

Alonzo Danforth.

THE SOWER.

DEVELOPMENT.

EQUALITY.

FRATERNITY.

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A TRIAL FOR HERESY.

BY THE GUIDES OF

MRS. CORA L. V. RICHMOND

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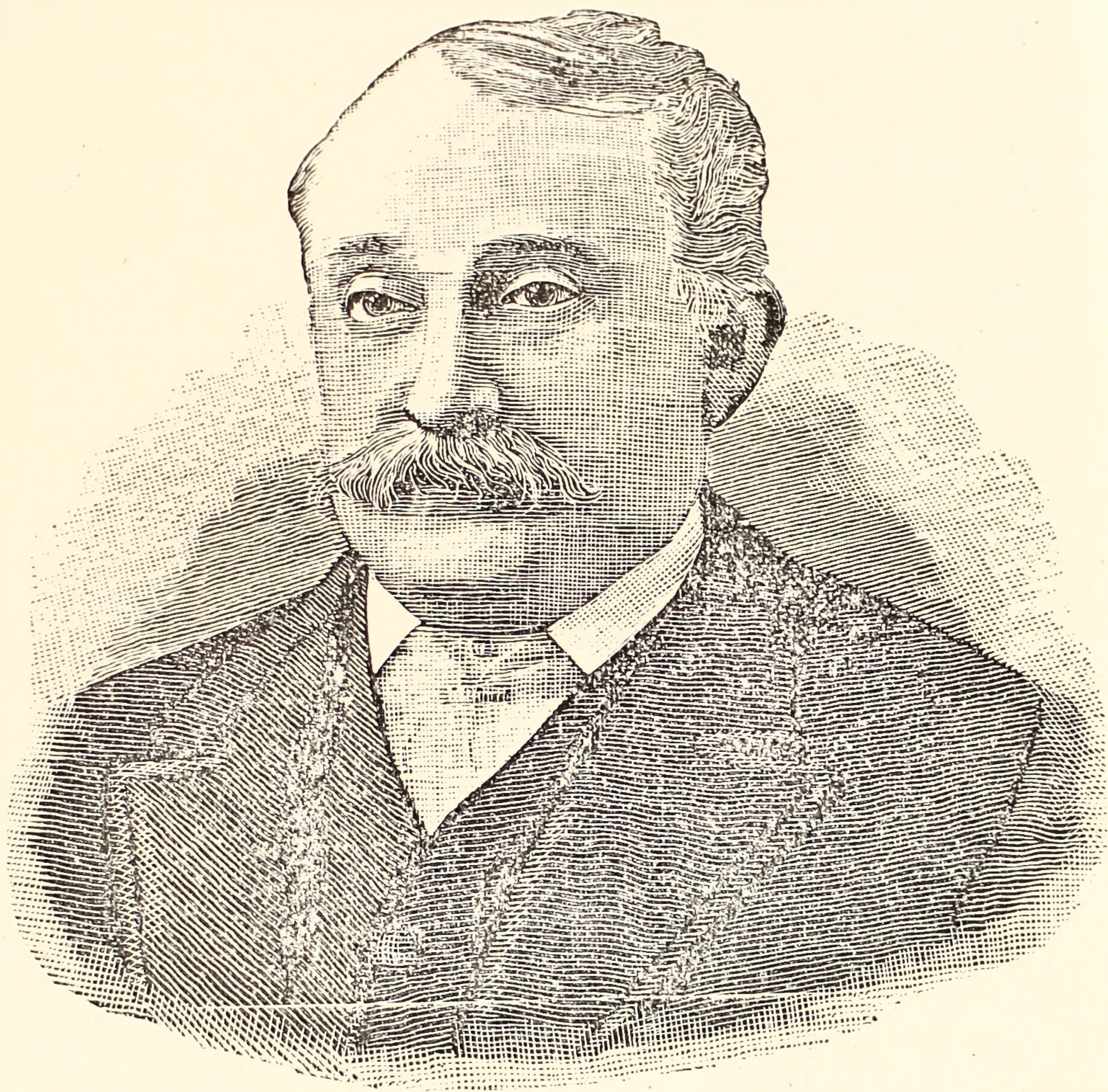
INVOCATION.

INFINITE God: Thou Parent of all souls, mother of Love, Father of Divine Wisdom. Guiding and encircling every form of life, pervading all until Thy spirit filleth with breath every living thing; Thou whose law of life governs the material universe, shaping alike each form of existence therein, determining from atom to world, from germ unto fruition every form of being perfectly so that each type fulfills and performs the object of its creation. Thou who also hast fashioned the distinct form that man must bear while the living spirit pervading that form bears it forward unto divine fruition, but by experience and through the moral nature must gain the triumph. Not at first is the stamp of the dust removed, not at first are the cloudy garments of the clay torn asunder, but at last, the full fruition, the divine light of that which cometh from within. Thou who hast reared up in every age prophets to reveal this inner realm, and hast seen how they have been put to death and crucified for the truth, that afterwards has redeemed the world; Thou who knowing all things hath given to man the consciousness by which to decide the spirit by which to measure it, and the light of immortal life by which to guide his way: O, be Thou near unto those who are weak, who are in the shadow and spiritual darkness, who do not know the light. When the people

who are upon the mountain tops, Thy prophets have declared the truth and Thy Saviours have been crucified, may every heart turn unto the mountains for illumination, knowing that within the soul the voice is heard and Thy spirit speaketh in spirit and in truth unto the soul of man. May every life respond and every spirit declare the glory of that which cometh radiant and divine as at first upon the primal altars of the soul, untouched and untarnished by aught save human ignorance and wrong. May all turn in praise unto Thee declaring Thy love divine and perfect. Amen.

DISCOURSE.

"I am not come to destroy, but to fulfill." Roll back the curtain of history, or supposed history two thousand years, you are in Jerusalem, that sacred city is under the dominion of the Romish Empire, then the empire almost of the world. Pontius Pilate represents Rome; the Jews hold their sacred meeting in the temple, submitting to the outward rule, as they needs must, of the foreign power. The Cæsars are more mighty than the descendants of the prophets of God, and the house of David has steadily degenerated. In consequence of the visions of the prophets having fallen away from the divine mission, the ministry of those who gave them new and wonderful revelations, the priests perform their functions and the rituals in the temple



Alonzo Danforth.

as mere ceremonials, and the service is further enunciated by such sacrifice of innocent blood as that of doves and lambs, and burnt offerings as the people are commanded to bring in the letter of the law.

You are at Jerusalem; it is the seat of the trial, such trial as, if you read aright that which is accounted the sacred history of the day and hour, never was seen before. The Jews, enraged by the teaching of a certain Jesus, a Nazarene, have instigated their officers and priests and others to set watch upon him that his words possibly may be perverted into something against the church, or the law. He has been questioned also concerning Cæsar and the tribute that is to be paid unto him, that he might fall a victim to the State. Among other things he was accused of desiring to overthrow the kingdom of the Jews, of claiming himself the King of the Jews. He is followed from day to day, and week to week, as he ministers by the seaside or upon the mountain. At last by some strange combination of events the cowardice and selfishness of his followers, and the deeper purpose of greed of some of them, he has fallen into the hands of the authorities, is delivered over to the Jews, as, of course, the Romans had no quarrel with this man; he is tried by the high-priest and the council of priests who have assembled; it is called a trial—it is simply a combination, a conspiracy, he is questioned to declare who he is; he does not announce it, he speaks no word, he has never spoken any word concerning himself, but concerning the Father who gave him the power of utterance. At last unguardedly a word falls from his lips that is construed into meaning that he has sanctioned words which mean that he has set himself above his followers, above the priests. The high priests resent this and call it blasphemous. As said before if there was an opportunity or even a lack of it, Jesus must be condemned. This trial proceeds, at last Jesus is brought before Pilate—but when the Jews made this clamor concerning him and brought him before Pilate strange things were transpiring, premonitions, wings the upper air, visions and ministrations to those who followed Jesus. Notwithstanding, some of

the apostles and disciples manifested the greatest cowardice and shrunk from being identified with Jesus, now that he was about to be condemned they despised themselves because of their selfish waiting, because they had doubted, because Peter had denied and Judas because of the betrayal was said to have destroyed himself.

Pilate's wife meanwhile had a most singular dream, angels appeared lighting up the chamber in which she was resting and a voice declared Jesus of Nazareth to be innocent, and she saw in her dream the coming procession that was winding slowly toward Calvary and she feared lest this innocent man should really be put to death. She urged her dream upon Pontius Pilate, but he, wishing to please the Jews, and still knowing that this is innocent blood, washing his hands of the entire responsibility, and throwing it upon the Jewish priests and the authorities of the church, he then orders the trial to go on, Jesus was found to be the chief blasphemer, not against the State, not against the church of God, but against the statutes of Jewish ecclesiastical law. You know what is said to have followed; you know of the crucifixion; you know what afterwards occurred in Jerusalem. Some of the few followers of Jesus hiding away lest they too should be put to death, for having associated with so mean and contemptible a being, who had not only assumed to lead the people as prophet, possibly as king, but had assumed gifts divine and misled them.

This notable trial, and its results, has been the theme for two thousand years, upon which Christendom has hung its hope of immortal salvation, gradually culminating until nations bend in reverence before the wonders that were wrought by the Jesus who was put to death as a common malefactor between two thieves. Upon the all potent results of that mighty drama the Christian world has hung its hope of immortality and of happiness beyond the grave; upon what clustered around the life of Jesus of Nazareth, who was lowly in origin, despised among the Jews, at last put to death as a malefactor and outcast, upon his life and his death has hung the entire scheme of Christian salvation. Not one por-

tion of his life was exalted in worldly sense from the very beginning, when he was born in a manger, cradled in the beasts' stall, until with loud scoffing and sneering the crown of thorns was placed upon his head. Then was nothing to betoken that he had the sanction of authority, or that he was recognized by the church, or that he ever held a respectable position, other than that his parents and kinspeople were very poor Nazarites and were laborers.

Yet two thousand years have passed and if Jesus of Nazareth were to appear in a temple of worship, in the vatican at Rome, in St. Paul's or Westminster at London, in any one of the temples of Christian worship to-day, or at any ecumenical council, theological conference, any assemblage of a religious or theological kind he would be disposed of according to the law of the church in as summary a manner as two thousand years ago. In lands where he might be put to death, he would be put to death. In Russia he would be sent to Siberia, in Rome he would be banished or quietly put out of the way, in all Protestant Christendom he would be expelled from the church, and in every evangelical body he would be ostracised and condemned, or were he even in the church he would be tried for heresy. Does any one doubt this? Then let any man with such divine gifts appear among them, clad in lowly life as he was, and dispute with the doctors in the temples on their own vantage ground, lit with the light of love, healing the sick and casting out evil under the name of the Spirit and see what the church would do. The witches were put to death a little more than a hundred years ago, and you know what befel the various denominations of Protestants when they seceded from the power of the Romish church and the authority of State. You know what happened to the heretics after that in Protestant Christendom, and you know that every year since Constantine put an end to the ten persecutions by espousing Christianity there have been some trials every century, some scenes of bloodshed, the result of so-called heresy in the church. All these things we need not tell for the centuries have recorded them, and he who has the heart may

turn the pages of history and read for himself. All this trial was, as said before, two thousand years ago.

It is now near the two thousandth year, and the accurate Christian vision of such as have eyes can see, under what power and dominion, strength and light are convening the assembling hosts of those who dwell in the upper air. The high-priest is Jesus of Nazareth, the creed is the Sermon on the Mount, the articles of faith can be found in the fifth, sixth and seventh chapters of Matthew, and otherwise illustrated in the four gospels of the New Testament. It is a trial for heresy. This indictment arraigns the early Christian fathers, who measurably forgot the teaching of Jesus in their eagerness to expound other doctrines; it arraigns Paul for diverging from the other disciples, eminently those with whom he went out to teach the gospel of Christ, by endeavoring to press forward his own doctrines; it arraigns also those who created dissension among the early churches in Christendom; showing that Paul had much exhortation and teaching to change the early Christians from the true state, that the others who taught the gospel were not so much heeded because not so much learned. Showing that the teaching of Paul descended into various portions of Asia and was even introduced into Rome; under the teaching of Paul there was a wide divergence from the original articles in the three chapters referred to which is the substance of Christ's sermon on the mount; it charges also that these various churches formulated creed and dogmas, and began to persecute with them and became also worldly wise, as were the Jews, and that Paul was full of policy instead of righteousness and cared more to establish his doctrines and sought to evade the consequences of the advocacy of truth, and endeavored to please all sides for the furtherance and better acceptance of his version of Christianity.

It charges that the beatitudes which form the beginning of the wonderful sermon and the moral instructions that were contained in the sermon itself, were entirely departed from in the first two or three hundred years of the advocacy of Christianity, and it charges fur-

ther that when Constantine for motives of policy accepted Christianity, washing his bloodstained hands in the blood of Christ, that he might be saved, making of Christianity a state religion, that act put the final seal of heresy upon the church, and from that time henceforward as a body the church has steadily departed from the teachings of Christ.

