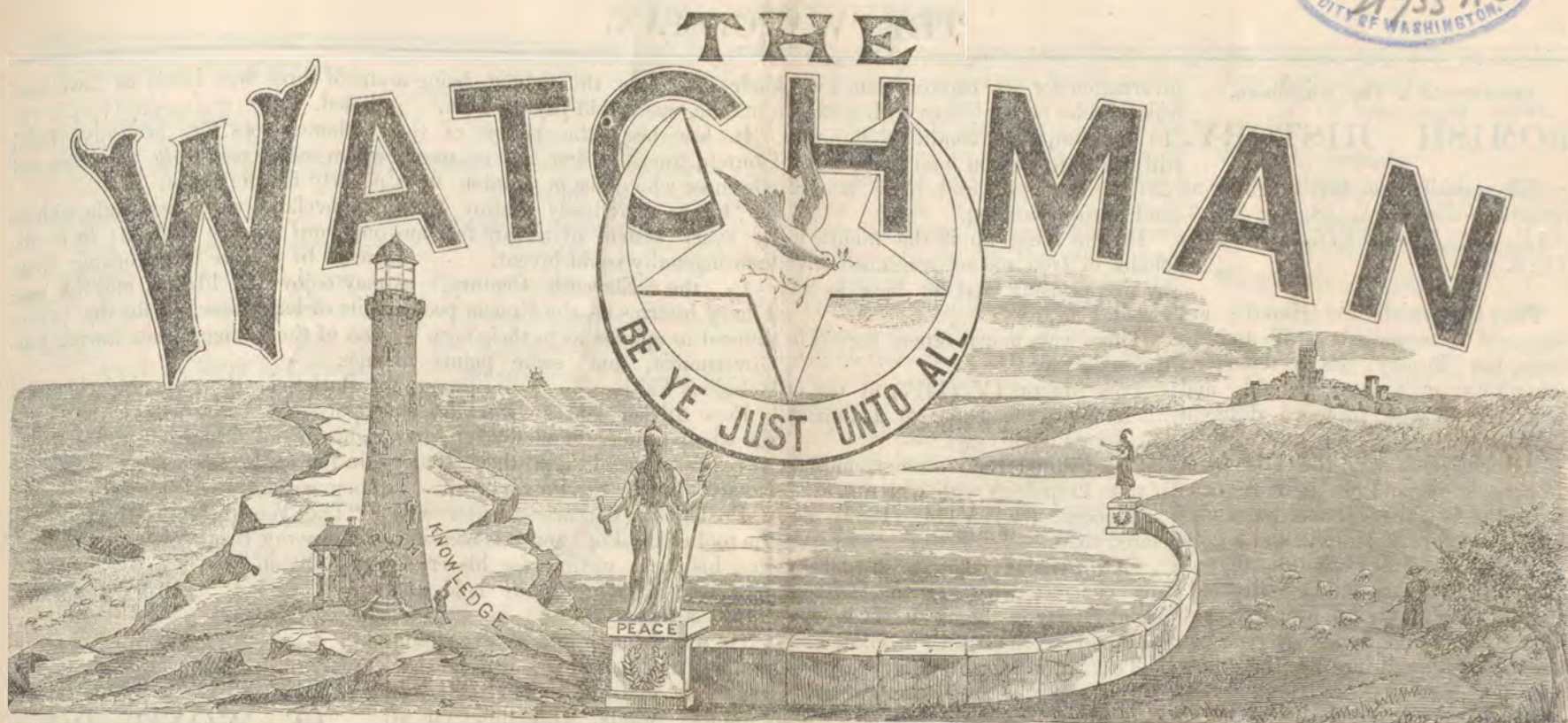


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## CONTRASTS OF LIFE.

Volume 2.

### SPIRIT HABITATION, OR PLANETARY LIFE.

BY WATCHMAN, SPIRIT EDITOR,  
A MEMBER OF THE  
AMERICAN AND EASTERN CONGRESS  
IN SPIRIT LIFE.

H. A. Berry, (nee Cate.),  
Inspirational Writer and Amanuensis.

QUES. By F. A. S.

*In Re-incarnation, is the Sex of the physical child determined by the desire of the Soul Re-incarnating, or, is it determined by surrounding conditions at time of conception?*

ANS. The Sex of all species of beings, is determined by the Positive and Negative Force in Nature.

The protoplasmic grades of matter consist of minute germs of life—so minute, as to be indistinguishable to the sight of man; yet all the same, each separate germ of this atomic collection holds, within itself, separate and distinct powers, which are classified by two distinct laws of formation:

One, the male or Positive germ, belonging to the

#### ORDER OF CONVEXITY.

And the other, the female or Negative germ, belonging to the

#### ORDER OF CONCAVITY.

In following these atomic laws still more closely, we find that a germ from the *Order of Convexity*, when excited, will show a tendency of propulsion, caused by an innate force, which propels it forward, and thus it becomes Positive to all atoms around it, consequently, it moves forward—but never recedes.

These atomic germs of matter, when excited, either by mental action, external friction, or by Magnetic reciprocity, will act true to the Law of

Life from which they were formed—that of Electric expulsion.

And when these germs shall have received their highest vibratory excitement, if not permitted to escape from the body in their proper manner, then they will press together in their confined space, and finally burst their respective cellular tissues, and the same will become as dead or effete matter.

But, if never having reached this highest vibratory excitement, these same germinal atoms would be retained thro'out the entire system, and would form a stimulant and a supply for the nerve fluids of the entire body.

Thus, it will be seen how important it is, that young men and women—children, we may say, should be rightly cared for and taught concerning these all-important laws of their being—this, to be done in a respectful and educational manner.

Thus far we have treated of the Positive Force which governs the *Order of Convexity* in atomic formations—this belongs to the Positive Force in Nature.

Each atom belonging to the *Order of Concauity*, when excited, shows a tendency of contraction—thus drawing other atoms towards it; and thus it becomes Negative to all atoms surrounding it—this belongs to the Negative Force in Nature.

Closer observation shows that these two Forces are the basic Laws upon which all atomic formations are laid. This is found to be the Foundation Principle which animates every inanimate or latent germ, and every animate thing in Life.

These two Laws embrace the Law of expulsion and conception.

These Laws are carried out in the entire structure of the Animal and the Human body: as also in every globule of the blood, and every cell of the nerve fluid.

This nerve fluid holding, as it does, the protoplasm of the new being and new formation, therefore, the Sex of a new being is determined by the nature of the protoplasmic germs which go to form the nucleus of that being.

The germinal fluid of Organic Life possesses an innate power of Sex.

This Sex element is made pronounced in each Organic body, when a reciprocity of germs is sustained.

For instance: It will be found, that, in a male organism, there exists both the male and female protoplasmic germs. The same is true of the female organism. And when united thro' the two organisms, whichever Sex-element shall, at the time, be the strongest in either or both parents, the same will determine the Sex of the new being or fetus.

This reciprocity is indiscriminately traced thro'out the Vegetable and Insectile Kingdoms, as well as thro' the lower Animal species.

Clearer Soul study shows us that, as we advance to the higher types of Human Life, we find that this Law is partially modified and controlled by the *Will-power*.

And as human beings become aware of the fact, that, by the *Will* they can control the body: so will they begin to realize that, by the *Will*, they can control the nerve fluids of that body: and as these fluids are controlled, so, in proportion, can the germinal fluids be controlled.

Now, if a strong *Will-power* from the male, be set upon the idea of producing a male child, there is every reason to expect that a male child will be born, providing that this power be exercised upon the prospective mother, prior to and during coition.

This *Will-force* must also be exercised by the mother in order that this *Will-power* may be fully charged thro' the nerve fluids of the mother's body—so, also, may a female child be formed.

This will require practice, in order that the force of the *Will* may be sufficient to control the formation of the protoplasmic germs in both the male and female parents.

