

THE SOWER.

OLD SERIES,
VOL. III., No. 3.

APRIL, N. D. C. Year 7. (1891.)

NEW SERIES,
VOL. I., No. 7.

TO THE READERS OF "THE SOWER."

Friends of Advancement! would you gather the
sheaves,

With their cultured grains from the spirit land?
Those impressions of truth "THE SOWER" re-
ceives,

From its loyal—enlightened—and earth—freed
band—

Who thought-germs, celestial pass down.

They have crossed the river—they beckon you on,
And with glimpses of light enliven the way—
To the golden streets, where true life is won;
When cast off at last—this framework of clay—
Exchanges its dross for a crown.

Will you take the lessons its pages unfold,
As freshly they come from that mystical shore;
Transcribed for your use by a heart that is bold,
In bearing the banner—and gath' ring the lore—
Each month in the bright "SOWER" shown

This brave work of love requires money as well,
To bring forth its pages and manuscripts sift;
And here let me kindly—this fact to you tell,
'Tis sustained by one, of her helpmate bereft—
Who ought not to bear it alone.

Remember "The widow, - and fatherless" too,
Of him whom you claimed to respect while of
earth;

And aid them to what is so justly their due,
For their zeal in seeking those germs of rare
worth—

Each retentive reader receives.

Do not withhold it! It will interest pay!
At the bank in yon land of the loyal leal;
And better by far, there invest while you may,
Than to cling to it now, and at the last feel—

I have garnered "Nothing but leaves"
February 1891. "VERDE MONTE."

COLONIZATION—NATIONALISM OR CO-OPERATIVE INDUSTRY.

The world is reaching a 'boom' period in
Colonization, and too, on the grand national-
istic and co-operative plan, so admirably out-

lined in prophecy by Bellamy. There is
"good, better, and best." We should ever
strive for the best, the highest. The more
valuable, either in material or spiritual ac-
quirements the harder to obtain; the best re-
sults come last, after much effort, and here
let this 'paint a moral' as to our spiritual
knowledge. When we were but a little boy,
we remember how uncle kept his 'Detector' of
bad money—the state banks were 'bursting'
at such a rate that made it absolutely neces-
sary. Just think of it—what a state of
finance. We have a better system of finance
to-day but not the best, the highest.

It seems we have been taking it for granted
that the competitive system was the highest,
the best. It is not. Co-operation is better if
not the best but it surely is the highest, the
best. Every wedded pair have set up a co-
operative commune or should at least—work-
ing to each others help and advantage. God
bless every wedded pair—the Home—the
Commune. We feel the full force of the word
co-operative—as we are an 'old Bach' and live
alone. Spiritualists are the advance guard in
thought, and they see these underlying better
principles ahead of others especially the cir-
cumscribed orthodox; and it is ours to cry
aloud—we will be recreant to duty if we do
not.

The 'horny handed laboring man' is getting
waked up at last, (God bless) and he is getting
a 'move' on his reason as well as the hoe and
the plow, and good is coming of it.

Probably there never was a time in the his-
tory of America that the laborer, the masses
were taking the thought to work together in
harmony as at the present day, for 'in union
there is strength.' The monopolies and com-