You remember the seven beatitudes, as Spiritual promises given to the lowly, to the poor, to those who are in sorrow, to those who hunger and thirst after righteousness, to those who seek for all things that are good and high, and you remember that these were not those things advocated by the founders of the state church. You also will bear in mind as you trace this trial that is passing in the court above, the knowledge of what has been wrought in the name of Christ. That instead of peace there has been war, instead of the lack of judgment there has been repeated judgment upon those who professed to differ with the teachings, not of Christ but of those who appointed themselves his exponents, the vicegerents of heaven on earth. You will also bear in mind that instead of blessing their enemies, and doing good to those who hated them, through all the ages of self-constituted authority of Christians there has been continuous retaliation and revenge. Murders were wrought in the name of Christ, and innocent blood was shed repeatedly in his name. The State took up His name and standard as sanction for the wars of aggression and retaliation, and instead of forgiving their enemies they were smitten by sword and flame whenever it was possible; so far from following out the divine teachings to be found in Christ's only sermon, which it was claimed those in authority in the church would bear forward, they worked against them and in fact the teachings of Christ were forgotten.

It is charged that when the office of Pope was established, following the State organization of the church, there was an utter departure from the teachings of Christ. He did not advise organization but to preach the gospel unto all people; he gave no man power to represent him save those upon whom the gifts

of the Spirit descended and they would do greater things than he. He did not suggest the appointment of priest or Pope or ecclesiastical council under the name of any church or State. You will also bear in mind that the councils of Nice and Trent formulated creeds that utterly departed from the teachings of the Sermon on the Mount, and placed before the world, instead of those divine and wonderful sayings the various doctrines and church tenets. You will also bear in mind that those church organizations have used every power at their command; the power of arms which was that of force, against the teachings of Christ; the power of wealth which was that of mammon, and was the service of the other master than of God, since man can not serve two masters, God and Mammon. State and church combined have availed themselves of the wealth of the entire world, to slay the opponents of what has been called Christian civilization. There has never been a nation of any distinction or prowess built up in the name of Christianity that has not been built up by force.

The State church at Rome has ruled wherever the empire of force could hold sway, and that at one time held every monarch in Europe beneath its powers, (excepting, possibly, Napoleon). The church has under various schemes entered into every state in Europe; enthralling under the form of the Greek church the Russian empire, with the shadow of its results in Siberia, interpreting under the law of the Russian monarch what obedience he shall require and what penalties to inflict on his subjects. The Czar of all the Russias prays to heaven for the success of his throne and kingdom, founded upon the hearts' blood of the victims of his wrong, and steadily maintained on their sacrifice.

All Europe follows in the line of the indictment. Germany, whose Protestant Emperor, the late William (not Frederick), was one of the most devout of monarchs, believed that the God of Christ aided him in his empire and in his latest battles for empire against France, and in all previous battles that he had fought; Austria prays to the same God, of the same Christ, under the standard of Christ-

ianity to forward her plans and give success to her armies. Roman Catholic France, planning for the exercise of power, that was never vested in her, seeks to rule a portion of the world under the name of that master, who forbade conflict and enjoined peace.

England, Protestant reformatory, peace loving, mammon worshipping England, from the time of Henry the Eighth to the present day has never hesitated to use the name of Christ to forward her schemes in every land, India, Burmah, Afghanistan, Africa and other vast portions of the earth swallowed up by this all-conquering power for the sake of Christ and England's exchequer! Do you not believe it? When the creeds ask God for the prosperity of England's arms in conquering the lands that become her colonies, and whenever a foreign foe is swept away, or heathen power is conquered, it is then thought so much more is added to the territory of Christ! Forgetting Ireland and her own poor, she is so proud that the cross of St. George and the cross of Christ float over her many colonies; all this is for the glory of the Christian name; and in all this whatever has been wrought against humanity, black, white or red, has been wrought under the name of Christian civilization.

To-day in the so-called church of Christ when some man declares that all men are brothers, that there is a bond of sympathy between all Christian worshipers and that creed and dogma are fast fading from the earth, the church or denomination, or sect, to which this unfortunate man chances to belong rises up in persecution and there is enacted over again a trial for heresy. The church founded upon the name of Christ has never had much of the spirit of brotherly love or spiritual recognition; the worshipers of the Pauline creed early departed from the Christ basis and forms and ceremonies came to represent Christ. Christ is again tried, not before the Pilate, but in the presence of the high priests of theological councils.

We do not think that any one reading the chapters to which we have referred will say that Jesus was Roman Catholic or Protestant, or that he was Episcopalian, Baptist, Presby-

terian or Methodist, or that he founded any one of the Evangelical bodies. That he belongs to none of these is evident from the fact that all claim him, and each interpret according to their wish the sayings of Christ as recorded here, and yet as opposite as heaven to hades, as day to night, are these interpretations to the only authorized foundation for Christian worship.

It is the Church of the Living Christ, that calls to account those heretics that first perverted his teaching, that first made them subserve the purpose of kings and rulers in their ambition. It is the false church that substituted the line of policy for the line of truth, and made doctrines take the place of the spirit, and the letter take the place of the living light. It is the false church that is called to account for these wrongs that ages have piled up, wrongs without number, putting those to death who like Catherine, of Sienna, St. Cecelia and the Maid of Orleans, were possessed of gifts of the Spirit. Then when the gifts were fully attested, this church that accused them turned and claimed them as saints, as its own. It is the church of the living Christ that calls all of the long line of those in papal power and the self-appointed church authorities to account, for these appointments are not authorized. It is forbidden according to the only creed of the church of the living Christ to make any preparation for speaking. Even when commanded to appear before the authorities the followers of Jesus were instructed to make no preparation, but to speak as the Spirit gave them utterance, and the heavenly Father would speak through them and in them. Nevertheless you have not only a long line of Roman Catholic institutions, every step from childhood to the grave being carried through specific instruction, but you have priest, bishop and archbishop all educated in the highest manner, in universities and schools as teachers of the religion of Christ. Nor is the Protestant church less culpable. The entire service or ritual of the Church of England is committed to print and must be read from books. Whatever man is appointed to preach the gospel, must preach because he has the sanction of the

schools and universities. Christ may have called him in his heart, but the schools must have brought him his language, the topic, eloquence, and the learning of past time or he is not received as a minister of God. While even those dissenting bodies that in the commencement bore some resemblance to the living church of Christ, are now called to account in this indictment for following in the footsteps of worldliness, for accumulating vast treasures and for teaching how to preach the word of God when the Sermon on the Mount is before them, and God is within and above them and Christ's spirit should be there too. Aye, but when the Quakers, and Wesleyans and other dissenters have ventured to speak of the spirit of truth as they were inspired. It is the church that is now on trial, that has put these men to the test and turned them out as heretics, and they in turn becoming popular and accepted by the people have made rules and laws and teachings and creeds, and then proceeded, when another has been inspired of the Spirit and transcended the letter of the creed, to institute other trials for heresy.

To-day you have the spectacle of several prominent men who are eminent in their culture, that are being tried for heresy. But the church of the living God and the creed of the living Christ, and the Spirit of the living humanity declare that it is the *church that is being tried for heresy*, and these men are inspired by more of the Spirit of Christ than they are aware.

Let it henceforth be known through all Christendom that if a distinguished heretic, as he is called, gathers together in this city a large number of people because of his sweet speech and eloquence of tongue, it is not because he has been turned out of the church, the church is the heretic.

Let it also be remembered that if those who are tried for heresy say with honesty of spirit, and with the truthfulness of conscience, to those with whom they have been in fellowship, I can not longer remain and teach as I have taught, I do not longer accept this creed or such an interpretation, I choose to take the Sermon on the Mount and the life of Christ

as my creed, as my standard, and quietly walk away without being turned out of the church as a heretic, he has announced mildly but none the less surely the verdict that the church is a heretic to the religion of Christ.

Let it further be known that when on the subject of slavery such men as Theodore Parker and others were obliged to set themselves free from Evangelical body to which they belonged, it was the church that was a heretic to the Christianity of Christ, not Mr. Parker. When he went out of the church he had ten people to preach to in the beginning of his church of freedom and humanity, which was Christ, but it soon increased to ten thousand and he preached what Christ would have taught had he been in the world.

Let it also be remembered that when from England and Rome and from every Protestant evangelical body there comes up a cry that "we must fight for the religion of Christ, we must not forget our martial Spirit, but take up arms and do battle for the religion of Christ," and you ask what is this that you call the religion of Christ? It is this: That state, church, society, and mammon have been fighting and shedding human blood, through action and through words, so arouse yourselves that we shall have the very martial spirit, the very spirit with which you press forward to the aggrandisement of wealth, by piling it up in large cities until the church property grows to enormous proportions, and the wants of the poor are forgotten in the conflict over the relations and possessions of the church and State.

All this is heresy to the religion of Christ, and he who stands apart, saying, I can not longer accept this as being in accordance with the spirit of the Sermon on the Mount, has joined the army of Christ to fight in lone battle for the world.

But how small and narrow are the courts of earthly trial, how limited the eyes that try to perceive, how narrow the scope of that supposed inspiration that would square and measure the inspiration and light of a divine humanity, by the creed a church formulated hundreds of years after Jesus walked the earth, and yet permit the New Testament or

even the four Gospels to go forth as the word of Christ, and he who takes the creed of the church in one hand and the Sermon on the Mount in the other, is bound to call the church heretic to the church of Christ, and he who can remain in the dogma and creed of this state religion, when Jesus baptised little children, when Jesus recognized the poor, the lowly and the outcast, when He said the publicans and sinners were nearer the kingdom of heaven than the scribes and pharisees; he who can read this and then suppose that councils of clergymen can sit in judgment upon any one for preaching the religion of Christ and call that heresy, must be blind indeed.

The vast church of the living God, is in the rising of humanity; the vast light that pours in upon the world is from the Spirit of that Christ under whatever names it is known, and God who is the only authority hath appointed His high priests within the human conscience. There alone He sits in judgment, there alone must the individual life be tried, there alone must the verdict be given. And now, as you look abroad over all the Christian lands and see them bristling with the armaments of war see them preparing for further conflict with one another, see the striving between Christian kings and rulers who should be brothers, see the contest for place and power, the absolute sway of mammon, the judgment that is visible upon those who do not think and go with this worldly power of the church; when you gaze abroad and see the eager grasp with which this establish authority seeks to hold sway in matters of the world, you would wonder if the founders of any Christian sect ever read the Sermon on the Mount—not with the spirit or the understanding certainly; and it is the consciousness of this, no doubt, that makes them feel that the tenure of the Christian church is feeble; that something is the matter with what they call the church. That it is imperiled, endangered; that somewhere there lurk foes who will throng to overthrow the strong citadel of what they claim, possibly what they may sincerely believe, to be the church of God on earth. Blind and feeble as they are let them read again; let them read

the testimony concerning Jesus and his life, the only authority upon which the Christian church should ever have any foundation for belief; let them read again these three chapters of St. Matthew concerning the duties that men owe each other, and find if there is in any of the creeds, doctrines or laws of the church, that which conforms and comports with these teachings, and if they find they do not, then of what value of creed or dogma or church ritual, but idle ceremony?

Why! it is the humanity of earth that rises up under the leadership of the divine spirit of Christ; it is the outcast and the lowly, it is the slave that has been condemned to bondage by the church; it is he who has been condemned to the fetters of mammon by the church, rising at last to declare where the heresy lies, when before the eyes of Christendom such men as Heber Newton, the Rev. Mr. Parkhurst, Phillips Brook, and Dr. Briggs, are accused of heresy because they see a little clearer the light that shone upon Olivet, read more distinctly and with illumined vision the interpretation of what it meant. The world of intelligent or religious feeling, of deep and profound worship must smile at the feebleness of any church that can set aside a man's usefulness, or try to do so, because he loves his fellow man more. Why, God and the Angels, and Christ himself, clothed upon with the immortal pinions of light, brood above ministrations, the meditations and prayers of such a man; and turn him into the condemner of those who condemn. Not in scorn or anger do we say these things, not in the judgment and vituperation of earth, but only hung upon that golden thread around which all judgments must be based concerning the teachings of Christ.

Time will roll on—in two thousand years more all these things will have passed and another class of people will be upon the earth, nations will have changed places and positions, the forms of government will be different, and those of that age will have risen to the height of the Sermon on the Mount and the teachings of Christ, and looking back to this age as you look back two thousand years will say, See what those blasphemers did in

the temples that were dedicated to Christ in the name of the Christ of love there could when they strove to persecute men who have been built up a citadel, a fortress, a taught his loving spirit. Aye, and all eyes tower of hatred and mammon to crush out will be turned upon the world as it is to-day, the children of God.

and whosoever has been most persecution, Lo, the trial which is now going on will whosoever has been most condemned or reviled, draw to an end. There will be such signal example and singular persecution that at last, and whosoever has been scorned or turned over to the State for persecution, because of the church itself will go to pieces, from dissent, these things, will be numbered then as the disintegration and warfare in the very midst followers of the living Christ, while even as of the strongholds of creeds and dogmas the remant of faith will be torn to pieces; endeavors will be made to make it whole, but it you look upon the high priests and the Jews in the temple, judging and condemning Jesus, is past repair; if it is patched up it will still will they look upon these men who call themselves the defenders of the faith of Christ. be torn again; at last as the standard of all the religions of the land there will be another and

Meanwhile, another and higher blossoming and fruitage of truth will have appeared; a new interpretation of glory. The world will not have been left without that comforter that Jesus promised; the New Light will be revealed in clear and glowing beauty, the divine religion of Jesus will have entered into the possession of human hearts: that which Jesus taught in the teaching upon Olivet will be the established law of all the lands; no need of church, for God's temple will be the universe, the o'er bending sky, the broad earth; no need of State authority for the Golden Rule. "Whatsoever ye would that man should do to you do ye also unto them," will prevail; no need of creed for the "New Commandment" that Christ gave will prevail in the lands, and the wonder will be when that race looks back upon the present hour, why, its own fashioning.