At times, a strong desire for a male or a female child, on the part of the mother parent alone, will determine the Sex of the child.

And, in exceptional cases, the *Will-power* of the male parent alone, will bring the desired result.

These facts are not outside of the Laws of Nature, but are in direct keeping with the ruling powers of Mind over Matter.

Matter thus becomes subservient to the mighty power of the *Will*.

So in direct answer to the question which prompted these remarks, we will say, that, in the act of Re-incarnation, if the Soul of another can control the protoplasmic germs of the parents sufficient to form a new body, it can also control the Sex of the child-body.

Those who view the Law of Sex purely in the comprehension of physical law, will be more than likely to scoff at us for advancing these higher thoughts.

But to such, we will say, that, as human beings, they have not begun to learn the Powers of the Soul.

These lessons put before the human mind will lead persons to practice and study, until they learn that children, when born from desire and design, are far higher in Intellect, and purer in Soul-development.

This is our object in instructing Humanity in these things: for men and women are fast becoming recipients of these things.

It has already been sufficiently proven to those of earth life, that, by cultivation, man beautifies the flowers of earth: so, will it yet be proven, that, by cultivation of the *Will and Soul-powers*, the Human Race can be born from desire and design.

QUES. By F. S.

*Why do some spirits, or their mediums, claim that the Soul is Primal, and the Spirit, secondary; while others claim that the Spirit is Primal, and the Soul, secondary?*

*Is it due to the mental conception of the individual medium?*

ANS. It is wholly due to a misunderstanding of the nature of Spirit and Soul.

When mortals understand that the term "Spirit," only applies to that refined portion of matter which gives a translucent effect to the component parts of the body.

And that the "Soul," is the Motive or Intelligence of animate beings, then they will begin to see their mistake.

Human beings are prone to adhere to habits and customs. And some

Continued on Fifth Page.

Contributed to The Watchman.

**ROMISH HISTORY.**

"Thou shalt love thy neighbor as thyself."—*Lev. XIX., 18, 34; Matt. XIX., 19; Matt. XXII., 39; James II., 8.*

The Protestants or Heretics are supposed to be neighbors if nothing more, but Popery has in its spirit something malignant, hateful, and hostile to all who profess a different Creed.

All who have read the History of Popery, know, and can bear testimony to the fact, that there is an undying hatred for the Heretic, and a hope in the minds of all Catholics, that all opposing Religions will be extirpated; that all their Churches, property, and Governments shall be overthrown, and be swallowed up by the "holy monster."

The persecution and destruction of Heretics, and the confiscation of their property, is "an integral part" of the Romish Faith, and the watchword of the whole crew of freebooters.

The Church never forgives a Heretic, dead or alive; and often their bones have been disinterred, burned, and scattered to the winds of heaven—as was the case with John Wickliffe, in England:—

And you ask: "Why was this indignity offered?"

John Wickliffe was a Reformer, a Professor of Divinity at Oxford.

He maintained:—

*First:* That the Scriptures contained all truths necessary to salvation.

*Second:* That in the Scriptures only is to be found a perfect rule of Christian practice.

*Third:* He denied the authority of the Pope in temporal matters.

*Fourth:* "That the Pope was the man of sin, the son of perdition, to whom St. Paul alluded," sitting as God in the Temple of God.

For these opinions, Gregory XI. ordered the Primate of England to have Wickliffe arrested and imprisoned till further orders.

But Wickliffe being very popular, this step was thought dangerous; but they banished him from the University, when, retiring to private life he died in peace and was buried.

As soon as the Papists heard this news, they were delirious with joy.

Thirty years afterwards, at the Council of Constance, where the Pope presided, it was decreed that the body and bones of Wickliffe, if they could be discerned from the faithful, should be taken from the ground, burned, and thrown far away from the burial-place of any Church—which decree was carried into effect, and his ashes thrown into a stream near by.

His followers or "Lollards," as they were called, were hunted up and mercilessly put to death.

Lord Cobham was one of the first to suffer. His life was without a blemish. He was a Nobleman, and was distinguished for his bravery and true patriotism—but he believed in the Bible. He was excommunicated.

He appealed to the Pope, but was refused. He was thrown into prison, from which he escaped, and was not captured for nearly four years. After a most heroic resistance, he might have escaped again, as he was an

overmatch for his captors, but a woman broke both his legs with a stool. In his crippled condition he was thrown into prison and kept there until he was sentenced to be hanged and burned hanging.

He was hung up in the middle in chains of Iron and so consumed alive by fire, praising God so long as life lasted.

There were many others served in the same way.

Pope Martin IV. (1417) in one of his letters to the Duke of Lithuania (Russian Poland) says:—

"Be assured thou sinnest, mortal, if thou keep faith with Heretics.

Innocent (sic) VIII. (1484) declared that:—

"All persons who are bound by any contract whatever to Heretics, are at liberty to break it, even tho' they had sworn an oath to fulfill it."

Tho. Aquinas, (also Saint), says:—

"Heretics may justly be killed."—

*Book 2d, Chapter 3d, Page 58.*

Pope Leo XII. as late as 1825, issued one of his Bulls (tossers) of Jubilee or indulgence to the faithful. In it he publicly announces, that in order to obtain the indulgence granted by the Bull, there are two conditions, without which they can derive no benefits from it: viz.:—

"The exaltation of the Holy Mother Church, and the extirpation of Heretics."

This Bull was directed to the Archbishop of Baltimore and all other Popish Bishops in the United States of America.

The same doctrine is taught now, as it was in Ages gone by: i. e.:—

That the body must be destroyed for the good of the Soul.

The Priests tell their ignorant dupes that it is a benefit for a Heretic to be killed, the fewer will be their sins and the shorter their hell: and there is not a Priest nor a member of the Romish Church who does not believe that if he could collect all the Heretics in one pile, he would be serving God by destroying them all: and by the foregoing doctrine they are led to believe that by so doing they would be serving the Heretics themselves.

Heretics can expect no mercy from Papists. A Catholic is forbid holding any communication with a Heretic; nor will his Bishops allow him to be buried in the same ground with a Heretic: he is forbid going to the funeral of a Heretic; If he does, he commits a sin, and is not forgiven by the Priest, unless by special license from that "crime factory," the Church.

Reserved cases consist in, where a man has committed a crime which no ordinary Priest can forgive without a particular license to do so.

Going to a funeral, going into a Protestant Church and hearing the sermon, speaking to a Protestant are reserved cases.

You may laugh at this and deny it, but all are seriously questioned in the confessional regarding these points, and if no sin, why questioned?

It must be a moral sin to even think of the writer of this.

I would add that lately the Pope has given his assinine dupes in the United States, a dispensation by which they are allowed to speak to a Heretic in case of necessity. Is he not awful kind?

I have known of cases where dissenters from the Church have forfeited

their just dues, the debtor, being a Catholic, was forbid paying them.

It has been the policy of the Church, from the first, not to reconcile those who differ in opinion from her, but to mercilessly destroy them by every system of torture that human ingenuity could invent.

In the Eleventh Century, as Flanry informs us, the Roman people differed in opinion as to their form of Government, and some points of Religious Faith.

Pope Adrian laid an interdict on the whole people. The weaker party was overpowered, and their leader burned alive by the Pope's order.

Frederick (Barbarossa) who was the tool of the Pope, on this occasion, was his next victim, for his crime consisted in refusing to hold the Pope's stirrup.

He was seduced into an expedition against Saladin, and was persuaded to undertake one of those "Religious crusades," where, with thousands of others, he fell a victim to Moslem fury, after several hard fought victories.

EMANUEL M. JONES.

Philadelphia, Pa.

To be Continued.

Written for The Watchman.

**MONOPOLY IS THE BANE OF LIFE.**

The fact that Women have, by a law of Nature, an equal share in the production of our Race, is a proof of their natural right to an equal share in its National, as well as in its family Government.

