Francisco, Ca.

J. J. Owen, Editor and Proprietor.

Mrs. Mattie P. Owen, Assistant.

R. B. Hall, General Agent.

Mrs. Georgiana B. Kirby, Santa Cruz.

Miss Mattie Pulsifer, San Jose.

John Allyn, St. Helena.

TERMS:—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and an extra copy to the sender. Send money by Postal Order, when possible; otherwise, by Express.

All letters should be addressed:—"GOLDEN GATE," 734 Montgomery St., San Francisco, Cal.

THE HARMONIA.

A Monthly Magazine devoted to Spiritualism.

P. A. Richards, Editor and Proprietor.

Mrs. Alice Black, Associate

Mrs. L. A. Craig, Editors.

Mrs. L. S. Gardner, Medium.

Terms:—\$1 per annum. Single copy 10 cts.

Office, 878 South 8th St., Waco, Texas.

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.

\$1.00 pays for The Watchman for 1 year.

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.

MIND & MATTER.

A Weekly, Independent, Liberal, Journal

Devoted to the advocacy of general Reform and Progress. A specialty is the uncovering of the mysteries of all Religions—CHRISTIANITY included—by the light of History and the revelations of ancient spirits.

J. M. ROBERTS, Editor and Publisher, Burlington, N. J.

Subscription price, \$2 a year, in advance; \$1 for 6 months; 50c. for 3 months.

LIGHT FOR THINKERS.

The Pioneer Spiritual Journal of the South. Issued Weekly at Atlanta, Ga.

A. C. Ladd, Publisher. G. W. Kates, Editor.

Terms of Subscription, \$1.50 per year, 5 cts. a copy. Sample copies free. Fractional parts of \$1 may be remitted in 1ct. & 2ct. postage stamps.

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 Newspaper 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.

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.

Terms, strictly in Advance. No interpretation taken for less than 25 cents.

1 cent per line (note paper) of original message. Register your letters.

1090 CENTRAL PARK AVENUE, MILLARD POSTAL STATION, CHICAGO ILL.