BENEDICTION.

May the spirit of that divine truth poured out upon Olivet and breathed by the angels everywhere so set your souls free that in the light of God's love you will all dwell in the kingdom of heaven. Amen.

The poet from his own sorrow
 Poured forth a love-sad song.
 A stranger, on the morrow,
 Drew near, with a look of wrong,
 And said, "Beneath its pall
 I have hidden my heart in vain—
 To the world thou hast sung it all!
 Who told thee my secret pain?"

—*Selected.*

OUR COUNTRY'S REDEMPTION.

BY D. C. CHAFFEE.

As I seat myself to pen a few thoughts under the above heading, my mind wanders out on a prospective view of society as we find it in the last decade of the nineteenth century.

We see unrest on every side—a surging mass of humanity filling the highway, the gate of which opens to the realm of man's spiritual existence.

All is hurry and bustle. The captain is in a hurry to plow the ocean wave, the farmer in a hurry to plow his field—the engineer cannot run his train fast enough, and the telegraph operator cannot manipulate his instrument as nimbly as he would like—all is hurry in every department of business.

What does all this mean? why all this hurry? What is humanity reaching after? what do you wish to grasp? It is gold, a struggle for wealth, because gold is the blood of commerce, and its flowing current brings to every man his station in life. Without gold man becomes an intruder upon the very soil which he treads and out of which grows the food upon which his life depends—and were it possible the man of gold would bottle up the very air that mortals breathe and it would be sold like the flowing waters of a healing fountain. Even now, how very many are compelled to work and live in places where the pure air of heaven would be like a drink of cold water which is so soothing, so invigorating: Man has made gold the blood of commerce, the bone, sinew and muscle of our material existence. We are taught this from childhood to the grave—then we all must die and leave the empty shell of gold behind.

Will society still continue in the same condition? Will the same unhappy state of affairs continue as long as our planet is the abode of the human family? Are there no better days in store for the human race? If so *why*, oh *why*, cannot we work for that change now?

Dear reader, have you made this subject your earnest and candid study? Do we

blame the rich man because he has material wealth? He may have a heart as good as ours, for how often do we see persons raised from poverty to the possession of earthly wealth and when they have an opportunity to do good with their possessions their hearts become as flints, and they never consider the poor and destitute. Let us do something to stop the worship of the god of gold, for the man who spends all his energies to secure the coveted prize must surely be an idol worshiper and his idol is gold.

To-day we see so many struggling for wealth—but you speak to them of the condition of society and they will quote this language to justify their course “The poor ye always have with you,” and you are reminded that human nature will always be the same, at least as long as this generation shall last. Shall we lay down the oar and let humanity drift along, and open wide the gates of competition that all may rush in the pursuit of the phantom gold? Then rest assured that as long as this is the policy of our social and political economy that long will poverty knock at our doors with tattered garments and woeful countenance, and the poorer classes of our country will become morally sickened and driven to desperation.

The people of this country can never be made to believe that money is king. The monied power can never have a peaceful reign—equality and not material wealth is the strength of an enlightened and just government—man has evolved too far along the line of progress in this nation founded by the lovers of liberty to retrace his steps—the means are at hand by which humanity can be relieved—if we do not apply these means then the worst elements in society will come to the front and become more conspicuous than now.

Men in high official positions will debase themselves and sell the people for gold, corporations and trusts will entangle the people in their nets, will seek to control the soil and its products and all the necessities and commodities of life. Men (under such circumstances)

will become desperate—the lives of bankers and moneyed men will not be valued in the midst of the rabble and the struggle for life and material wealth, notwithstanding they are just as good at heart as those who have not earthly possessions—neither party comprehending what is the true course of such a state of society.

Look at the present state of our social affairs. How many unhappy marriages are brought about, because wealth is the great object to be gained, and the affections and honor are sacrificed on the demon altars of the god of gold—gold is nothing to be compared with the happiness growing out of the harmony of the affections. See the falsehoods, the defaulting and overreaching all in the scramble for wealth. The child murders his parents for money. The poor woman parts with her virtue that she may procure money to keep her children from starvation. The midnight assassin murders a whole family for the sake of gold not sparing either age or sex. The desperado wrecks a whole train of people and commits a hundred murders all for

gold. The incendiary fires a city that he may rob and plunder the man of wealth. More and more will the man of wealth become a target at which the unbalanced minds (growing out of such an imperfect system of social economy) will hurl their weapons of hatred and uncontrolled passions.

Reader, do you wish to see such a state of affairs continue, and only become more intensified as time moves on? If you do not then advocate a change in our social and political economy. Let us act the part of beings endowed with reason and the attributes of love. We would ask as a student of nature and a lover of humanity to work with all your might to bring about a change. We would advise you to investigate the claims of Nationalism. Do not denounce its advocates before you have studied it without prejudice, and be sure that you have the love of humanity in your heart. We recommend it as the only remedy in the present and coming hour of our country's peril. Under its banner the coming millions will rally and a happier day will dawn on the coming generations.

THE SANTA CLARA "HEAVEN."

REMARKABLE SUCCESS AND BELIEFS OF A CALIFORNIA WOMAN.

MRS. MARY HAYES-CHYNOWETH owns 700 acres of the finest land in Santa Clara valley, Cal., and on it a house with 109 rooms, "planned by the spirit." She is worth at least \$8,000,000, calls her place "Heaven," lives in perfect harmony with her two daughters-in-law, does everything by "spirit control," and if she is a crank, as some folks say, she certainly is the most successful one in the world. Incidentally she heals diseases by laying on of hands, finds valuable mines by the aid of the spirits, conducts some most praise worthy charities and is furnishing a perfectly magnificent hall in ivory and other finishings of pure white, in which the unseen powers are to make wonderful revelations.

She does not pretend to explain the occult power and does not like to be called a spiritualist. Early in life she lost faith in all reli-

gious, and being troubled about it decided to live a perfectly pure life and seek for guidance. It came, and now she says, "I am a Christian and think it is the Holy Spirit that guides me." After many years service the spirit told her she must gain wealth and employ it for good. Under the spirit guidance she took her sons, the Hayes brothers, then practicing law in Madison, Wis., and went to a wilderness, about forty miles from Ashland, Wis., where she had been shown a mine in a vision. They sunk a shaft and developed the great "Ashland" and "Germania" lodes of iron ore.

"I have stood," she says, "where the snow was two feet deep and located exactly the right spot for a shaft. I was next directed to come to California to found a home, and knew this for the place as soon as I saw it. So here my sons and their wives and I live in

perfect harmony. We love the Bible and this place is heaven."

She preaches every Sunday and is building a chapel worth \$100,000 for the new cult. All the big house is furnished throughout in solid elegance, and there are several adjacent cot-

tages occupied by believers in "The True Life." As her income is at least \$700,000 a year, the Santa Clara valley folks are very naturally quite pleased with her location and practice.—*Ex.*

RECOMPENSE.

'Tis said that ~~at~~ once an eastern king
Two sons sent forth for him to bring,
The choicest treasure to be found
In all the fields and forests round:—
The one who best with toil and skill
Should thus his royal will fulfil,
To have in token of regard
A worthy prize as his reward.

Each went his way in earnest quest
Of what would please the father best.
O'er mountains creasts—through caverns drear,
And mines dark depths both far and near;
Their anxious way in hope they pressed,
Nor cared for respite ease or rest,
Until some gem of rare renown
Was found to deck the father's crown.

One soon returned with joy and pride.
Elastic step and rapid stride;
With glistening eye through faith assured
That he the prize had well secured:—
Into his fathers lap he poured
The fairest gems the earth had stored.
Exultant in the happy thought
His hands had found the treasure sought.

The father smiled and raptured gazed,
Upon their brilliant hues amazed;
Nor doubted that the prize was won
By this his fair and favored son.
Then in suspense they both await
To learn the absent brothers fate,
Who long with zeal his way pursued
And day by day the search renewed.

At length he comes! The father now
Discerns his dark and sunburned brow,
His faded threadbare raiment torn—
His body weary weak and worn;
As with uplifted empty hands
Scarred by the brambles of all lands,
He cries— 'Father 'twas not for me;
'Tis these alone I bring to thee".

Tears dimmed the humane father's eyes,
His royal breast heaved with surprise;
That this his unsuccessful son—
Whose efforts naught but failure won—

Had with unflinching earnest will,
Thus sought his duties to fulfil;
While all the pow'rs of earth and air,
Conspired to crush him with despair.

Down from his throne in love he came,
And kindly called him by his name;
My son! for thy endurance shown,
I give to sit upon my throne;
Thy brothers gifts are rich and rare—
His cheerful face is fresh and fair,
But in thy bleeding hands I see
That which is dearer far to me.

Not often thus the estimate,
Earth places on misfortunes fate;
Not often does the "empty sleeve"
The honor due its loss receive:—
The "rank and file" of martyred dead
Who fall on duty's clay cold bed,
Await the gathered harvest morn,
For their reward of valor born.

So too in all our busy marts
Are bleeding hands and weary hearts,
It has been since the world began,
And will be through the march of man;
Till he with "one foot on the land"
And one upon the ocean grand,
The notes shall sound from shore to shore.
Time was is not "shall be no more."

And who dare say the God of love,
Who reigns in justice up above;
Will not earth's heroes recompense,
For weary waiting and suspense:—
The seed they sowed no fruit for them
Brought forth upon the bending stem.
But future years will see its birth,
Eternity unveil its worth.

For there the work of "small and great"
Shall have impartial estimate.
Their lines of influence all converge.
And in the final triumph merge:—
'Tis there perhaps, that worth unknown,
Will find a welcome near the throne;
And those who here had mortal praise.
Up from the ranks in wonder gaze.

"VERDE MONTE."

THE TEMPLE MESSENGER DEPARTMENT.

ALONZO DANFORTH, EDITOR, 1 Fountain Square,
Roxbury, Mass.

THE PHENOMENA OF SPIRITUALISM.

What of the Phenomena of Spiritualism?

It has introduced to the world some of the grandest ideas that the human mind has ever been called upon to investigate and decide, and it is still agitating public thought and commanding much of public interest,

What are some of the important facts?

The perpetuity of individual affection, and of individual progress beyond the grave together with the declaration of the existence of universal incarnation and inspiration.

Is a proper estimation given to spirits and their mediums?

It seems that neither the facts communicated nor the mediums through whom communications is being had, have, ever found that universal appreciation so eminently their due.

What impressions were received when these phenomena first came before the people.

Some minds were so constituted and conditioned that they early saw and appreciated the silver star of truth that shone in the hemisphere of thought above this infant fact and its lowly cradle at Hydesville.

What other impressions were received?

Their ideas grew broader, and their hopes brighter as they listened to a repetition of the angelic song of the first era "Glory to God in the highest, on earth peace to all good-will to men."

What conceptions then dawned?

Their mental sky became clearer, and fairer, with them bigotry died at once of its own rottenness and sectarianism breathed its last, a truer sense of the human soul and its possibilities were aroused and man's destiny became more glorious as the echoing raps continued to ring out an angel chorus upon the anvil of time and this chorus has cheered the last earthly moments of many of our pioneers who, since its inception have gone onward to the continued life.

What effect had spirit communion upon humanity?

The logic of the schools were confounded, the doctors of divinity became alarmed and dread theology began to lose its power over the minds and consciences of the race.

How were the raps recognized?

As pages in a beautiful guide-book to the soul which the angels had furnished, telling of a pathway through which the human soul shall pass to future beatitudes along which brilliant highway the beloved and the departed are constantly bearing messages of affection.

Have we progressed since the rap was recognized?

Still more demonstrable has become the fact of spirit communion, still more numerous the agencies of this connection and still more glorious the results.

What has humanity found through the ministry of angels?

A religion that teaches man is greater than the cathedral, church priesthood or the law, and a philosophy, grand and glorious, that facts are showing that the soul of man, with all its expanding and aspiring powers, foretells its growth and perfection.

How should we treat our mediums?

Mankind should be loving and charitable persuasive and gentle—they are the channels of spiritual thought, the mediators through whom the longings of earth may be registered on high, and the whisperings of the angel-world echoed in the heart of humanity.

For what facts are we indebted to mediumship?

For all the glorious spiritual truths that have come to us in the realm of thought, through this agency the tears around a million hearthstones have been dried and millions of human hearts are beating with unabated happiness and the fireside, counting-room, workshop and studio have been gladdened into smiles by the teachings of this new and brighter philosophy.

What shall we say of our mediums?

The mediums are for the most part in a state of poverty, and sometimes in absolute want, and compelled to resort to the merest

drudgery for bread, for such cases have come under my personal observation; and yet, when demanding compensation far less than other occupations requiring all their time would afford, they are denounced as being avaricious and too eager to accumulate; some are loudly blamed for looking too shabby in their apparel, whilst others are condemned for desiring to dress and live too well. I have even known speakers objected to for seeking to live like ladies and gentlemen; some denounced as being too frivolous, others as being too sanctimonious; some are ostracised on the score of alleged licentiousness, others derided and slandered when professing purity; some are denounced for locating as speakers, others abused for itinerating; some are discountenanced for speaking with their eyes closed, and charged with committing their discourses to memory, whilst the inspiration of others is questioned because their eyes are opened, or because their guides have prepared their lectures beforehand; some are condemned for alleged injudicious friendships, and others censured for matrimonial alliances not pleasing to the tastes of others instead of themselves; and so on the end of the chapter of individual idiosyncrasies in the lives of mediums, which seem to be commented upon in a manner exercised toward no other class in the community.