It is because men have monopolized this right of Women, that, to-day, our Nation suffers, like a family bereaved of its mother.

It is not in the masculine nature, to know all the details that are needful to sustain the weak, and relieve the suffering, neither have men the same amount of intuitive forethought to provide for emergencies.

Another fact stares us in the face—Our barns are full; we have cattle upon a thousand hills; we have millions scattered over the Country, with hundreds of tons of silver and gold coin in our National vaults.

We have also forests to clear; swamps to drain; roads to make, with abundance of work of every description, and ample means for all the people to live in comfort.

But, with all these, we have pining want filling our Insane Asylums, Pauper-houses, and Prisons—moneyless tramps on every road, and thieves in all the walks of life, so that life and property is everywhere in peril.

Ten years ago, Wendell Phillips said:—

"Unjust monopoly of the rightful homes of the Indians, has caused the slaughter of a million people, and the cost of a thousand million dollars."

This fact, in connection with our late civil (horrible) war, proclaims the curse of monopoly; and the very graves of our buried soldiers, show us the need of our mothers in the Council Chambers of our Nation.

We had six candidates for President of the United States—yet, only

one of three was likely to have been elected.

Blaine, goes for protective tariff, which means monopoly for a few and poverty for the many.

Cleveland, is for free trade, without one word for free Women; or for the means by which the working chaps may enjoy life, liberty, and the pursuits of happiness; or for the protection of the Indians from lawless outrage.

Butler, is thoro' in his Anti-monopoly—he recognizes the equal rights of all Mankind, and will sustain the noble sentiments uttered by Thomas Paine—*Author hero*:—

"The World is my Country, all men are my Brothers—to do good, is my Religion."

JOHN BEESON.

Talent, Oregon.

Written for The Watchman.

**IT WON'T DO.**

There never has been, in the known History of the World, a Religion without Priestcraft; and I contend that there never will be a Religion entirely separated from Priestcraft: that Spiritualism cannot be a Religion unless you make Priests out of mediums, or ordain a Priesthood to preach Spiritualism, abolish mediumship, and centralize and crystalize its present teachings into a Creed, and establish a Church.

No doubt the natural tendency of the Race, is, generally, in that direction. But, happily for us, intelligences in spirit life have foreseen this inclination, and have prepared for its defeat, by turning some of the most vigorous minds of earth into other channels of thought—such as Materialism, Iconoclasm, Liberalism, and Freethought—these are bound to counteract the crystalization of spirit teachings thro' its mediums.

Teaching must take the place of preaching: facts must supercede fiction: proof is demanded in place of assertion.

An honorable, self-reliant education pushes away a degrading, begging, fawning submission to the demands of a formulated belief called Religion, which the facts of the Present Age are stamping, more and more, day by day, a gigantic fraud, whether originating with the Sun-burned worshiper of the African God, Jumbo, or the bleached, European beseecher of special favors of the Christian God, Jehovah.

W. W. JUDSON.

Kansas City, Mo.

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Contributed to *The Watchman*.

UNIVERSAL  
HUMANITY.

The sailing shadows waver  
Along our varied ways,  
Yet hope's bright sunshine ever  
Begladdens cheerful days:  
The mystic moments winging  
Away we know not where,  
Wreath round us sweetly clinging  
Fond ties that ne'er impair—  
Life-woven marvel-missions  
Begird all passing times,  
And beauty's witching visions  
Becharm like evening chimes;  
The tender bird-song lingers  
In memory's ravished ear,  
While baby's pinky fingers  
Refresh us year by year.

The sunset dyes up-climbing  
Among the twilight bars,  
Avie with soft-psalmed rhyming  
That rise to greet the stars,  
Invite the sentient feeling  
Above all sordid aims,  
That love's divine en sealing  
Clasps Brotherhood's true claims;  
The restless waves of passion  
Betumbling to and fro,  
The swelling tides of fashion,  
That divest human foe,  
Must cease their weary lashing  
Upon the wearing shore,  
Where 'neath their careless splashing  
White lily germs implore.

The increase of affection  
Breaks thro' the foaming surf,  
Disclaiming all connection  
With death's cold, broken turf,  
And soaring off victorious  
On pinions tinged with gold  
Drops o'er the world a glorious  
Solacing worth untold—  
It seeks the broken hearted  
And learns their cause of grief,  
The wrongs in error started,  
Are cured by right relief;  
Each Soul is counted worthy  
To be its natural own,  
Unchained by creed-links earthly  
To practice good alone.

Erased from State and Nation  
Decrees that falsify  
The honor of man's station  
'Neath Freedom's boundless sky,  
Wide opens the vast portal  
Of Life's paternal Home  
Where Truth's fresh light immortal  
Embellishes its dome,  
And Wisdom's Courts well-furnished  
With pure Equality  
Dispense with forms of worship  
And mischief-marring sway,  
Brave Science leading onward  
To Nature's holy trust,  
And hands with labor honest  
Redeem the Globe from rust.

Then sundered every fetter  
That held strong Souls in awe,  
Enlightened they are better

Than when in Priestly law,  
The little dimpled fingers  
That pinch our cheeks a-toy,  
And blithesome forest singers  
That fill the air with joy,  
And all the glimmering tokens  
Of comforts high and low,  
Prove oracles bespoken  
From Heaven's eternal flow;  
The Universe enlivened  
Shouts forth, "Forever Free!  
All Races are united—  
ONE BLEST HUMANITY!

TRYPHENA C. PARDEE.  
Ellington, N. Y.

PITTSBURGH, PA.  
*Editor of The Watchman:*—

As you asked me to send you of my experiences in spiritual matters, it occurred to me, that what I am about to relate was very strange, yet it is true.

The President of our Village, a Mr. King, was a manufacturer of Screws and Dies, and he had them made by hand, mostly.

An old mechanic, one day, informed him that he (the mechanic) could make a machine that would do the work better, and much cheaper: and if Mr. King and his brother would pay him for his time—if he succeeded, he would allow them two-thirds of the profits they accrued therefrom.

The mechanic went to work and perfected the machine in due time, and it proved a great success, and they got under full headway—making their work pay doubly.

Meanwhile, the mechanic *died* or left for the better land, and left the two King Brothers sole owners, as there was no Patent, and the bargain was all to themselves; and they, as most men do, kept the whole profits, and did not pay the one-third over to the rightful owner's family.

During the War (1861), I was out of business, and we found a wonderful medium in Troy, N. Y., a tin-worker by trade, and Mr. King and myself used to go down very often and have a spiritual time.

The spirits, invariably, would write us letters and drop them before us, in broad daylight, and in different handwritings—the medium attending to his work, as usual.

One day, we had quite a long communication, mostly to Mr. King, and signed by the old inventor, saying:—  
"Well, Friend King, you have made a good deal out of your work, and have retained it all, and do not seem to do much good with it, *now* I can use some of it in doing good, and I want you and Friend Thurber, to get 50 \$20-gold-pieces, and we will tell you where to put the same, and we will take it away, and may not return it again."

We had many other manifestations that day that were strange and wonderful—talking audibly to us, and making a good many physical demonstrations—and we left.

I drove home, and on the way, Mr. King said, "We will go to Troy tomorrow morning, and we will get the gold and see what they will do with it."

I agreed to call for him at nine O'clock at the Post Office, and we

would go down and buy the 50 pieces. On going to the Banks we found no \$50-pieces—but \$20-pieces, and we concluded to go to Albany and try there, but we had the same luck, so we bought 50 \$20-pieces, which made the same amount—gold had just began to rise, at that time, and we had to pay \$1003.75 for the amount—we put it in a shot-bag, and started home, calling at Troy, on our way home—no other person knew where we had been, or what we had done.