bines for strength. O! the selfishness of the present age. We should combine against the irregularities of nature instead of against each other, though the irregularities of nature are right—we must needs have something to do. It is unthinkable, not to have something to do. What glory, or hope of reward otherwise. God has thus taken us in co-partnership with himself. He has formulated and we must formulate a co-operative commune. Intellect is advancing. We know better how to form a just commune, than in ancient biblical times, as per. Annanias and Sapphira—when the one that cast in the farthing became equal with the one that cast in the lb. holding all things in common. We find this is not quite the just—the highest, the best way. Individuality has to be preserved; but there are yet some working on the old system. There are three colonies in the state of Iowa, working on the old system and quite successfully too—having thousands of acres of land each. There are now several co-operative communities in the U. S. as well as elsewhere—working on the Nationalistic co-operative plan and quite successful—showing what can be done. One in Mexico—at Topolobampo—in the state of Sinoloah near the tropic of cancer, with some four members—a good many went from this state. One in Oregon, Columbia Co. in the Nehalem valley with a fraction of a hundred members and moving on to success. One in California, Sulare Co. with some three hundred members—owning large tracts of land, and the 'Giant Forest.' They have two climates—the valley, and mountain. We hear they are having trouble in and among themselves though that may be expected once in a while. Two at San Jose, Cal. One of a select few and completed and the other that of Mrs. Washburn now ready and receiving applicants. Mrs. W. bequeaths 17 hundred acres of good land for the 'Justicia Home.' She is a Spiritualist and desires Spiritualists for members. We are invited to join and may do so in time as we intend to work in this direction, more or less. God bless the Home. We are in receipt of Photographs of some very large agricultural products grown at the Mex.' Colony. They have

to irrigate, and are now digging their ditch from the Fuerte river. They have seventeen miles square of land, and said to be very rich. France has a very large socialistic colony—the Familistere at Guise. They have about two thousand members and of thirty years success, promulgated by one Mr. Godin.

'The good time is coming' when we will 'learn war no more' and we will work together in harmony and will not perhaps have to work physically more than one third of the time—the other two thirds then can be devoted to the pleasures of intellectual and social pursuits. God speed the day. We presume the Christian would call it the millennium, so long foretold, by prophets (mediums) of old. In co-operation we have got to come to more just principles than the old system or failure is almost inevitable. We have got to distinguish between 'thing and thing' as the good old quaker said. There is a right way and a wrong way.

A. C. WILLIAMS.

Elk Falls, Kansas.

Written for The Sower.

EXPERIENCES.

BY ANGIE B. LATHROP.

I have observed many calls in THE SOWER: urging the members to give their experiences in Spiritualism, and particularly since joining the N. D. C.

I have hardly felt capable of doing so, but will try and do the best I can.

Beginning at the time I joined the blessed N. D. C. Movement.

Before I joined it, I was a Spiritualist and had many plans for the future, but oh, they all felt through and after much wandering to and fro, passing through many bitter ordeals, and trusting in friends that proved selfish and untrue, I found the N. D. C. I say found for this reason that I had felt for some time *there was a work* for me to do, a place waiting in this world that I had not found until I found Bro. Bliss and the N. D. C. which I joined two years ago last December 1880, and have sat regularly ever since. Well, the first year we did not have much come to us in our circles different from what we had been

having; but we could not expect much at first.

In only a year's time one hardly becomes sufficiently imbued with zeal to comprehend the true worth of its "Objects" and it appears as though some never understand it rightly, or, they would prove more *true to their colors*.

When I first joined the N. D. C. did I have as much faith in it as I do now? No; by no means; why? because I was ignorant of its grand mission on Earth.

We liked the magnetism of Dr. Bliss and his powerful band of spirits and I grew to *love* the little SOWER for it sowed such rare seeds of *Truth* and purity.

To be a true N. D. C.-ite one must understand its objects, laws, and principles fully, must make it a grand study, and live up to its teachings, not to help yourself alone, but to help all mankind.

If every act, thought, and word were in perfect harmony with the principles of the N. D. C. Guides what great results would be accomplished.

One year ago last Fall we formed our Branch—we have not performed any wonders, but we have been faithful—doing our utmost to spread the N. D. C. gospel. This I know (remember I do not say believe or have faith to believe) but I *know* that the N. D. C. has done *wonders for me*. What are they? you will ask, well, it has elevated my mind to a higher standard—the standard of the N. D. C. principles.

Our Branch is a little band of true blue N. D. C.-ites whose chief desire is to co-operate with its advanced spirit guides also, those who are left behind to carry on the work in the mortal form. It has developed inspiration within us all, and made our spiritual senses keener. Grand advice has been given us through the influence of the N. D. C. Guides. Here is one for instance: Mrs. M. L. Brabrant (medium). "Truth is a rock which sets in the midst of a stormy seas, and shall prove a safe and sure abiding place. Do not be afraid to plant your feet firmly upon it, for it will prove to you a rock of refuge when the waves and winds are howling all around you. The solid rock of the truth may not present so

alluring a sight to your gaze as the quick sands of imagination and of popular follies and deceits but it will carry you safely through to the other side.