How can we personally contribute to the establishment of Spiritualism?

To understand clearly that the fact of the existence of a door which the angels have thus thrown open to loftier conceptions, more enlarged ideas and more ennobling thoughts imposes upon the acceptor of this fact the duty of continuous and untiring labor for a higher appreciation and a daily application of all these angel-fraught blessings.

What have many spiritualists become?

Seekers after the marvelous, constantly searching out and longing for the phenomenal production of an oft-repeated fact to the neglect of the practical and legitimate significance of that fact.

Is it to be feared that too many may be correctly termed wonder-seekers instead of truth seekers?

As a natural consequence of such conditions the mind has grown into the habit of demanding in their own minds, and sometimes orally, something more and more startling in the line of physical manifestations.

When these are accepted what is ignored?

The sweet and gentle presence and commune of our angel friends coming with lessons of purity and truth.

What is incidental to mediumship?

Many are admitted into the presence of mediums for private sittings or general seances with a determination of searching for defects in the medium rather than for truths from spirit friends.

What would be the cure for such unhappy conditions?

We should be led by the elevation and purification of our aspirations for the reception of Spiritual truth.

LESSON ON CRIMINALS.

What mistaken idea of the criminal do Society entertain?

That our duty has been discharged when he has been removed from his temptations, and has been shut up where he cannot repeat his crime.

How should we view his imprisonment?

That we should not dissolve our relations with the criminal as he remains a member of the common society as long as he lives.

What do we believe is the result when we revengefully send him to the world of spirits in his unfit condition?

His active influence still makes itself felt by others through whom he works off all that for a long time remains of his wicked and erring propensities within him,

What must the State do?

Protect itself and do all in its power to reform the criminal, it has no right to take revenge—no right to torture a convict, no right to do wrong because some individual has done wrong.

Would the effect be better if the government was controlled by a greater and nobler thought?

Yes, it will say—we will reform—we will not destroy, but if the man is beyond reformation we will simply put him where he can do no more harm.

What has a degrading and debasing influence on the community?

The execution of a criminal—it tends to destroy the idea that human life is sacred.

What does society do?

It plows the land, sows the seed, and harvests the crop, but the time will come when we shall know better, when men shall know that real progress means the cultivation of the whole human race.

What interest should society take in this class of unfortunates?

To find the criminal in his childhood to take his parents out of the vile tenement house or keep it clean and sweet and set up a good school in his neighborhood.

Who should have the charge of prisons, and the care of criminals?

Only the best of men and the noblest minds and tenderest hearts and the criminal as soon as he enters the prison should see that it is filled with the air of kindness and the light of hope.

What is worthy of our study and attention?

The terrible waves of crime that from time to time sweep over our country, causing humanity to stand aghast at the horrid spectacle.

What should we do?

Devise ways and means to punish and reform offenders and to give attention to the *cause* in order that at no distant day a check may be put upon the tendency to crime.

What may we attribute as the cause of crime?

Hereditary tendencies to crime and early education in vice, thus the father transmits this feeling to his son and through this, thousands of children are born into the world with unwilling mothers.

What are such mothers?

In a spirit of rebellion during the entire period of gestation—if they do not seek relief they go about daily with the disposition to do so—with murder in their hearts.

Is this a reasonable conclusion?

Yes—it is only a law of nature that this

disposition to murder shall be implanted in the unborn child and thus it inherits the disposition to murder implanted by the mother.

Is it any wonder when we consider how long this state of affairs has had existence that fiendish murders, and other crimes still more so, are of daily occurrence.

No—

Shall the mother be held responsible for this state of things?

No—the responsible party is the man.

Is it not about time that woman should be elevated to that equality of personal rights and privileges, not only in the home and in the marriage relation, but also in all the other relations of life, to which she is justly and by nature entitled?

Certainly, and when women are granted this position their spiritual natures will be uplifted as never before, and a race of men and women not only morally purer and better, but physically stronger and more perfect will be evolved.

If a man is proven guilty of murder, which of the two punishments will come the nearest to justice to the condemned: Capital punishment, or imprisonment for life?

We, as spirits, are utterly opposed to the system of capital punishment in any nation or government. We do not believe it is right to take a human life, nor can we see that by depriving a human being of physical life you are in any way making him pay atonement for the life which he has taken from another soul. We do not see that this system of punishment is anything more than one of vindictive retaliation, belonging to the dark ages, when an eye for an eye and a tooth for a tooth was both the written and the unwritten law of humanity. To-day, we who dwell upon a height of unfoldment and of culture, should certainly cast from us any such bloody enactment as that.

We do not want vindictive retaliation to be wrought upon the offender; we only want a system of reformation to take place in his life. This cannot be done by sending him out of the body; at least if it is done it is not by you who have a duty in this respect toward your

fellow being, therefore of necessity we are convinced that to place the offender under restraint, where he cannot commit further wrong upon his fellows, where he shall, at all times, be so surrounded by influences and conditions as will appeal to his higher nature, and bring out something better and finer than he has displayed before, is by far the most just way of passing penalty upon one who has committed wrong.

RESPONSES.

It is time that the Mosaic Law of an eye for an eye and a tooth for a tooth were done away with.

Murderers should be sent to State Prison for life where they could do no harm to society until nature released them from their earthly environment.

Capital punishment has failed to subserve the ends for which it was instituted.

It is unjust to hang a man, we may restrain, imprison, but we have no moral right to kill him.

Many who tread the valley of ignorance and error, when the hour of departure has come are in terror and dismayed at their condition and cry out for the priest or the preacher to save them.

We are sorry that any mind in this day of enlightenment dare to hold up to any and in particular to one steeped in crime one perhaps whose brother's blood cries out against him, and who is about to leave the physical form, arousing within him the groundless hope that of the atoning blood of Jesus.

Do not priests and preachers violate a law divine and human by such misrepresentations?

A great wrong like this ought not to be tolerated, for the hope raised upon such a foundation fades away leaving the poor helpless one far more hopeless than before.

Those minds that have been thus deceived, are, in the continued life in the same dark mental condition.

Many of the criminals who have been deceived in this way at the very drop of the gallows, turn back with tenfold more of evil purpose in them than they had before.

Those sunk in iniquity cannot enter the

celestial spheres until by growth and development they are fitted for their abode.

Spirits in prison—those in spiritual darkness, minds disobedient to the laws of nature should be taught of a better life and to come out of that darkness.

The consequence of misleading men and sending them out of the world is, they return and enact over the same deeds.

Be truthful and just to the criminal and show him the necessity of growth, progress, and development and a spiritual fitness for a home in spirit life.

Trust in another is not knowledge, is not growth, is not purity, is not freedom from error, but it is inactivity and deadness.

One should take the truths of our philosophy into the prisons, and show those confined there for their wrongs and errors, the necessity of beginning this stage of action aright; try developing and unfolding their spiritual faculties within them.

One passing away with religious thoughts by execution will say:

We thought that after the penalty of the law had been paid we would be free and ask where is the atoning blood where is Jesus.

Progress has ever been the law by which the spirit has gained light, that it is removing error and in its place giving truth and if one will only think, reason and know for themselves the truth will come and illumine the path through the many stages of progress.

It being quite clear that society must be protected, guarded and defended from the commission of crime, forthwith all society sets itself in battle array against crime and criminals, and *fights* them and in defeating to conquering, *punishes* them.

The principle of love in dealing with crime and criminals has not had an existence.

From the first historic ages of the world when nations began to form until the present time, crime and criminals have been treated only in the darkness of condemnation.

Criminal laws have not the least particle of an element looking to reform of the criminal, or making him a wiser and better man, for the sake of himself, society, or the nation to which he may belong.

Will it not be better to take into consideration the element of the reform of criminals and practically apply it, making them better men and fitting them to become useful citizens?

Would not society itself in this way be better protected, if we could turn all our vicious into virtuous men?

We no longer need punishment, we need correction, cure and reform, and society itself needs sure and permanent protection by such remedy and reformation—and cure and not a curse.

Barbaric methods of dealing with crime always indicate a barbaric social condition and tend to the increase of crime rather than its diminution.

It is true that less crime and a higher type of social order are to be found where humane counsels, methods of treatment and dealings with crime prevail!

Conductor.—*Crime* is the breaking of the statute law, supposed to be a social wrong. We assert that *crime is not always evil*. Looking down the course of human history, we see that a large part of those men whom we most revere were considered criminals by their age, and indeed *were* criminals by reason of being breakers of statute law.

In this sense Socrates was a criminal, and was put to death as such. Jesus of Nazareth was a criminal. In the times of Nero and Diocletian all the early Christians were criminals. And so, too, coming down the years, Bruno was a criminal, so was Martin Luther, so were Vanini and Servetus. And at a still later period, so was all that grand cluster of men who stand out in the firmament of our recent past, like stars, whose shining heralded the dawn of a larger, wider human freedom—these were criminals—Channing, Parker, Garrison, Phillips, John Brown, all the noblest men of their time.

The relation of Christianity to crime is one of the most urgent problems of the present day. We want just laws, less arrests and more convictions, less quibbling in the courts, better men in charge of all institutions.

RELIGION.

To the mind of the intelligent student of history what is religion?

The mightiest power that ever moved humanity.

Wherein are its points?

Passion, enthusiasm, and abiding earnestness.

How has religion been mightier than kings?

Because it has placed upon their brows the diadem of power, and in spite of all their grandeur and dominion, and in spite of that divinity which doth hedge a king, religion has been mighty enough to hurl them from their thrones and lay the sceptre of their power in the dust.

In what other ways has religion been mighty?

It has bound together by the ties of faith and creed people hostile and warring, it has rent kingdoms, created domestic factions and fierce civil strife, it has forbidden bans and torn apart those who have plighted troth, it has put bitterness between the mother and offspring and made men and women willing to contemplate the possibility of sitting in heaven and knowing that dear ones were being consumed in fire if such be the will of God.

What was humanity at the time of Jesus?

In a state of unrest for the faiths, the institutions of the past were losing their hold upon the minds of men and the then civilized world was looking for a new birth, social, political and religious to take the place of the old forms.

What came into existence at that time?

An organization which Jesus at that time little dreamed of that his life and teachings had wrought upon the world-wide elements of society.

What is Jesus not responsible for?

For the great organization known as the Catholic church.

What has this organization meant and what does it mean to day?

Its ambition has been to make itself an organized world and in the days of its glory it claimed to utter the very voice of God. It was God through his authorized agency guiding and commanding mankind.

In the present day, what is most needed?
For the church to return to a hearty, whole-
some belief in man and manhood, to man's
duty and man's reason and conscience.

How should we regard the world's various
religions?

Not as mere misguiding deccits, but as all
real upward strivings of human thought to
the first great cause of all things.

What is the salvation man needs?

Spiritual and human influence by which
each one may be delivered from all that keeps
him down, and helped upward and onward.

What have we found by accepting Spirit-
ualism?

That humanity blossomed universally and
naturally into the progressive development, as
the plants blossom into flowers.

What impression do we gain from our
mortal experience?

That our development, so grand and orderly
to its highest point on earth, shall be carried
to comparative perfection on the spiritual
plane of life.

What has the theology of the past consisted
of?

Of various efforts which men have made to
think out and define the inner mysteries of
the master mind of the universe.

What are the two intelligences in the uni-
verse.

The spiritual and human; and the human is
constantly impelled by its very nature to be
seeking communion with the spiritual.

What is the sense of nature's laws?

That it is a beneficent law—that they are
permanent and unchangeable.

RESPONSES.

Remove the covering that the church has
given to Jesus Christ, we find in him a noble
man, a radical leader and reformer in his time,
and forever to be remembered and honored
as one of the greatest and best of the past.

He made himself a witness and a sacrifice
for the truth as it appeared to him; and his
life, gentle and humble as it was, and his
heroic death upon the cruel cross is fitted to
touch, to uplift, and to inspire men and wo-

men with a thirst for a moral life and noble
deeds.

Believe no longer that men, women and
children are to be used as fuel for an everlast-
ing fire.

The religion of the present day as well as in
the past, was and is superstition—and all in-
telligent people should pass it by.

The church has said, the one great aim and
end of life is to escape hell and attain heaven.

Reason says, the end of life is to escape evil
and its consequent suffering and to attain
right and good with their attendant happiness
and peace. Having no wish for evil and suf-
fering ourselves, we have no right to bring
them upon others.

Let us honor those who have dared to think,
and who have been brave enough to tell their
thoughts to the world.

If all the good and earnest people of the
world could join hands, there is no task which
they might not accomplish.

If all the wealth that has been diverted to
the useless world of unreal gods, and the sup-
port of idle and filthy saints had been applied
to solving the great problem of making hu-
man life divine here on earth, poverty, dis-
ease and suffering might have so diminished
as to realize this world to be an Eden.

The basis of our creed is God, and that God
only the vital principle of life pervading all
nature.

Through all our life there is something
bright and beautiful in the promise of human
progression.

True happiness is founded upon wisdom
and virtue, for we must first know what we
ought to do, and then live according to that
knowledge.

The ultimate of Spiritualism is intellectual
emancipation. Spiritualism is the progres-
sive science of life; its facts are endless and its
principles boundless.