We called on the medium on our way, and, to my astonishment, a letter dropped before us, saying:—  
"All, so far, very well done. Now, you get a Mr. Proper, of Waterford, a fine medium, and Dr. Goodrich, of Albany, to meet with us on Thursday Eve., with you, Mr. King, and the medium. Below, you will find a diagram of the bundle, we want the gold sewed in one like it, with four corners like a cotton bale."

We followed instructions, and, by their directions, placed the gold on a small shelf against the wall, and sat in a circle—and the spirits said, "We will take it away."

We did as directed, and the medium became deeply entranced by an Indian spirit, and was kept so during the short time that they were operating—soon a voice said, "We have it." I got the light at once, and there was no bag on the shelf where I had put it in full view of all.

We were in the basement, and I locked the front door, myself, and the only other door there was below. I searched the room thoro'ly. And no one could get in or out until I let them, as I was determined to have it so well done that no one could be suspected. We all five persons held hands during the whole time.

Now, to those who may doubt this, I will wager \$500 that we *can prove the truth of this statement*, by three responsible and honest men who are still living.

Yours in Kindness.  
A. A. THURBER.

Written for *The Watchman*.  
WE COME.

We come with tiny raps—  
The table tip,  
When hushed is every sound  
And still each lip;  
The mind expectant—  
All its pulses beat  
In fear its spirit [friends]  
It cannot meet.

We come, we stand beside  
Our medium's chair,  
While from his silent lips  
Flows forth a prayer:  
"O, Father, hear!  
And may my spirit friend,  
To thought and pen,  
His inspiration lend."

We come, we step upon  
The speaker's stand,  
Surround him with  
A strong, Magnetic band;  
His lips we touch  
With sacred coals of fire,

And words of peace,  
Of hope, of joy inspire.  
We come, we make  
The mortal vision clear,  
With joy we speak  
To the clairaudiant ear;  
We write our message;  
Sign the dear earth name,  
Prove with the loved  
We ever can remain.

We come when called  
To meet on circle night,  
O'er matter prove we have  
Both power and right;  
From cabinet recess,  
In your humble home,  
Clothed in the form,  
To greet you, we will come.

We come, we speak  
What tho' 'tis dark, you hear  
The words that're spoken  
By her so loved, so dear;  
The tests we give  
Prove to each waiting mind,  
From spirit life  
True friends each other find.

We come when'er  
By two or three you meet,  
With you to worship  
At our Father's feet;  
Whate'er we learn  
In brighter Spheres above  
We there impart  
In lessons of pure love.

We come we listen,  
Shall we hear you pray  
For strength, that you  
May all his Laws obey;  
Your Father love,  
Unto your neighbor do,  
As places changed—  
You'd have him do by you?

We come, and o'er the sick,  
O'er the death-bed,  
Our Father's peace  
And richest blessings shed;  
Christ calls—  
His suffering poor you greet,  
Your name is called,  
We there with you will meet.

We come to bless, to cheer  
In that dark hour,  
Prove death can have  
O'er spirit no power;  
Your friends we meet,  
And join the joyful cry:  
"We welcome thee,"  
" 'Tis life for thee to die."

J. H. Y.  
Matfield, Mass.

"Do not say, 'She may be good, but.'  
These two little words *may* and *but* have been like poisoned arrows in human hearts.  
If you do not know that a person is not good do not *hint*. Decent people despise stabs in the dark."

# THE WATCHMAN.

## THE WATCHMAN.

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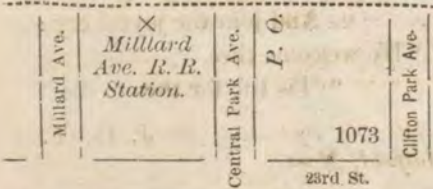
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REMEMBER TO ADDRESS US at 1073 Clifton Park Ave., Chicago, Ill. This will ensure a more speedy delivery, and prevent mail-matter intended for us, from being mixed with that of the "Y. M. C. A. Watchman."

Persons sending money to our address, 1073 Clifton Park Ave., Chicago, Ill., and not receiving a receipt within a reasonable time (allowing ample time for transportation to and from), will please notify us of the fact, that we may ascertain the cause of the delay; as we always send acknowledgment, of the receipt of funds, by return mail. Per Order.  
Boston Star & Crescent Co.

Diagram showing the Location of "The Watchman" Office.

C. B. & Q. R. R.



### Trains for Millard Ave.

Leave Central Depot at 10.00 a. m. and 9.30 p. m. Sunday at 9.30 p. m.

Leave Union Depot at 7.30 : 11.05 a. m. 1.30 : 3.20 : 4.30 : 5.30 : 6.20 & 11.30 p. m.

Extra on Saturday at 8.45 p. m.

Sundays at 8.30 a. m. and 1.20 p. m.

Leave Millard Ave. at 6.23 : 7.18 : 7.51 8.17 and 9.23 a. m. 1.20 : 2.15 : 4.34 and 7.08 p. m. Extra Saturday at 10.23 p. m.

Sundays at 9.43 a. m. 1.05 & 6.05 p. m.

\* Does not run Saturday.

## CHRISTMAS BELLS.

BY PEACE BIRD,

THRO' HER MEDIUM, THE EDITRESS—H. A. BERRY.

Christmas Bells will soon be ringing,  
Loud each pealing tone will sound;  
Childish voices gaily singing  
"Merry Christmas," the year round.

To the poor and starving people,  
Christmas Bells that ring so clear  
From every Church with pointed steeple,  
Hath no power to bless and cheer.

Christmas Bells, to such sound dreary,  
When in want and cold they seek  
Relief from hunger gaunt, and body weary—  
Snubbed by all with whom they meet.

This, to some is Christmas time—  
While to others, joy and pleasure,  
As if with each Christmas chime  
They received a full and flowing measure.

To such, the world seems doubly dear—  
Each moment finds some work to do;  
Some home to bless, some Soul to cheer—  
Each morning, with kind deeds, is new:

What tho' in Ancient Story,  
A child was born to earth;  
Crowned with immortal glory,  
From the moment of its birth!

What tho' thro' custom and the Preacher,  
Merry Christmas has held sway!  
If the poor have been made richer,  
Then I would bless that day.

If the human heart has felt a touch  
Of sympathy and love at its time;  
If custom has done this much,  
Then I would say, "Ring out the Christmas chime."

What tho' to many people,  
These things have little worth;  
The bell in the high, Church steeple—  
The mythful Jesus' birth!

What tho' the Age of Reason  
Has dawned on the Soul of man;  
If thro' the Christmas Season  
There is joy in every Land!

If to each human creature,  
Some word and deed of Love,  
Shall come as a saving teacher,  
Then Christmas was sent from above.

What tho' bright spirits bring to earth,  
The nucleus for a better life;  
What tho' dark-minded worth,  
Shall crush this nucleus in its strife!

What tho' the sordid mind shall cling  
To myths and Priestly power!  
Still thro' it all, custom shall bring  
The Christmas chimes in the tower.

As the New Year dawns when Christmas dies:  
So shall the customs of earth  
Give place to, and apprise  
Its people of the true Christmas worth.

The present customs of the earth  
Give but the form of the dead letter;  
While the New Era shall give birth  
To customs with no cross to fetter.

The term Crossmass (Christmas) shall be  
A thing of the ignorant Past—  
But the term, "VOX HUMANA FREE,"  
Shall be shouted at the highest blast.

The human voice shall be free to sing,  
To talk, and praise at will;  
And the one to its neighbor, its gifts shall bring,  
And each a cup of joy shall fill.

In the Future—glorious Age of Reason!  
When superstition's customs shall decay;  
When, to dispute Priestly authority is no treason,  
Then, with joy we shall hail HUMANITY'S DAY.

Then, in place of the Crossmass Carol, shall be  
An Anthem for every one;  
In joy we shall hear, "VOX HUMANA FREE!"  
Lisp'd from every human tongue.

Until that time shall be,  
The loaded Car of Progression  
Shall carry its burden of Humanity  
Into place and line of Procession.

Each place and line shall show the tread  
Of millions gone before;  
Each new arrival shall firmly wed  
With FREEDOM'S mighty power.

Near is the day, when Christmas Bells  
Shall ring for HUMANITY all;  
When Charity true shall each bosom swell,  
In answer to HUMANITY'S call.

Each rising generation learns  
From keen Soul intuition;  
And from creedal superstition turns  
To FREEDOM'S Institution

As time moves on, the Mind expands,  
And by this growth it dwells  
In sympathy with true Charity's Bands,  
Which shall come with the Christmas Bells.

## EDITORIAL NOTES.

We have been presented with the Photograph of our highly esteemed and venerable friend,

THOMAS R. HAZARD, in his 83rd year.

It does our Soul good to look upon his picture, and recall the noble service he has rendered in the Cause of Spiritualism, and the Defence of Mediums.

May his life on earth reach to an hundred years or more; and may health and happiness accompany each year, is the Christmas and New Year's greeting of the Editress of THE WATCHMAN.

The New York Beacon Light is the name of a new Spiritual Journal, Edited and Managed by Mrs. M. E. Williams, at 232 W. 46th St., N. Y. City, terms, \$1.00 a year. We wish this new enterprise, much success and a useful career.

## REMEMBER THE LITTLE ONES AT CHRISTMAS TIME.

LITTLE LESSON FOR LITTLE FOLKS, Volume 1.

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

This is a little book of object lessons, composed of short chapters giving instructions in a familiar and interesting way about common objects of everyday life. Animals, Plants, Birds, and Flowers have provided the Author with most of her subjects, and in fifty lessons she has given as many facts and stories as the little folks will be likely to mentally digest in as many weeks. It will indeed be a bright child that will learn them all in that time.—Health Monthly. Address Elmina D. Slenker, Price 20 cents. Snowville, Pulaski Co., Va.

## THE WATCHMAN.

### CONTRASTS OF LIFE.

*Continued from First Page.*

departed spirits retain, to a great extent, their former habits of thought.

Thus, when a departed Soul returns and says, "I am a Spirit," the mind of the mortal grasps it, and fixes the term "Spirit," in the absolute sense, as pertaining to the primeval Force.

The Soul is that which lives eternal, and is the animating power over spirit substance and physical substance.

A Soul, on returning to the earth, correctly says, that it is a Spirit; the same as those of earth, say that they are earthly mortals.

This gives a distinction of the two degrees of objective force and substance:—

The Spirit body is the objective of the Soul that animates it; and the physical body is the objective of the Soul and its spirit body.

Thus, you will see that the Soul holds power over the spirit and the physical body, and, consequently, is the Primal.

*Continued in Our Next.*

### CONSTITUTION & BY-LAWS.

*Continued from Seventh Page.*

Dr. Martin F. Murphy.	Vice-Pres.
Dr. C. Avery.	" "
Hattie A. Berry.	" "
James H. Berry.	" "
Arthur B. Shedd.	" "
Mrs. C. Coverdale.	" "
Martha G. Swett.	" "
Fannie C. Wilder.	" "

#### Article XIV. Auxiliary Societies.

The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums' Society do Resolve, Declare, Ordain, and Decree to Empower individuals, men and women—a President, Secretary, Treasurer, three Trustees, and a Warden, required—to Form and Establish Auxiliary Societies in every Town, County, State, and Territory of the Union; and to Establish Spiritualists and Mediums' Missionary Societies in Foreign Countries, for the practice of the Healing Art and the Spiritual Ministry, under the Declaration of Principles and the Constitution of said Society.

Parties desiring to Organize a Legal, Auxiliary Society, under the full protection of the above Society, will fully so Organize, by conforming to the very letter, as set forth upon the Records of Cook County, State of Illinois, in Book 14, Corporations, Page 187.

Then make application to the President, Secretary, and Treasurer of said Society, remitting to the said Treasurer, the sum of \$5.00, for copies of said Declaration of Principles, Constitution, instructions, and authority to form an Auxiliary Society—and also send the name by which said Auxiliary Society is to be known.

Any member of an Auxiliary Society who may desire to obtain a DIPLOMA, will make application to the President, Secretary, and Treasurer of The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums' Society, giving their full name and address, and have said application countersigned by the President, Secretary, and Treasurer of said

Auxiliary Society—giving full name and address of each Officer—and remitting \$5.00 to pay for said DIPLOMA and protection thereunder.

The above being accurately complied with in Legal Forms, the DIPLOMA will be sent promptly.

We, as a Society, hold all Auxiliary Societies responsible for all their actions, good or bad, in their Spiritualistic work. And all Auxiliary Societies must render a report of their workings, yearly, to the head, center Society, in this City of Chicago, State of Illinois.

#### FORM OF APPLICATION FOR DIPLOMA.

To Dr. Norman MacLeod, President, Henry E. Hutchins, Secretary, and Mrs. Nancy Maria Moore, Treasurer, the legally authorized Officers of The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums' Society: Greeting.

Under my full name and address, I hereby desire, as a duty to myself and to the Cause of Spiritualism, that you admit me to Membership at large, in your Society; and do, hereby, authorize you to sign my full name to the Constitution and By-Laws of said Society, as proof of my membership thereto.

I also desire that you grant to me a DIPLOMA, Ordaining and Empowering me a Spiritualist Minister, with full powers, for which, enclosed please find \$5.00, to pay for the same and for protection thereunder.

In full, just Principles of Spiritualism, I am, fraternally, your Brother or Sister in the Cause. Name. . . . . Town. . . . . Co. . . . . State. . . . .

Persons residing where there is no Auxiliary Society, and desiring a DIPLOMA can obtain one, by having their character vouched for by three responsible persons, to be substituted for the Officers of a Society—giving the full name and address of each person.

Persons desiring to become Members at large, and not wishing a DIPLOMA, will use the above Form, omitting the paragraph concerning the DIPLOMA.

#### ADDRESS BY THE PRESIDENT.

Let it be known to all concerned in the Philosophy of Spiritualists and Mediums and Spiritualism, that our Society is increasing in numbers, daily; and that another Society, such as ours, has no existence on the American Continent, as we are, in truth, the first in order as a leading, shining Sun.

Yes: We have revived the Ancient, Oriental Ministry and Healing Art, and restored it in our Declaration of Principles, and in our Constitution, and in our Diploma, and now in practice by Modern Spiritualists and Mediums, &c.

Persons who doubt the legality of this Society, will please go to Cook County Registry Office, and examine Book 14, Corporations, Page 187, and satisfy themselves, that what we say is true.

One thing is certain: and that is, that Spiritualism has reached a position where its claims upon the attention of the ablest minded thinkers and the most advanced students of Science, physical, mental, or moral, cannot, creditably to such men and women, be ignored.

The apathy of great numbers of persons in reference to Spiritualism, is, to us, amazing. And our ignorant opponents, in their professed contempt for Spiritualism, are simply stupid, if they are really truth-seeking men and women, as all scholars should be. They ought to embrace every opportunity—yes, they should hasten to embrace the opportunity that

we, as a well-organized Association and Society, offer to them for just investigation, in meeting with us and the experienced teachers of Spiritualism.

But we shall maintain our standard in spite of skeptics, and religious, Christian bigots, and Scientific bigots, and a class of rule or ruin beings, who make it their business to go to meetings to create wrangles, quarrels, and disorder, and break up meetings, as best they can, at any cost—this is their full aim and game, as they tried to do in our meeting nearly every Sunday—all such men and women are the fault-finders, and even in their own conceit they think they know all the truth—but, Oh! if they could only see themselves as others see them, in their fiendish garbs, contriving and conniving together during the week, how to go to our Sunday meetings to break them up—and in other meetings, interrupting speakers and mediums while addressing the audience—Roman Catholic and Christian fiends, and even Christian Spiritualists join them—such fiends have torn down the notices at our Hall doors and on the streets.