Spiritualism welcomes all into the brother-
hood of a great cause pregnant with mighty
issues in the future.

Spiritualism is a demonstration of a life con-
tinued, to receive communications for guid-
ance, instruction and information.

Spiritualism causes man to live a noble and

moral life on earth so to be prepared for a right appreciation of the glories of the world of spirits.

AMERICAN PRINCIPLES.

What did that eminent statesman and philosopher, Thomas Jefferson, mean when he declared that all men were born free and equal?

It meant a right that cannot be taken away by laws or governments—the right to seek mental and physical well-being, independence of conscience, freedom of soul, to pursue happiness and earthly success through all lawful means possible to man.

What did it mean to the religious world?

Freedom of thought.

What is the result of that declaration?

That no man can sit in the high seat at Washington, or occupy official place in America except through the will of the people.

What have we enjoyed for an hundred years?

The inestimable right of self-government in all matters of civil import, but in matters of religion many are subject to autocratic power.

What is America in her political life?

Enlightened and progressive, and this is the natural drift of American thought.

What is the greatest enemy to our institution?

The so-called religious element which would restrain liberty of thought, speech and conscience, and bend these attributes of man to its own purposes.

What is the great religious organization of the centuries?

The Roman Catholic church, and it was the supreme power in Christendom for hundreds of years before any other form of church government was thought of.

What was the spirit which dictated the government of the church?

The imperial will of its council and its Pope.

What have we done in our own republic?

That Americans were great enough and free enough to develop a pure democracy—to find the source of government in themselves—and they adopted a *Godless constitution—and in their establishment upon this foundation they*

accepted the greatest and grandest thought of the age.

Has not the man with the power to make civil laws also the power and the right to indicate who shall rule him in matters of religion?

Most certainly, yet the Catholic church has outlawed spiritually the man who proposes to think for himself; for the Pope to say he is the chosen representative of God on earth is as foolish and superstitious as if the President of this free republic should say he was the vicegerent of God on earth.

What resulted from the Reformation?

It emphasized human demands for liberty and caused the idea to find a lodgment in men's minds that they had a *right to think*; every man is endowed with the inalienable right to think his own thought, to believe his own belief and pursue happiness in all lawful ways.

Who is the wisest man?

One who can reveal power and exercise it, who can tell you something you do not know, who can do something that will make you wiser and better; he is where thought, not man, is king, and thought reigns wherever the wisest man is; the power of man is in wisdom, the happiness of man is in wisdom, the profit of man is in wisdom, and all power, happiness and profit—so-called—are as naught without that wisdom which comes from an intelligence superior to all human conception for comprehension.

What does a true democracy require?

That all gigantic monopolies shall be broken up, that every citizen shall be well educated, that we shall have no miserable poverty and no pauperism, but a common wealth of manly, independent citizens who understand their rights and duties.

When will America be a true republic?

When we have industrial education for all and that will be the rock on which the temple of liberty can stand forever.

What should be engrafted in this temple?

Women's rights and toilers' rights.

What would be a step toward the freedom of conscience?

That all members of the human family

would listen to the testimony of their honest fellow citizens, ready to learn about the advent of the angel world and ready to engage in the honest pursuit of truth to reach a nobler religion than that of the past.

What is also the mission of America?

To establish scientific freedom that the aspiring scholar, the honest investigator, the soul tending upward toward a nobler life and a further development of truth shall not live in a mental despotic atmosphere which, if it has no power to burn or destroy, still can disgrace and starve.

What has the spirit of despotism caused?

Thousands of people to put on the livery of heaven, or of some popular church, without the least faith, until the church is honey-combed with hypocrisy.

What is the duty of all Spiritualists?

To work for the overthrow of the power of medical legislation, and for the support and establishment of medical colleges organized in behalf of freedom and in sympathy with the powers that rule in heaven.

What is the leading element of every national civilization?

The religion which lays the foundation of social order and dominates in literature as well as life, and if you change the religion you change the national destiny.

What will be accomplished by Spiritualism and be dissolved in the light of science?

The whole fabric of ecclesiastic power which has been surrounded by cannon and glittered with bayonets; the day of military devastation is coming to an end, and in the future, science will take the place of the sword, leaving man everywhere in free relationship to heaven and his own conscience.

What has been and is now the sole foundation of the orthodox church?

The traditions of the past preserved in what are called the scriptures, books written by no one knows certain, by whom, when or where, describing events located in the dimmest twilight of history.

Conductor. We shall conclude this lesson by saying: That in the coming day, in the archives of the past will rest those gorgeous baubles, the crowns of the God-annointed

kings that ruled and ruined the world by *Divine right*, and the rusting sword then sheathed forever in peace, that once flashed in all lands and carved the sensitive bodies of millions of men; and on that same shelf will rest the keys of the dungeons that once held the suffering and dying soldiers of liberty, martyrs of religion and martyrs of philosophy; for there will then be neither dungeon nor gibbet, nor crown, nor king, nor frowning fort, nor a standing army in an emancipated world.

RESPONSES.

We only have bodies, and in order to be manly we must keep them under.

Make the body the servant; give it never the lordship not even for an hour.

Treat it well, feed it, clothe it, shelter it liberally, rest it, indulge it in right measures, but always treat it as your servant.

The Eternities are a man's life time, as he is built on the theory of other and upper worlds.

This life is but the birth—travail into the continued life and the eternities that are to be.

Immortal men, with powers and passions to match eternal destinies, when they serve merely this world, belittle and prostitute and disgrace themselves.

We are men and women of the eternities, pressing on to the grandeurs of the things that befit and endure.

Rectitude deals in sacred reverence with every man in regard alike to his physical and spiritual interests, his temporal and his eternal welfare.

The world is not to be saved by one man, but by all men who live so as to leave it a little better than they found it.

The truth is, all the good in heaven has gone from earth. Heaven is simply the perfume that has been exhaled from the beautiful deeds of men and women.

Instead of assembling in churches to praise Christ or implore his blessings, let us look to humanity and think more of them, and worship all the good we can see in or about them.

The progressive teachings of to-day say: Our trouble and bereavements are not the

work of the Christian's God, but the operations of a law of nature.

The history of one atom is as unknown as that of the universe; one drop of water is as wonderful as all the seas; one leaf as all the forests, and one grain of sand as all the stars.

The education of schools and books must be digested and turned into brains. Wisdom is knowledge understood; a mind well disciplined by observation and reflection to understand at once the meaning of any new fact brought before it.

Wisdom only comes by experience. It is the ripest judgment of the best minds.

The world needs inspiration more than logic or precept. What is needed is the desire and enthusiasm to do that which we see clearly ought to be done.

The old tides of religious feeling are running out; but they shall flow again, freighted with new life and blessing, in the surging waves of enthusiasm and humanity.

Spiritualism is a renewal of soul in the light of life, a new form of old knowledge, a temporary beholding of eternal truth, a further development of man in the image of God.

Before the car of Life is love with its sweet rewards; happiness with its golden wreath, fame with its starry crown; truth in the Sun's glory.

If every mother were holy, if every father pure and true, every child would be an improvement on the children of the past.

Life has a purpose in this world, which is the culture and development of the spiritual life of man.

When the future historian shall give an account of the Spiritualism of the Nineteenth Century, immortality will no longer be a problem to the new race, but a living and ever-present fact.

As Geology is knowledge of rocks, astronomy of the stars, so Spiritualism is the science or the knowledge of soul, a knowledge of man past the limits of the material body.

We should leave behind us the idols of the past, total depravity, original sin, the infallibility of both man and book, and see written upon the future before us, human thought, which is marching under the clear, white and

glorious banner of Spiritualism.

Our spirit friends come to us with glorious truths, they shine upon us and their voices are filled with the glory of light and love, which is the wonderful nineteenth century revelation.

With foes without and foes within, the truth still remains and will continue to do so, until all become convinced of the existence of the spirit life and of the fact of intercourse between this and the continued life, and mankind shall be, one and all blessed with a knowledge of this truth and the light, joy and wisdom coming to them shall redeem every individual soul crowned with a glorious immortality.

Spiritualism is like the sun that shines through all lands and the shadows fade away in the glory of its golden presence.

Spiritualism brings to us in this life a clear understanding of duty, that the salvation we are to have, from the conditions which men call wrong, must be outwrought by our own nature, worked out by our own individual effort, that religion is not enshrined and embodied in a creed, that true religion dwells in right speaking and thinking, in true nobility of character and this constitutes the law and peace of the Kingdom of Heaven.

Spiritualism shines back in the past, from Paganism, from the ancient faith of the Hebrews, from the early days of Christ's time, till it comes with a deeper spiritual meaning to the world of to-day.

Spiritualism is not a new truth, newly born—but the progressive nature of man realizes and grasps it.

EVOLUTION.

What is Evolution?

A scientific theory as to the methods—the process by which the worlds have come to their present condition, of which life has developed from its lowest to the intermediate forms until it has reached man.

What does it teach?

That the questions of the beginning of life, its end, its destiny are in their very nature insolvable, beyond the grasp of the human mind.

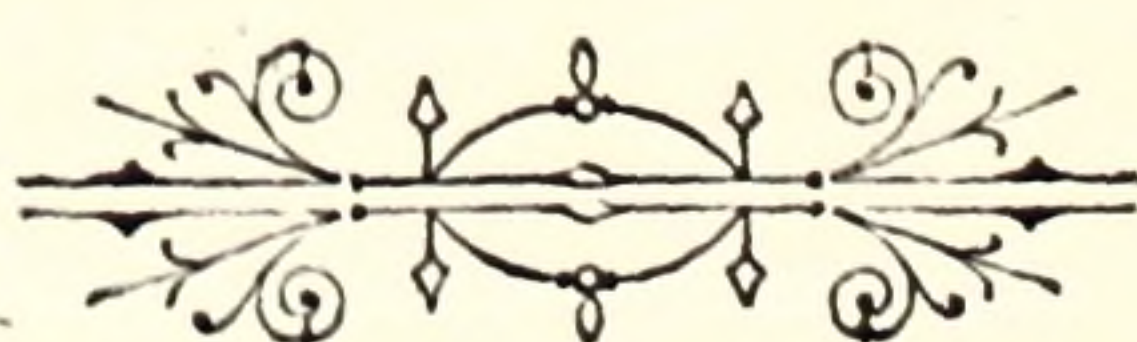
- cess of natural generation just the same as the human mind is within this universe, body.
product of it.
- What is another theory?
That God creates a new soul every time a new being is born.
- are we compelled to believe about the
? What is the result from the teachings of spirits?
some living power always was, is now, or will be.
That the soul is not dependent on the physical organization, and will not cease to be when that organization is taken apart.
- What are some of the theories in regard to the nature and origin of the soul?
That of the pre-existence of the soul, it being an outshoot of the eternal cause, it is in its own nature eternal, and it is not only destined to exist in the endless future, but has an existence in the endless past.
- What has been the difficulty of the advocates of this theory?
Man—and it is unreasonable to suppose that this age long process of development is to end at last in the grand consummation of nothing.
- As to how the soul became incarnated or incorporated in the mortal body.
What point has been reached at last by man?
The grand glorious knowledge of a personal immortality.
- What is another type of belief?
That the soul of man is derived by the process of natural generation just the same as the human mind is within this universe, body.

A L O N Z O D A N F O R T H .

The gentleman whose portrait we publish in this month's issue is well-known in the ranks of Spiritualism as an ardent worker, especially in connection with the Children's Lyceum System, having contributed largely for that purpose through the columns of the *Light for Thinkers*, of Atlanta, Ga., *The True Messenger*, of Boston, *The Better Way*, and *The Spiritual Offering*. The tendency of his contributions, it is well-known, is to inculcate the first principles of Spiritualism into the youthful mind, so as to prepare it for the more sublime philosophy when maturity is attained; and, to this end, he is looking forward with fond hopes of seeing his good work well founded before laying his pen at rest.

He has associated himself with the Spiritual Fraternity Educational School connected with "The First Spiritual Temple," erected by M. S. Ayer, of Boston.

Mr. Danforth is now over fifty-four years of age, and has been a Spiritualist for the last forty years; and we trust he will some day see his life's dream realized, and be fully rewarded for his past labors.



WOMAN'S DEPARTMENT.

"Let us give a woman a chance."

PERSEVERANCE WINS.

PROF. W. J. WOOLSEY.

(Continued.)

IF we had more of those grand luminaries in the field of reform, very soon there would be a lever raised upon the fulcrum of equal rights that would become a potent power in the land.