Let me say to all Spiritualists and mediums, cease lying about and slandering each other: let us never speak evil of each other, but good—as God is love, and where love is not, evil is there.

Yes; love ye one another, and hate not each other, as

"We are all parts of one stupendous whole, Whose body Nature is, and God the Soul," are we not sisters and brothers, all—no two alike in features nor acts.

Then let us one and all love each other, like the Scotch lad loving his lass—

"And I will love thee still, my lass, Till the rocks melt with the Sun; Yes, I will love thee still, my bonny lass, Till all the seas run dry."

Love is as free as the air we breathe.

Who could live without love for all the beautiful?

What are men and women in this world, with no love in their Souls for each other?

Then love ye one another, and advocate all of the foregoing Principles, as the interests of all Spiritualists and mediums.

We claim and hold that we have revived and restored the Healing Art Divine, and the Divine Spiritualist Ministry.

In proof of this Healing Art, we will advance Scripture proofs, in behalf of Spiritualists, and against Christians, Allopaths, Homœopaths, and their illegal State Laws, as tyrants.

Now, in order to show how fiendish, base and false their law and acts are, turn with me to the Bible, readers, and examine the cases of Healing that Christians and Doctors claim were performed by Jesus and his Apostles and the Prophets.

It will be seen that they healed both with and without actual contact or touch. State Doctors, please notice the following.

Healing by laying on of hands.

1. And Jesus put forth his hand, and touched him, saying, I will: be thou clean—Matt. VIII 3.
2. For she said within herself, if I may but touch his garment, I shall be whole—Matt. IX 21.
3. The maid is not dead, but sleepeth—Matt. IX 24 25.
4. But Simon's wife's mother lay sick of a fever—and he took her by the hand—Mark I 30 31.
5. For he had healed many—Mark III 10.
6. He laid his hands upon them—Mark VI 5 6.
7. And they cast out many devils; and healed many—Mark VI 13.
8. Healed the man born blind—John IX 1-7.
9. The deaf—Mark VII 32-35.
10. A blind man—Mark VIII 22 25.
11. Two blind men—Matt. XX 30 34.
12. He that believeth shall be saved; he that believeth not, shall

be damned—(Doctors and Christians believe not: Spiritualists believe, and shall be saved)—Mark VI 15-18.

13. He laid his hands on every one of them—Luke IV 40.

14. Jesus touched the coffin—Luke VII 14.

15. He cured a woman who had an infirmity for 18 years—Luke XIII 11-13.

16. Is any sick among you—prayer and faith cure—James V 14.

Healing without contact or touch.

See Matt. IX 2: Mark I 23 25: Matt. XII 10-12 22: Matt. XV 28: Matt. XVII 18: Mark V 7 8: Luke XVII 12: and John XI 43.

Doctors, the question at issue here, is not whether Jesus invoked the Spirit of God to heal the sick, for most all of the Spiritualists and Mediums do the same as Jesus is credited with doing.

The Doctors and the Christians in their works and acts, are utterly at variance with truths—they should study their Bible more.

Then let us work harmoniously together, as God and the spirit world is at our back.

All men and women who are opposed to Vaccination, will please send their full name and address.

Spiritualists and Mediums can address either of the Officers at 48 South Green Street, Chicago, Ill.

Spiritual papers please copy and publish the above Constitution, By-Laws, and Address.

DR. NORMAN MACLEOD, *Pres't.*  
48 S. Green St., Chicago, Ill.

The remainder of the President's Address—"Spiritualism a Legally Recognized Religion," or an important Legal Decision in favor of Spiritualism, by Hon. Judge Tuley; of Chicago, Ill., will be published in our next issue.—Ed.

### SPIRITUAL MEETINGS.

The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums' Society hold meetings each Sunday at 10 a. m., 3, and 7 1/2 p. m., at Liberty Hall (Room 12), 213 W. Madison Street. Seats free. Public cordially invited.  
Dr. N. MacLeod, Chairman.

Mediums meeting each Sunday at 10 1/2 a. m., at 159 22nd St.  
A. B. Coman, Chairman.

Cora L. V. Richmond lectures at 55 S. Ada St., at 10 1/2 a. m. and 7 1/2 p. m.

Mediums meeting each Sunday at 10 1/2 a. m., at Apollo Hall, 2790 State St. Public cordially invited, Seats free.  
S. A. Danforth, Chairman.

### Peace Bird's Mission Fund.

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

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

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

The Spiritual Offering, (weekly \$1.50), and THE WATCHMAN, (monthly \$1.00), will be sent to any address for one year for \$2.00.

Address, H. A. BERRY, Editress of THE WATCHMAN, 1073 Clifton Park Ave., Chicago, Ill.  
Or, D. M. Fox, Editor of Spiritual Offering, Ottumwa, Iowa.

### What 26¢ Will Do!!

In order to secure new customers, we will send 100 choice 20-cents pictures 4 German Dolls' Heads, 10 Best Birthday Cards, 8 Imported Chromos, 25 Pretty Albums and Reward Cards, 1 Album of 99 Colored Transfer Pictures, 128 Selections for Autograph Albums, 10 Od. Gaiety, 6 new style Red Napkins, 1 Pack Puzzle Cards, 1 Pocket Book. All the above goods for 26 cts. Address, F.S. AVERY, 125 South 4th Street, Williamsburg, N. Y.

## 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.

## INSANITY.

We are impressed to write an article on the subject of Insanity—as it has been brought to our notice, by a lady of our acquaintance.

She was considered insane some four years since, and was taken to an Insane Asylum.

She has related to us her experience during the four months that she was there—of what she saw, and how she was treated.

We saw her before she was taken to the Asylum—she was troubled about her children—saying that they were all going down to hell, and she was full of snakes. She would repeat this, with the addition of herself and husband.

As her mind was not entirely deranged, she was treated with more politeness than many that were on the same floor—German and Irish girls attended the patients, and sometimes treated them very roughly.

She once saw a girl dragged forty feet by her hair; and another, a beautiful young girl, whose family resided in the vicinity, but she was so troublesome in her silly habits, that her folks could not keep her at home—this lady has seen this beautiful girl thrown down upon a bed and choked.

We have no doubt but that this beautiful young lady was obsessed by a foolish or insane spirit or devil—we do not care what it is called.

There is a power in existence that can cast out devils and diseases of any kind, when conditions are favorable—and it is everybody's duty to furnish these conditions.

When a person is thought to be insane, have a cultivated healer, and another man to protect him, should he be entranced, besides a Jury of twelve persons—men and women—in a suitable place, [who shall, in all fairness,] try the patient.

Jesus had twelve pupils to whom he taught the laws by which human life should be governed.

Now, we want twelve Spiritualists, perfectly harmonious, baptized with the Holy Ghost or pure love to Humanity, who are willing to meet at any time, when necessary, without remuneration, to assist the healer in deciding the condition of the patient.

Healers should be ministers—administering health and happiness to the suffering Souls of Humanity.

Jesus, when he sent out seventy others to preach the gospel of the resurrection, and heal the sick, cast out the devil, and cure lunatics, was teaching the law—the powers that are in existence.

When he and his followers met the man who was born blind, they (the followers of Jesus) asked him (Jesus) who had sinned, this man, or his parents? Jesus replied, neither—it is to show the glory of God.

What is glory?

We say, it is the Law of God or Nature that we should learn to execute.

What are ministers—and what are they doing to benefit Humanity?

Have they ever executed any of the laws that Jesus commanded of them; or learned any of the lessons that he taught?

In their Theological Colleges they teach a theory of the Salvation of the Soul of man; and men's opinions of a God, and of the contents, and of the characters contained in the Bible.

What is a theory compared with a demonstrated fact—as there can be but one correct opinion about a fact!