The true principle of freedom would shine forth as the noonday sun, vitilizing and purifying the present political atmosphere. There are many who are forming a nucleus in the culmination of a substantial duality and equality of the sexes. I am always pleased to recognize and appreciate every plank that's being collected to build the future platform, on which the qualified politicians the male and the female shall be equally and officially represented. I am also much pleased to examine the scintillations thrown off from an illuminated brain and to witness the seed sown broadcast on fertilized ground. There can be no reason assigned why more women should not organize local clubs and work more energetically and unitedly for the amelioration and freedom of their sex. They should appoint a competent leader. Such an one as Ida C. Craddock. And when all the various local branches were fully organized under her leadership she would understand how to arrange minor details for securing women's rights to the franchise laws, and forever break the chains forged by man in his primitive ignorance, and forever annihilate ancient and modern despotism. The superstition of earlier races worshiped the genius of athletes and man was considered superior because of his greater physical strength. The demand for spiritual attainment was limited to the sphere of the priesthood. The virtues of women were almost nameless. They had no history record among the crowning achievements of men. The Hebrew people; considered Sampson the idol of the hour. The Hero of worship. The Hercules of the hosts of Isreal.— But woman, lovely woman's intuitive powers

invented a plan which not only shore him of his strength, but made him as helpless as a baby. In that age of force and passion man sacrificed his desires and caprice in order to subdue woman to his will. As far as history leads us we find superstition, worshiped the Male God's. Nowhere in Jewish history do we find any Female Gods. Not so in the history of other contemporaneous nations. The ancient Greeks and Romans had eighteen goddesses namely 1 Venus, 1 Diana, 1 Minerva, 9 Muses, 3 Graces and 3 Fates, all varying in the culmination of their different virtues. Woman's spiritual birthright found no place in Jewish history; yet we are taught to believe that those people were qualified and duly authorized by God to formulate and frame an unchangeable moral law, not only, for Americans but for all Christendom. Oh, ye Priests of bait produce! Your charter right to such blasphemy. Ye demogods come on with your proofs: For example of the enforcement of cruel and barbarous laws against women: Read Deuteronomy chapter 22. Its too lewed for verbatim quotation in these pages. Yet, its believed to day and taught by priest and ministers as the veritable word of God. Those great lawgivers from whose moral fountains we are still drawing our inspiration of moral ethics. Ah, my friend its no wonder the creedbound slaves have so much monomaniac. Their mental resevoirs are too full of the stagnant and poluted sewers that flow from their orthodox fountains by and through those Jewish laws woman was dedicated no sphere beyond the slavish dominion of the flesh and lustfull pleasures of their priests and potentates; nor was any reverence due them except for procreative purposes. Men owned them as chattle property.

They were rich only who owned most women and cattle and became immortalized hero's to those who came into their love bowers and sought physical and moral protection, Yet, they blamed her for all their misfortunes: by reason of her having eaten a certain apple which filled her full of depravity and caused the same to be transmitted to man whereby he in turn became the degenerated subject of a certain psychological fall. The assumption

that in man alone was vested the functions of the creative powers needs no comment it belongs to the birthplace of Jewish superstition; also the assumption that woman was the instrument of his temporal needs, a legitimate prey to all his amative demands. The Christian Jews who may be first credited with manufacturing a religion not only for themselves but for us have cast off a great many of the old garments of their former beliefs and superstition so largely composed of myths and fable all that seem unfit for present day use that is inconsistent and out grown by society: Yet modern Christians are collecting these old cast off barnacles brushing them up and exhibiting them in their churches as sacred relics, that never grow dim by reason of old age, such my friends is the result of transmitted depravity. They refuse to take a seat in the car of progress or allow their dupes to see one inch before their nose. They will fold their clerical robes around them tightly, worship their creeds and pray to a vengeance Deity to pour down on those who dare to strike out one jot or tittle from their musty old fossilized creeds; great vials of wrath to consume them. My friends, society is fast outgrowing such theories they will soon have to take a back seat or change their tactics.

Man's supremacy which caused so many generations of struggles that woman had to undergo before she came into rightful possession of what she now enjoys, a legal and religious recognition. But a new epoch has dawned in which the goddess of justice demands a future reign of equality for our mothers, sisters and daughters, who are the present embodiment of that pure love essence which embalms the soul with the inspiration of its purity. To-day, Americans take the lead of all other countries in many kinds of social reform:—The cultivation of progressive thought, improves society literature, and evolves higher and better conditions in the home circle. This country with all her broad acres and expansive waters, with all her great mineral and others resources, with all her free and unlimited privileges for man only, lays wide open the vestibule doors of her temple of freedom, to all grades and shades of foreigners, offers them a home, an asylum, the enjoyment of free and religious liberty; a joint interest in all we ourselves enjoy, and that most sacred of all, the voting privilege, but when election time comes our sisters have no share or voice in those most sacred of all privileges the franchise. Oh, consistency thou art a precious gem in the Jeweled crown of our Goddess of Justice! Americans, remember that our forefathers once fled their native soil to join the freedom of our American eagle, to feel safe in the shadow of his outspread wings away from the persecuting intolerant and despotic monarchial mills that grind out freedom and mock at the calamities of suffering humanity; remember our sisters and mothers pick up the little waifs of foreigners, assumes the position of a foster mother and affectionately places their infant lips to the breasts of humanity, tenderly nurses and educates them; thereby, qualifying them for the future business activities and pleasures of life.

While they themselves are denied the privilege that those children shall enjoy I ask those children of riper years, will they in silent complacency stand idly by and refuse to lend a helping hand, when urgent appeals are made for freedom. Will they not make bare their arms and burst the chains that bind their foster mothers to the idols of human slavery? Ah, me thinks I hear the answer! Yes; emphasized in solemn, strong and positive tones. We are slowly improving the conditions of life's pathway me thinks I hear the voice crying in the wilderness prepare ye the way, the final redemption for woman is at hand. All the mental forces and moral tendencies are now converging to ripen the fruits that hang on our Dual Tree of Life. And future generations will yet blush with shame to remember that there ever was a time when in their boastful gallantry they refused to recognize their wives and sisters the moral and intellectual equals, of the unlettered and oft besotted aliens, that are being constantly dumped on our shores as the polluted excrement of foreign society. While all foreigners are strongly attracted to us because of our great philanthropy general liberality and pure sympathetic feelings for down trodden humanity.

While we blend with them and demonstrate our abundant hospitality by extending to them the right hand of fellowship, bidding them welcome to our shores of freedom, dividing our lands with them, granting them unlimited privileges in all our business and commercial enterprises, above and beyond all these, is the sacred right to vote as free-men, and to hold official positions among us when duly qualified, while our own educated mothers and sisters remain the victims of preconceived prejudice and are debased from voting by reason of a cruel and inhuman custom. Can it be possible that those people will not assist our sisters in the demands of their inalienable right. We grant voting privileges to every emigrant from every country on condition that they prove to be 21 years of age and wear long pants, though they may be devoid of ordinary intelligence or understand our native language; yet, they are accorded a franchise. All are heirs apparent to our imperial power except our sisters. Why did we spend so much money during the war of the rebellion and baptize our heroic deeds with the blood of the slain? Was it not to forever establish a consolidated union of all the states into one great whole and not an integral part thereof, indicating the developing and intellectual growth of a coming great Nation? And not the response of the popular idea that the war was promulgated for the purpose of abolishing negro slavery, that was an afterward conception born of that immortalized hero, Abraham Lincoln. He felt the birth of new conditions was at hand, and so under divine guidance issued his famous proclamation of negro emancipation. But the abolition of slavery was not complete so long as our women were disfranchised and subjected to a certain bondage. Monarchs may for a time bear the burdens of inherited depravity, so long as the power to wield the sword of state is vested in sovereigns: But woe to that day when the franchise of republican citizens remain in crude undeveloped hands, who deny the workers in deed and truth a seat in the American Temple of Liberty, or a voice in the Temple of National freedom. In the future our loyal women may be safely trusted as competent to pilot

their own course, on the rippling bosom of National politics. The only formidable obstruction, she may expect to meet, will be the ever opposing influence of the churches. They have always been conspicuous for using their ecclesiastical clubs, whenever she attempted to withdraw from the barrier, they have so long circumscribed around her.

(To be continued.)

NEW YEAR'S EVE. AT THE TEMPLE.

JANE D. CHURCHILL.

THE birth of the New Year was celebrated at THE FIRST SPIRITUAL TEMPLE of Boston, by giving one of the famous Hygienic Vegetarian suppers. As on all former occasions the tables were filled to overflowing with guests all intent on doing justice to the good things spread before them. The viands prepared were excellent and appetizing. We observed some new dishes, among them escalloped cabbage and baked beans served with a most delicious dressing prepared by the kindly services of Mrs. Arthur Hildreth who is certainly an adept in the art of dainty cooking. Among the articles of desserts were orange pudding, apple snow apple pie, and various kinds of fruit. I mention articles of food that you may know that Vegetarians are by no means limited in their choice of good things to eat. After justice had been done the contents of the table—the inner man abundantly satisfied Gen. Dunham called the company to order and Mrs. Lake proposed the first Toast “Our Workers” to which Mr. Jacob Edson responded in his usual happy manner combining mirthfulness with much good sense as is his custom. The toast “Our Bodies” was answered in an able manner by Mr. Henry Appleton, member of the editorial staff of *The Boston Globe* Miss Bradley very beautifully responded to the Toast “Our Spirit Friends”, Gen. Dunham’s response to the Toast “Temple” was among the best—in the course of which he paid merited tribute to Mr. Ayer and Mrs. Lake for their unselfish and untiring efforts for humanities welfare. Other toasts were answered by Prof. Merton and Mrs. Churchill. The last speaker was

Mrs. Lake who gave a short but eloquent and inspiring address in which the principles of the Brotherhood of Humanity was proclaimed and emphasized. This concluded the exercises of the evening and adjournment to the spacious reception room was in order where a short time was spent in social converse; then the happy participants on this most enjoyable occasion went their way homeward with the inward conviction that the Temple Hygienic and Education Suppers are ever and always a success.

"WOMAN UNDER NATIONALISM."

Sunday Jan. 10th was the subject of a lecture by Mrs. H. S. Lake which was the grandest and most inspiring lecture that was ever my good fortune to hear.

As she vividly pictured what woman and the whole human race through woman under Nationalism would become she appeared almost glorified--so encompassed was she with the divine inspiration of the angel world. The vast army organized for peace as portrayed in "Looking Backward" with woman standing at the side of her brother man his equal in every respect was pictured in all its grandeur. I would that it were possible to have the lecture, Woman under Nationalism, read by every man and woman in the whole world. It seems to me it would do much toward hastening the reign of Nationalism.

FROM DARKNESS TO LIGHT.

BY A. CHESBORD.

(Continued.)

CHAPTER IV.

IT will be a long time before men will believe that they have been made such game of by the gods of heaven as I have indicated in the last chapter. If he who writes the songs of a people may laugh at him who writes the laws, what shall be said of those who, in an age of belief are able to literally give them a religion from heaven?

What indescribable power and influence might be thus exerted on the minds of those accustomed to receive from such a source only truth in its purity? Yet there is sufficient reason for believing that for the last three thousand years, we have been drinking from

a stream of revelation that was corrupted in its very source. Yet this mixture of the false with true was like the pouring of oil into water; there is no perfect mixture in the book, and the careful student, warned in time, may separate them to his advantage. The difficulty has lain in the fact that the water of truth was scant in quantity, and the adulterating oil was a kind unknown to men, and on that account more dangerous. Hence it is as a fruit that in our world we find vices and crimes most hideous concealed behind robes of sanctity, and in order to combat evil, we must attack those the world call good. Ah! sad and terrible hour when the young and ardent soul, fired with zeal for great accomplishing has the inner sight suddenly opened to behold the world as it is.

Then indeed there is cry for anchorage. Where, O where is the harbor? One star, only one to guide the way, for the chart is wrong! And the heavens close in with a denser gloom, while the hungry waves toss ceaselessly. Where now shall we seek for light? And some will say, there is no light and casting away their chart, they turn their vessels prow toward the midnight, and become as men of stone. When I think of how many thousands and tens of thousands have passed through this experience in these eventful days, my heart throbs with sympathy, and I long to reach their ear. I would tell them of my experience, and the light that has come to me.

How well do I remember the pain I suffered in learning that my beloved chart was only a treacherous guide and must be laid away. It was as though my God had proven mortal, and I was left in the trackless universe, alone. Yet the darkness came down softly and a quietness came upon my soul such as I had never known.

The clash of opposing creeds was stilled, and in the hush that followed I seemed to lay upon Nature's altar a full relinquishment of all my claim upon a future life, and, leaving my vessel to the waves I should ride no more, I started as it were, on foot across an arid country, too glad to escape the dangers of an unmap-ped sea, to complain of the prospect before me.

(To be continued.)

N. D. C. CONFERENCE.

Mrs. Miriam Channell writes: "I will help all I can to keep THE SOWER afloat—it has cheered me in many ways and I truly appreciate the good that has come to me through it wishing you a Merry Christmas and a Happy New Year."

V. E. Rillieux writes: "Enclosed please find: Postal note of 50 cents for my dues of Sept., Oct., Nov. and December.

Very modestly, but with a heart full of joy. I put myself amongst the many who will write that the last SOWER is a "*Inerveille*," as we say in French.

Hoping that THE SOWER will continue to be so."

Mr. and Mrs. Bowerman, of California, write: "We are very much pleased to receive THE SOWER again, and with its contents. It is a beautiful number, and hope its circulation will increase.

We sit regularly every Thursday and Sunday evenings—we are pleased with our development and hope soon to become very good mediums."

Mrs. M. S. Corselius, Colfax, writes: "Enclosed please find \$1.50 for which send the dear little SOWER to my address for a year. I have the chart and would dearly love to have Dr. Bliss' picture as I see offered for premium.

How much I love this grand and inspiring little magazine I cannot find language to express. I always feel stonger and better after perusing its pages; and my heart goes out to brave little woman who so nobly struggles and works amid her great bereavement, as one woman only can feel for another woman."

Mrs. Arien E. Sawyer writes: "I received the June number of THE SOWER with the notice of its suspension through the hot months, was glad that you could take a much needed rest: But I have been solicitous about your being able to renew it again.

We, the N. D. C.-ites must not let it fail for the want of funds for we can't any of us

do without it. I should be very sorry to have it fail.

Enclosed find P. O. order for \$3.00 for THE SOWER. One dollar for the monthly dues, one dollar is to renew my subscription and one dollar for a friend that is not able to pay for it herself." [Many thanks, dear sister ED. SOWER.]

Mrs. O. H. Randall writes: "We had a lovely circle last night and all in harmony—very quiet minds, strong influence: Grand instructions given in regard to Development. Many test were given, even full names, and all recognized.

Dr. Bliss manifested with strong power with dear Blackfoot, telling mortals to plow deeply and plant seed in good soil that we be not stumbling blocks for others to fall over, but become the true apostles—fishermen of men that shall roll the darkness of superstition and selfishness far away.

I often think of the lovely circles we had at your place they were Heaven on Earth to me."

Mrs. L. G. Nowland writes: "November SOWER duly to hand and was gladly welcomed.

I send \$1.00 for SOWER one year and 60 cts. for monthly dues to Jan 1st. Can I get a complete set of last year's numbers? If so how much extra for having them bound? [Answer in private letter. ED. SOWER.]

I have loaned mine to a friend who would like to keep them. They are highly prized by her and she would become a member if she felt able and could know more about it. She has never seen manifestations such as I have seen.

Spirit friends once wrote me that my membership in the N. D. C. brought many bright lights to the corresponding circle of the spirit side; and I feel that when we aid some bright intelligent mortal and thinking mind into our circle we can hardly realize how far that influence extends or how good and great the results may be.

Mrs. Laura J. Hayes writes: "I send you a message which I received on the morning of

Dec. 22nd. Being alone in the house I took up the last number of **THE SOWER** and began to read aloud the Christmas Carol from the pen of "Verde Monte". While reading I felt the spirit presence of some one grand and noble. I was impressed to take my pencil and did so, when I received the following message which I send you word for word as I received it. Have felt the same influence before but never so strong as on that morning. I should have sent it sooner, but have been delayed on account of sickness in my family:

"Courage, my dear one; Let not the dark shadows of earth cast a gloom over thy spirit but let thy spirit rise free and strong to do and dare. Thy beloved watcheth over thee at all times and in all places.

Fear not: no harm shall befall thee,
Guardian angels are ever near
Watching over thy daily struggles;
Push onward, upward, do not fear."

ALBERT

Mrs. Annie Ridgway writes: "After my 'sometime' connection with the N. D. C. I feel I ought to add my tribute to its advantages given to the seekers of the better way of living this earth life—it assists the unfolding of the finer senses to receive the manifestations from the spirit world around this material world.

In my own experience some of my best communications have been during the stated times of the N. D. C. sittings. Even, when through negligence I have not been thinking of it. I remember when in Indiana (four years ago) one Thursday evening on going into my room immediately a shadowy figure came before me:—(It was not dark, but bright moonlight) "Oh" I thought, "It is Thursday night." Another time, in Kentucky, a similar moonlight Thursday evening sitting in the porch with others looking in the distance, a shadowy figure glided up the road and crossing stopped at the garden gate.—I thought of one who had lately passed from the body, and then it disappeared, and so once more I was reminded of the "circle hour". On another Thursday night in Philadelphia the thought struck me to write and lo! the pencil moved, and so I could go on enumerating

different phases which have been given during the N. D. C. sittings; but I must not step too much upon your valuable space. Enough to say, with all the discouragements I have received from different quarters I feel bound to the N. D. C."

Mr. Robert A. Doty writes: To the National Developing Circle and members. "Dear Brothers and Sisters, Greeting: Since I have been a member of the N. D. C. I have been a constant reader of **THE SOWER** and have found information in it for all classes of people. I think it is the best journal in the world for enlightenment. I am happy to see my mother's letters published, Catherine Doty, which I find in July and November numbers of **THE SOWER**. I will relate the circumstances in regard to my mother. Nearly sixteen months ago, I received a letter from my people at Lowe, Kansas, stating that my mother was supposed to be on her death bed. We packed our clothes at once, and wife, baby and myself started for home to see my dear mother die, as we supposed. When we arrived there, we found mother very low and she said she was afraid she could not live until I could get there. I told her to cheer up and not be discouraged that we would try and get a remedy for her. I sent at once for the Healing paper and York's Blood Purifier. When the medicine and paper came, she was apparently ready to pass to the spirit world. The attending physician thought such was the case. We applied the Healing Paper at once, and in a few moments she was better, and when the doctor called again to his surprise, she was sitting in her rocking chair, reading the papers that was used to wrap the medicine in. She was soon reading **THE SOWER** and has been reading it ever since.

She keeps the Healing paper and Blood Purifier on hand and is thoroughly convinced that it saved her life and has proved to be all that it is recommended to be by others.

You may count on us as constant readers of the beloved **SOWER** as long as we live—we wish the N. D. C. a grand success.

EDITORIAL DEPARTMENT.

TALKS ON SPIRITUALISM.

NO. II.

MR. BROWN, who has become a Spiritualist and joins the N. D. C. meets Bennett, (an old time friend and brother Christian) who seeks to reclaim his erring (?) brother.

BENNETT.—Good evening, Bro. Brown, you see I have kept my appointment and am here ready to hear you tell of the wonderful revelations that have recently come to you.

BROWN.—Very good, come right into the parlor and make yourself comfortable, and we will continue that subject.

BENNETT.—I have thought of our recent talk constantly. In fact, could not keep it from my mind.

I truly hope I can convince you that you are certainly deluded.

BROWN.—If it is a delusion, I pray never to be rudely awakened—let me live in the happy delusion of believing an all Rulling Providence is all love, wisdom and we are *his* children not through or by the miraculous birth of one man but by *natural* law.

BENNETT.—This grieves me, you never used to talk like that.

Who could have supposed than after 40 years of Christian experience (and never one of the luke warm indifferent ones either) that at once—in the twinkling of an eye as it were, you should be so changed than I can hardly recognize your language as belonging to good old Deacon Brown.

BROWN.—Well, well, that reminds me that this change that you so marvel at is coming according to scriptural prophesy, as you have just quoted “we shall all be changed in the twinkling of an eye.” That is true in my case, when the change came and I was thoroughly convinced that the *Truth* I had found or the *Truth* found me (either way) it was sudden and I could only weep—yes, weep for joy!

BENNETT.—In mind, I hear the warning that God’s word gave hundreds of years ago: That in the latter days false prophets should arise and if possible deceive the very elect.

Strange, that on such a momentous question as this you could be the willing dupe of those blasphemous deceivers. And worse yet, you want to be deceived, you say if it is a delusion you wish to be deluded.

BROWN.—Yes, I repeat the same words and let me ask you, which would be the best to end my days in a mad house or believe and be happy in a grand and *just* conception of right ever if it is false?

BENNETT.—There it is again, you have always been a stickler for “the truth, the whole truth and nothing but the truth.” Now, if the truth is not agreeable to your finite mind you wildly say that you rather be deceived than to know the truth.

BROWN.—My friend, I am *not* deceived. I *know* that Spiritualism and spirit communion is an absolute fact and if I had not been spiritually deaf, dumb and blind I would have know it years and years ago. But it seems that it was necessary for me to have a terrible experience, have my heart wrong with anguish—suffer more than to die a thousand deaths to be able to comprehend the truth.

BENNETT.—I suppose you believe that you can call your dead up, and talk with them by dancing tables and in all sorts of ridiculous ways. I have heard of Spiritualism, but never have had anything to do with it.

BROWN.—Well, no.—We do not believe that we can call the dead “up” that would imply that they were sleeping in their graves that is unscientific and unreasonable.

BENNETT.—Be that as it may, Spiritualism has been thoroughly exposed again and again. Only this week I was reading a long discourse by Rev. Dr. Talmage, and he has made the matter so plain and so absurd that I have brought the paper for you to read hoping, that you might see wherein the great deception lay. Talmage is a great scholar, and his sermons are the most widely scattered of any in the world, and I want no better authority than he, for he stands to day without a peer.

BROWN.—Yes, you are right in one sense of

the word. He has no "peer". He is the clown of the American pulpit. His utterances are foam and froth destitute of logic or common sense. I had the pleasure or satisfaction rather, of hearing him preach from his Tabernacle in Brooklyn but, after attending camp meeting and listening to the best speakers on earth. (Those who speak as the "spirit giveth them utterance" and not as have been taught from musty old books at college) I must confess that the ravings and rantings of the great Talmage seemed to me like hollow mockery.

BENNETT.—I see you are completely changed, and this work of destruction that the evil one has wrought in your case, but proves conclusively the great power and cunning Satan has.

BROWN.—My dear old friend, excuse me if I laugh, but do you honestly believe that there is a real personal Devil that is permitted to do all the mischief? Do you not think that story told in the dawn of creation is too stale for people of the 19th century to accept in its literal sense?

BENNETT.—Yes. I believe the Bible, every word of it, and if there was no Satan what would have been the necessity of the Saviour coming into the world to save sinners?

BROWN.—That is a debatable question, and those who have *dared* to use their God given reason have concluded that if the fall of man was a fall, it was an up hill one, and will continue to be until man has outgrown all of the conditions of brutality and selfishness and is in reality and in truth the *Son* of the living God.

BENNETT.—I see, you do not recognize the authority of the Bible any more. In a few short weeks you are wiser and better than all the Christian teachers in the world and know far more than the Bible can tell you, in your own estimation.

BROWN.—I can prove to you that we, as old time Christians, have not given the correct interpretation to the Bible. It is not the fault of the Bible, but *our* fault.

I can substantiate the truths of modern Spiritualism by the Bible and prove to you that all there is in the Bible of any account is

Spiritualism and the Christians are only Christians in name when they persecute Spiritualism.

BENNETT.—Satan and his followers have made you believe this in order to completely bring you over to their dominion, soul and body.

BROWN.—The Christian Scientist will tell you there is no evil—all is *good*, *God* is good—God is in all and over all and there can be no evil.

BENNETT.—That is baby talk—read the newspapers and then talk such foolishness to some other beside me. I do not tolerate a Christian scientist any more than a Spiritualist. It is only a half way house—the name is to deceive. Why, you can see that their fundamental principle that they rear their structure on is contrary to orthodoxy.

I believe I respect a straight out Ingersollite more than I do a Christian scientist, for you know where to find him, while the latter will by art and cunning break down the very foundation stone, take away all the underpinning of orthodoxy and then declare that they are the ones in the right.

BROWN.—I will not argue pro or con for the Christian scientist. They doubtless have as much truth as they can assimilate. I am proud and happy that when the flood gates of truth were opened to my inner most soul I was not content to stop at any half way house—wayside inns but have taken one full bound all the way from a blue, narrow prejudiced Presbyterian to a full fledged-active straight-out-Spiritualist. There is so much I want to tell you that I am at a loss to know where to begin. What did the brethren say of the other interview we had on this matter, I suppose you reported the progress of our meeting to them?

BENNETT.—Most assuredly I did. They are all very much interested in your welfare and will not give you up until they are sure every effort will be in vain.

Bro. Jones said to me in confidence—"why can't Deacon Brown remain with us even if he does believe that the spirits of the dead return." He added, "that he knew there were many church members who really did believe

in it, but they did not give up the Bible, Church and old associations or friends, on that account and he did not see why you should."

To tell you the truth, I do not think they would object to your remaining with us and still believe in your Spiritualism if you did not say anything about it.

BROWN.—That is very kind and liberal on their part I suppose, but I hope I have honor and principle enough to let my influence go with the dictates of my heart and reason. No. I can't go as of yore where it is a forbidden subject to mention what I know to be true—the grand truths of spirit communion.—

BENNETT.—There is another feature in this Spiritualism which is degrading and that is their inconstancy in marriage, many are real "free-lovers," and I hear that your wife Mary Ann, is nearly heart broken over this change in you and expects you will desert her and go off with some younger, fairer woman who is your affinity as I believe they call it. That is or would be to me, the proof that Spiritualism could not be anything good if its fruits were evil.

BROWN.—My old friend, can it be possible that you could believe anything of the kind of me?

That is slander. So far from my wife being heartbroken over the matter she is as enthusiastic over it as I am and sits with me in our circle room.

Give my wife up for a fairer, younger one? My wife is the most beautiful woman in all the world to me and I am satisfied with her as my life companion and future soul mate. We have lived together for 42 years. And if all the world were like us the question would never be asked "Is marriage a failure?" That statement was a malicious lie and it is false that Spiritualist as a class are immoral people. The statistics prove that it is a very rare thing to find a Spiritualist in prison.

If you would like proof I can show you the clippings from a paper called *The Progressive Thinker* that kept strict account of the crimes that were committed for a short space of time to see how Spiritualist compared with Christians and other people.

BENNETT.—I am very glad I assure you if I have been misinformed in regard to you and your wife, but I am surprised that she should so easily fall in with your new ideas.

BROWN.—One ounce of truth is worth more than tons of speculation and vain theories, and she is a sensible woman and is willing to accept the truth when it is proven beyond a question.

BENNETT.—All of this "truth" you have been telling me of so lavishly you have not explained as yet.

BROWN.—Very well, I will tell you something of my experience, now that we have prefaced this talk with: For and against Spiritualism.

BENNETT.—Very well—you have the floor—I will become your silent audience, proceed please.