We find an article in the *Olive Branch*, by Dolphus Skinner, in which he says:—

"No matter how much we admire the man, we cannot build up a true Religion and Philosophy upon the life and works of Jesus."

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

We are impressed to say that that sword was Truth—a two-edged sword.

We say, Spiritualism is the same sword—does it not express the same truth, that pierces the minds of undeveloped Humanity—a war of words, a battle between truth and error is raging—battering-rams of truth are set against the walls of prejudice, superstition, and ignorance, that will level them to the ground.

Look at the poor ministers, when the messengers from the Supreme Intelligence touch their brains with an advanced idea of truth, the high priests and elders turn them out of their wonderful Church.

We turn to the law and the testimony, and find it written:—

"Where can you build me a house?" But this man with a pure and contrite heart, is my Temple.

The ministers who are turned out, are as pure and contrite, no doubt, as those who turn them out to suffer and die by that ill-treatment.

In Isaiah I 13, & 15, we read:—

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

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

Has not this truth been demonstrated recently?

A minister has been excommunicated from the privileges of some Church; and by depression of spirit, caused by that act of injustice, he has murdered his wife and committed suicide.

Where does the responsibility rest, if not on the sons of Gomorrah who executed the law of their imaginary God?

Jesus manifested goodness, love, and mercy, and taught forgiveness to our brothers, seventy times seven, every day, and to overcome evil with goodness.

But those in authority are casting them out of the temple, and by that act, they seem to say: "Let his blood be upon us, and upon our children."

The spirits of mortals who have suffered, seem to be drawn by a chord of sympathy to this spirit center, from Asylums, prisons, and the gallows, as our commiseration lightens their bur-

den of sins and error.

We are impressed by the suffering spirits, to write to the readers of this Journal, as every sympathising, pitying thought expressed towards them, we understand, is a relief or a blessing. So, please, friends, send out as many thoughts of sympathy as you possibly can.

M. M.

## MISTAKES.

We have been reading Wilford's *Microcosm* for a year, a Religio-Scientific monthly, and are surprised that men of highly cultured intellects do not make better use of their minds, in this noonday of life, than to write columns of matter upon the subject of the mistakes and misconceptions of others, without first preparing their own cisterns—clearing out the mud and rubbish that has accumulated in past Ages, and allowing a pure, fresh supply of inspiration from the Celestial Spheres to flow therein—drawing from the Fountain of Knowledge that is now flowing thro' every avenue, into every mind that is not so full that it can hold no more.

The *Microcosm's* contributors are nearly all Theologians, and they are as liable to make mistakes in their theories, as the Scientists in their efforts to demonstrate facts.

The Editor says that Newton has made a mistake about the movements of the Moon; and other Scientists have blundered in demonstrating the movement of sound.

The Editor and others have written a large volume on "How sound does not move"; when one column may be sufficient to decide how it *does* move.

Our spirit friends first impress our brain with an idea; then we do our best to correctly express that idea on paper; and then enquire mentally of that same intelligence if that rendering of the idea be true. If they answer in the affirmative, we have perfect confidence in the honesty and integrity of that influence, that it is a truth.

The spirit says that sound moves on Electric currents, and in no other way.

This fact, Scientists may not be competent to demonstrate, at present, but we have no doubt but what it will be done when they better understand the laws of the Universe.

We are plowing a little furrow in the field of Progression, by making these signs [remarks] on paper, and sowing the seeds of revealed ideas in the minds of the readers. Some will fall on good soil, and having fair cultivation, will produce wheat or tares—if tares, it will come to naught, but if wheat, it will be garnered.

Truth is light everlasting, and falsehood, only darkness.

Mr. Hall, Editor of the *Microcosm*, has expressed an idea that we have not noticed or heard from any other Orthodox center, that is, what are miracles—the works that Jesus did, and took twelve men, as pupils, and taught them three years—were done by natural laws, which, we are spiritually informed, are inevitable—but laws, tho' perfect, if not executed, are void of effect.

When Priests, Prelates, Scientists, and Professors of Theological Colleges scoff at and ridicule the idea of

inter-communion of spirit entities with Mankind in this material Sphere of existence, let those who think they stand, take heed, lest they fall—for the end of a Period of time has come, and, by the signs, we are to have a stormy day.

If those scoffers desire to investigate the subject of the Science of Life, let them turn to the law and the testimony, and study that law, and execute it, and the result will prove its truth and its value.

[To understand this Science of Life,] it is not necessary to have a collegiate education of the intellect—but an education of the faculties of man (seven) which may be compared to an instrument of music containing an octave of tones, when kept in perfect tune, and when the artist touches the keys, the music will harmonize with the spirit Sphere, according to the quality of the instrument. But if the instrument is out of tune, the music will be discordant, altho' the artist is perfect.

Man can neither think nor feel without an influx from the spirit or a touching of the instrument (the brain), causing mental action.

This is the bread mentioned in the Lord's Prayer—of which, if a man eat (inspire) he can never die, but think on forever.

M. M.

## ERRATUM.

Editor of *The Watchman*:—

In the November (1884) issue of THE WATCHMAN, the last paragraph in the second column on the sixth page should read:—

The three Kingdoms of earth—Mineral, Vegetable, and Animal—belonging to Man, had been integrated and disintegrated in the vast Cycles of Time, and the grand circles of discreet degrees completed—the last degree, that is called God, incarnated itself in a material body, called human—the last creation—completing the seven Cycles of Time.

MRS. MINERVA MERRICK.

From A Fountain of Light.

## WOMAN &amp; PURITY.

When Woman takes one step more, and stands by the side of her husband, father, and brother at the polls, it will be a gala day in the world—a blessing to Mankind.

When the banners are unfurled, with love, mercy, and justice inscribed thereon, *harmony* and *not* discord will prevail.

There will be processions formed in every ward, with flags floating, music ringing, grand equipages, with gaily dressed ladies, carrying the inscription:—

"Liberty, Fraternity, Peace, and Good-will."

There will be *no* spirit of whisky; *no* chewing or spitting of tobacco; *no* beer to make men cross—but *peace* and *harmony* will be the order of that day.

Men will have learned to govern themselves, and woman, instead of losing the qualities inherent in her Soul, will soften the asperities of life; tenderly care for the children; console everywhere with her love, the ambrosia of her perfection, and the prudence of her counsels.

MRS. MINERVA MERRICK.

Subscribe for THE WATCHMAN.

Contributed to The Watchman.

CONSTITUTION AND BY-LAWS

OF THE CHICAGO ASSOCIATION OF UNIVERSAL, RADICAL, PROGRESSIVE SPIRITUALISTS' AND MEDIUMS' SOCIETY.

State of Illinois, } County of Cook, } ss.

The affiant, I, HENRY E. HUTCHINS, do solemnly swear that at a meeting of the members of The Chicago Association of Universal, Radical, Progressive, Spiritualists' and Mediums' Society, held in the parlors of Mrs. Nancy Maria Moore, No. 581 West Indiana street, in the City of Chicago, County of Cook, State of Illinois, on the 9th day of May, A. D., 1884, for the purpose: The following persons were duly elected as Officers, &c.:

- Dr. Norman MacLeod, President. The affiant, Henry E. Hutchins, Sec'y. Mrs. Nancy Maria Moore, Treasurer. Charles Mac Garrahan, Trustee. Dr. Robert Greer, " Dr. Samuel Tupper, " Emma J. M. Hutchins, " Mrs. Caroline Piper, " Miss Nellie F. Murphy, Warden. Henry C. Strong, Vice-Pres't. Dr. George A. Bishop, " Mrs. Lucy C. Hewitt, " Dr. Martin F. Murphy, " Dr. C. Avery, " H. A. Berry, Editress, " James H. Berry, " A. B. Shedd, " "

This affiant acted as Secretary.

HENRY E. HUTCHINS.

Subscribed to and sworn to before me, this 8th day of August, A. D. 1884.