BROWN.—I told you in our former interview of the sorrow and wretched condition I was in after Tom died and of the consolation I received from clergymen. Well, I called upon Aunt Roxy Blanchard, mother in Israel, as they call her and consulted with her, telling of the state of my feelings without reservation.

Well, she said that years before she had a like experience and believed that she came very near going utterly insane but light was given her by prayer and meditation. She had been in this hopeless sorrowing condition for weeks and months when one day it seemed that her anguish was unbearable when a voice said "Fear not, your child is not lost, weep not! God is love." A bright light came near her and disappeared as suddenly as it came but it brought to her that "peace which passeth all understanding." It was to her a symbol that an angel (messenger) had given in answer to her prayer. She said that there were mysteries that we could not comprehend and that her faith in the goodness of God was perfect and from that time on she ceased mourning for friends as being utterly lost. She said she had talked since with Universalists and found they believed very much as she did.

She gave me hope and encouraged me to go East and visit my old friends and have an entire change of scene and see if I could not

feel better. Well, I mentioned the subject to Mary Ann and she was in favor of my going but did not care to go herself.

The fact is, she was afraid my constant grief was going to kill me if something did not occur to get my mind in a different channel of thought.

In a few days to the East I sped stopped to see my favorite nephew Tom Brown, who was married and house keeping. They were very pleasant and glad to see "Uncle". The resemblance of my nephew to my Tom was so striking that I nearly fainted at the depot where he met me. The two cousin Toms had been great friends and it was difficult for us to converse on any other subject but the loss of Tom.

I could not see as my visit was making me any better, neither could the *faith* of dear old Roxy Blanchard fit my case.

We took in considerable sight seeing and I tried to exert myself to be agreeable and appreciate all my friends were doing to make my visit pleasant, but it was all in vain as far as my heart was concerned. I carried that awful weight of agony just the same as at home.

There is a Spanish proverb that says "There is no such thing as a trifle" and what soon happened which was "only a trifle" has been the means of bringing me from "Darkness into Light," has lifted the heavy dark pall that hung so gloomily across the secret chambers of my very soul and given me a glimpse of radiant light into that upper and spiritual realm.

An elderly aunt of Tom's wife Nellie, came to make her niece a visit one day while I were there. She was plain looking, yet, possessed one of those faces you love to look at like Aunt Roxy Blanchard's:—It seems that the smile of heaven is reflected in those faces and no one ever doubts their Christianity! No one ever points the finger of scorn at them and say their religion is a cloak for hypocrisy—No!—No! A few such faces have kept the world from rushing headlong into the rankest of atheism for those lovely faces preach volumes where oratory and logic fail.

What do people say? "There is a living

witness that can testify by the light of their countenance that they are not of the earth earthly but have been born of the spirit."

I must go on and not weary you with my thoughts.

Just before the evening lamps were lit Nellie sat down to the piano and played a little plaintive melody, I noticed the aunt shivered and looked a little peculiar; then she turned toward me and said: "Excuse me, but I see so much for you that I cannot help telling you: There are many spirits around you—they form a regular band and are so anxious that you should realize their presence. There is all around you a dark cloud that prevents them from getting *en-rapport* with you and as soon as that cloud can be removed you will be happy. There is one of your friends who comes closer to you than the others and the impression comes that he has but recently passed over—yes, and he holds a tablet and pencil in his hand and beckons to you and then to the paper. Yes, I see he wishes to write you a message."

She described my son as correctly as I could have done myself, and I was dumb with amazement; as soon as I could speak, I said to Nellie: "Is your aunt in her right mind, what does all this mean, my dead friends have gone to that 'bourn where no traveler ever returns' and how can this lady know of my (dead) friends?"

Nellie said, "Auntie is a Spiritualist, I do not profess to be myself as I never became very much interested but auntie for the past five years is more interested in that than anything else. I know she is sincere and she is as happy in her belief as can be—she belongs to something similar to the Chautauqua only it is of a different nature called the N. D. C. What does it mean auntie? Mr. Brown, I think, would be interested to know something about it."

The auntie said: "It is an organization that had its origin on the spirit side of life and its mission is to develop mediumship in the home especially that the truths of Spiritualism shall become known and practiced.

In short, Spiritualism pure and simple is *applied Christianity*. We believed in Spiritual

Healing as Christ taught. We are a little don, Ont., faced Judge Sheahan in the police band scattered all over the world who sit court yesterday morning. He wore a neat, for spiritual development at stated times black overcoat, a clean white shirt, collar and and we know that eventually the whole necktie, and looked the picture of innocence lump of humanity will be raised by the concentrated efforts of this *National Developing Circle*. "Yes, yes." I said, "I am interested and do you think those visions that you described were really my friends?" the lady replied: "I am sure they must have been, I will sit at the table with you if you like and see if we can get any further information." We did so, and the lady described many of my friends whom had long ago passed over the river and finally she was controlled to write me a message from Tom which I will read you now: "My dear Father, your Job's comforter (Rev. D.) who said perhaps God had taken me away that you might do a greater work and c., I think was inspired and told more truth than he himself knew.

Your coming here is no accident, you will become convinced that Spiritualism is true and become a grand medium yourself, and be the instrument in the hands of the angel host of doing more good than you ever dreamed of doing. Join the N. D. C. and go on to *Sun-apee Camp-Meeting* and attend the *circles* of this order at the Churchill Cottage, and I will manifest and lead you to the very gateway of Heaven. From your dear boy who is not dead, neither in those warm regions that have troubled your peace of mind to almost distraction. Tom B. Brown."

I did as the message advised—I could not doubt this, as there was that absolute *test* that he even knew what the clergyman said, to tell me through the organism of a stranger.

My conversion was sure and like a big school boy I could only weep for joy.

Now the interesting part of my experience is yet to tell and I have some of the dearest and best communications to read that you ever heard.

Come to-morrow night and I will continue.

FRIENDLESS, HUNGRY BOY.

THOMAS JOHNSON IS ARRESTED FOR AN ATTEMPT TO STEAL A BUN.

Detroit Sun, Jan 23th: "Thomas Johnson, a young lad, 20 years of age, hailing from Lon-

don, Ont., faced Judge Sheahan in the police court yesterday morning. He wore a neat, black overcoat, a clean white shirt, collar and necktie, and looked the picture of innocence and intelligence.

Patrolman Stimpson told the judge that he had caught the youth climbing into a baker's wagon on Griswold street at 6 A. M. endeavoring to steal hot buns which were very tempting to the hungry boy.

Young Johnson said in a pitiful manner, that he was so weak from fasting that he could hardly stand upon his feet when he tried to steal the buns.

He had come here from London, Ont., to get work, but could not find it. He had no money to secure food or a place to sleep. He was hungry, observed the steaming buns, and the temptation was too much. He endeavored to get one, but the officer intercepted him. "I have walked about the streets for two nights," said Johnson, "and during the day I have sought work in a hundred different places but could not get it."

He did not like the idea of going to the work house, but Judge Sheahan thought it was best for him and accordingly sent him up for 30 days."

COMPARISONS.

What a picture for so-called civilization! A poor boy "intelligent and innocent looking" sentenced as a criminal for *attempting* (only) to take a single bun to appease the pangs of hunger after wandering for two days in the most piercing cold that has been known in years!

Only some mother's boy looking for honest work in a city of churches and benevolent institutions! After stating his sad case one would have supposed sympathy and assistance would be given, but no, there was not.

Oh, what contradictions! From the *Detroit* monthly *State Savings* leaflet we clip the following:

"The richest nation on the globe—greatest manufacturing—twelve hundred and fifty millions in savings banks—nineteen hundred millions in others banks—government interest 2½ per cent—private interest 4 to 7 per cent—treasury full—workshops busy—best fed,

best clothed, best educated, best housed people ever lived—all necessities never so cheap—nobody complaining—Happy United States."

This is the verdict of the condition of our country by one whom recognizes only the condition of the prosperous and doubtless would quail all feelings of conscience were the other side of the picture presented to his view, by repeating the cant phrases (conveniently used to breach over an unpleasant fact) of "the survival of the fittest"—people make their own hard times &c., &c. •

As comparisons are in order we append the following:—*Pictures of real life*, even though the "work shops are busy" and "nobody complaining."

The wages of a young widow with four babies, requiring fourteen hours a day in the earning, amount to two dollars and a half a week; out of this a dollar and a half a week must go for rent of the wretched room, leaving one dollar for the food and clothing of five people, or less than three cents per day each—*Condensed from Rev. Louis Albert Banks.*

Yesterday morning an alcove room at No. 142 Cherry Street presented a mournful sight. Mrs. Daly, a young widow of twenty-three, lay dead in the room. Around her coffin were her aged mother and a brother and a sister, and her own little nine-months-babe. The dead woman supported the family by scrubbing, and her death leaves them destitute.—*New York Press.*

Perhaps the non-complaint is because there is none to listen; therefore, the tongues and pens are silent.—The angel of *death* is their only friend and after he has kindly taken them from trials, sufferings too great to be borne, we hear of the sad fate of one in thousands perhaps, as a matter of "*news*."

In view of these stupendous wrongs we would like to have solved for us a little problem in simple mathematics by any man, woman or child capable of balancing figures to make income, expenditures and savings harmonize?

How do our U. S. senators on a salary of

\$5,000 (thousand) per annum in a few years become millionaires with no other known income or occupation?

If all of the salary could be saved it would require 200 years to save one million of dollars (we will suppose the interest is used for personal expenses) the salary alone saved, providing they could hold the said office that length of time.

It seems to us the above question is not an unreasonable one to ask in a "Free Country" that is supposed to be governed by the people and for the people.

If an arraignment in a court of Justice was right and proper in case of the young boy suffering from cold and hunger, then an investigation or, a reasonable explanation should be given by those who cannot plead guilty on account of hunger and who have been placed there by the *people*—and have taken solemn sacred oaths to consider their trust as *sacred*.

We dare say the Judge who sentenced this boy to a 30 days imprisonment, felt that he was doing the kindest thing under the circumstances to give the boy a chance to have shelter and food.

It is not the individual or the rich men we blame for this state of things in the industrial world, but the false system of competition founded in the days of feudalism that thrives only at the defeat of others.

We have no time for fine spun theories clothed in beautiful words—we are most *terribly* in earnest and would impress and *emphasize* the thought to our readers that this life is not yet a Heaven and if we would have it so we must not be indifferent to the cry that comes from the oppressed for help.

"*Turn not away thine eye from the needy; give him none occasion to curse thee; for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.*"

The American people do not want generosity or "*charity*" but simply *Justice*!—The right to live, breathe and work.

The alarm bells from the invisible side of life, in angel hands, have been sounding and are ringing, ringing, and are still ringing!—Let those who have ears to hear—those who

have hearts not yet turned to stone—those who like the great medium of olden time (Jesus) know that the heavens are opened unto them, hear these bells at the midnight hour—in the din and noise of day, at all times and places for they cease not.

We ask, will they ever cease?

“Not until *man* has been redeemed and

every soul is free and ‘man’s inhumanity to man’ has ceased.” So says the angel by our side.

May the sunlight of truth permeate the hearts of the cold and indifferent ones of earth until they shall realize that none can be free or happy while any are in bondage.

ANNOUNCEMENTS FOR MARCH.

The anniversary of Modern Spiritualism! We always have just a little better magazine for March than any other. Perhaps it is the work of our spirit helpers. At any rate we do not think the coming number will be an exception.

First, we have the grand production from the angels given through the mediumship of Mrs. Churchill, interpreted by Mr. C. D. Chaffee. We will have too, the likeness of sister C. to grace the first page. We know that will be hailed with delight by the many who have become familiar with her grand uplifting thoughts given to the readers of THE SOWER, (even before we knew there was such an organization as the N. D. C.

Mr. Danforth has some very fine lessons for us on *The Anniversary of Spiritualism*.

“Verde Monte” has something unusually fine “*A Fragment*.” Being the concluding lines of a paper on the life and character of Col. Ethan Allen “The Hero of Ticonderoga and Crown Point.”

A very interesting experience by R. B. Dickie

which may lead some soul into the light by making the best of their lives here physically and spiritually.

Anthony F. Ittner being moved by the ardor displayed by our contributors in a poetical way catches the fire and gives a fine poem entitled “*The Trumpet Call*”.

We will have the records of several of our N. D. C. Branches which will show the readers what good results there have been this winter in the Branch circles.

The continued articles we do not need to mention as they speak for themselves.

Please notice the clubbing rates on cover with *New Nation*, Editor of which is author of “*Looking Backward*”. It is a paper that every Spiritualist and liberal minded or Justice loving person should read.

Readers, remember this is our last winter month and we look for renewal of subscriptions and help from you as receipts always wane in spring and summer. Is not *our cause*—our magazine worthy of your support?

THE BEST.

“I’m tired of making the best of things,”

She said with a little sigh—

“Of smoothing the hard, rough places,
And straightening things awry.

“Of taking the snarled and broken ends
Of many a worry and pain,
And trying to make from the tangled threads
A beautiful, even skein.

“I wish just once, for a little while
I could stop the struggle and strife,
And have for my own, a great broad piece
From the very best of life—

“A piece all fresh and beautiful,
Not saddened like the rest,
That I need not make, because it was
Already the very best.

“Just once I would feel it through and through
With all the joy it brings,
And then more willingly I’d go back
To make the best of things.”

We thought of her words as we folded
Her patient hands in their rest,
And said in low, broken voices—
“Dear heart, she has found the best!”

—Selected.