L. S. NORMAN MAC LEOD. Notary Public, in and for Cook Co., Ill.

DECLARATION OF PRINCIPLES.

Herein and hereby set forth in and under the Constitution of the United States, and the Constitution of the State of Illinois; and under its Acts—Religious Corporation, Approved, April 18, 1872.

Be this known to all whom it may concern.

This Organization, Association, and Society is made under the Statutes of the State of Illinois, pertaining to Religious Societies, as set up and forth in the Sections 35, 36, 37, 38, to 49th, &c., granting to us all the powers in the said Sections, and law, to the very letter, upon par equal, before the law, with all other Sects of Religionists.

Article I. Name.

The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society.

Article II. Object.

The Object will be, and shall be, the promotion, promulgation—advocating those Spiritual, Religious Principles, methods known as Spiritualism, and the Harmonial Philosophy, of whatsoever name or nature—

Ancient and Modern Spiritualism.

Spirit—God is a spirit, and those who worship Him, must worship Him in spirit and in truth—spirit, Truths.

God is the Univercelum—prime mover of the Universe—spirit.

Spiritualism's Corner-stone, is the whole Universe, with everything and everybody included in it.

Spiritualism is the illuminator, which leads the individual from ignorance and bigotry, to virtue and liberty.

Spiritualism completes the structure, with substantial attributes, in virtue.

Spiritualism endeavors to put them into practical use, daily—Spiritualism.

Spiritualism teaches the individual.

Spiritualism preaches self-reform.

Spiritualism invites the individual.

Spiritualism has certain, the proofs, Future.

Spiritualism unfolds the Universe, &c., to them all, individually, &c.

Spiritualism stops to investigate all things.

Spiritualism progresses to lights and truths.

Spiritualism is the spirit of all things.

Spiritualism moves all things.

Spiritualism opens the door into the Future.

Spiritualism shall be the universal Religion of the whole Universe, at large. Therefore, we live by it—we die by it, &c.

We, as Spiritualists and mediums, promulgate—advocate Spiritualists' Principles, ever anon.

The balance, as Constitution and By-Laws, shall follow, in addition to the above, as may, and will be adopted by the Association, as named in Article I, in their future, coming, different sessions, in the Articles and Sections, and otherwise, as may be acted—adopted on, by said Association.

State of Illinois, } Cook County, } No. 569,460.

Recorded, August 25, A. D. 1884, at 8 O'clock, A. M., in Book 14, Corporations, Page 187.

JAS. W. BROCKWAY, Recorder.

Article III. Diploma, spirits ordained Decree, Religion, Gospel, Creed, Worship, and Healing Art, in the Field of the Ministry.

In Consideration of the Legal, Moral, Sterling Principles—practicing the Legal, Ancient and Modern Healing Art.

As was practiced by the Ancients, Orientals, and by Modern Spiritualists and mediums, in all the Harmonial Philosophy and Phenomena.

We, the undersigned, members and Officers of The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society:

We, herein and hereby, Decree, Ordain, Diplomat, Certificate, and Empower the bearer,.....to go forth to Perform the Ceremony of Marriage rites, to Baptize and Christen, to Preach the Divine, Spiritual Doctrine and Gospel, Lecture, and Officiate at Funerals, as a Divine, Ordained, Spiritualists' Minister, in practicing the Art Divine—

In all Moral Spiritualism, and Religious Gospel, as a Spiritual Minister, and Healing Art, on par equal with all other Sects of Religionists, before the Law.

Witness the Official Seal of this Society.

T. C. A. of U. R. P. S' & M'. Soc'y. The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society.

And the hands of the President, Treasurer, and Secretary, at the City of Chicago, County of Cook, State of Illinois, United States of America.

NORMAN MAC LEOD, Pres't. NANCY MARIA MOORE, Treas. HENRY E. HUTCHINS, Sec'y.

Dated this.....day of..... A. D. 1884...

Article IV. Membership.

At the first meeting under this Constitution, any person may become a member of this Society, by subscribing their name, in full, to its Constitution.

After such meeting, any person may become a member, by subscribing their name, in full, to this Constitution, and paying to the Treasurer, the small sum of 25 cents, upon election by a two-thirds vote, of the members present.

Article V. Voting.

All members shall be entitled to vote upon all matters—and such vote shall be by viva voce—except those who have not attained their majority, in age, according to the Laws of this State, Illinois.

Article VI. Officers.

There shall be a President, Treasurer, Secretary, five Trustees, Warden, and Vice-President.

They shall be elected at the annual meeting of the Society, on the first Sunday in May, in each year forward, from Sunday, the 11th of May 1884, and shall hold their Offices until their successors are elected and installed.

Vacancies may be filled at any regular quarterly meeting.

The President and Vice-President shall be Trustees.

The Secretary shall also be Secretary to the Board.

Three of said Trustees shall constitute a Quorum, for business.

All of said Officers shall perform the duties imposed by law, and such as are usually incumbent on such like Offices, in such Societies.

Article VII. Lyceum.

There shall be formed under the auspices of this Society, a Lyceum, for spiritual, moral, mental, and physical culture and improvement, which shall be open to all.

The Officers shall be elected by the members.

All over ten years of age shall be voters; and they shall be under the general control of the Trustees of the Society.

The Society holds the power to form a Lyceum, or to not form a Lyceum.

Article VIII. Conference.

There shall also be established under the auspices of this Society, a Conference, which shall be open to all.

A President shall be elected every three months; and a President pro tem., at any time, in case of vacancy, by those who take part in such Conference, whose duty it shall be, and who is vested with authority to main-

tain and preserve order during the continuance of such Conference.

The Society holds the power to establish a Conference, or to not establish a Conference.

Article IX. Amendments.

This Constitution may be amended at any annual meeting of the Society, by a vote of two-thirds of the members present: Provided, such amendment be publicly proposed and submitted in writing, thirty days previous to the annual meeting of the Society.

Article X. By-Laws.

This Society, and said Lyceum, and Conference, as may be established, may each adopt By-Laws for their own meetings: and may amend them by a two-thirds vote of all the members present at their meetings—votes to be taken viva voce.

Article XI. Meetings.

The regular meetings of this Society shall be held on the first Sunday in May, August, November, and February, at 12 O'clock, M.; or, at the usual hour for the Society to meet.

The President, Secretary, and Treasurer may call special meetings, on matters of interest to the Society, by giving ten days notice.

The Trustees may call meetings as the By-Laws shall provide; and such meetings may be adjourned, from time to time, by a majority vote, viva voce.

Article XII. General Membership.

Any person may become a member of this Society by subscribing their full name to its Constitution. In the City of Chicago, Ill., by paying 25 cts. to the Treasurer. And all who are outside of the City of Chicago—residing in the State of Illinois, or any other State or Territory in the Union—can become members by subscribing their full name to this Constitution—making all members at large, fraternally, of The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society. Amen.

Article XIII. Diploma.

A spirits' ordained Decree granting and empowering parties to go out and forth into the field of the Spiritualists' and Mediums' vineyard, as Spiritual Ministers, shall be given to such Ministers as desire a diploma, as set forth in Article III, in the above Constitution, upon the payment, by said Ministers, of the sum of \$5.00 into the Treasury of said Society, for said rights and protection by said Diploma under the Official Seal of The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society, of the City of Chicago, Illinois, United States of America.

We, the undersigned, as Charter members of The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society, do here subscribe our names to its Constitution.

- Dr. Norman MacLeod, President, Henry E. Hutchins, Secretary, Nancy Maria Moore, Treasurer, Charles Mac Garrahan, Trustee, Dr. Robert Greer, " Dr. Samuel Tupper, " Emma J. M. Hutchins, " Caroline Piper, " Nellie F. Murphy, Warden, Henry C. Strong, Vice-Pres., Dr. George A. Bishop, " Lucy C. Hewitt, " "

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