The rock of truth as seen by Daisy, is a good symbol of what we want you to do. Stick to that rock and it will prove your salvation. The shifting sands of popular creeds and delusions can have no attractions then; be brave enough to stand by your convictions even if by so doing you make an enemy of your best friend. Be good and kind, but do not forget that self preservation is the first law of nature." Uncle George.

Many a cheering message have we had from that dear friend of humanity Jonathan M. Roberts also, Martin Luther, and since the transition of Brother Bliss he too has been a frequent and most welcome visitor in our humble home.

When a real young girl my greatest longing was for a perfect friend. To know one heart that could comprehend, one soul that would never read yours amiss. In a word to *possess* a perfect friend, is there any wealth that can equal this?

"I whirl in the flying train;

The clouds flit by in the windy skies,
The frozen rivers a wide white plain,
Whose glare and glitter affront my eyes.

That dream fulfilled would suffice for me
Hope and effort and all desire
For the world that is, and the world to come,
Would seem as chaff to a tongue of a fire.

If ever my heart that has starved so long
Should find its manna and take its fill—
Better to suffer perhaps, and be strong—
To wait in patience and miss it still.

For what is life but a flying train,
That bears us on to our journey's end?
And after its burden of loss and pain
I may discover and win my friend!"

This was my favorite poem in the past for it expressed my soul's inmost desire.

Brother Benton in the February SOWER spoke of many opposers on the spirit side of life trying to prevent his entering the N. D. C. fold and developing his mediumship. Well, I can shake hands with Bro. B. upon that question for the opposition to that has been very active, considering no effort too great that kept me from entering the blessed

N. D. C. and right here I will give a little symbol that our "N. D. C. Daisy" saw for me "for these things are hid from the wise and prudent but revealed unto babes."

Symbol: "saw me in a house, (spiritual) I was working and making ready for some one (Bro. Bliss) to come and *some one* did come to the door knocking for admittance and I went and opened the door *wide* open for Bro. Bliss whom my own true friends were wishing me to meet. But instead of that grand unselfish worker there stepped into that open door that "other one" who has been a strong opposer to Truth and progression on the *spirit one*."

Daisy just saw him step right in ahead of Dr. Bliss, for he knew the Dr. was coming and thought to prevent him doing so."

That was a very correct symbol. It was a long story "done up in a nutshell" for then was the time when I should have joined the N. D. C. Bro. Bliss has been showing me of late, the way he (the opposer) has, my doing so was not to make me have any vain regrets for what might have been, but just to show me how near I had been to the door of the N. D. C. many times and had not seen the door.

I will relate here the only thing that came to me from the "German Dr." which came to me in a dream in January 7, 1890.

MY DREAM.

By the way, what curious things dreams are, and what causes them, can any one tell?

I dreamed I was in a place where it seemed like a thicket, and only a clearing large enough for me to move about in and just light enough for me to see. Well, I kept wandering about until I came to what seemed like an immense great monument, which all the money mongers gathered around; and had a share in this monument; each one trying to out do the other and put in more money than the rest, and have his part more costly and showy than the others.

I went along still a little farther and I came to a place where there was no costly monument, but the most light and flowers every where and all looked so peaceful that every thing seemed to say "here is rest for all weary travelers" and in the midst of *all* there stood what appeared to be a house (spiritual) I walk-

ed up toward that house, and there appeared over the door in letters of pure white the words "German Dr." I had not yet been up very closely to the door (N. D. C. door) before I heard whom I thought was the "German Dr." coming to open the door (of the N. D. C.) and make me welcome; but, instead of entering before he reached the door I turned and ran. No one could have the least desire to enter but he (German Dr.) would know it.

That dream made a deep impression on my mind. I know it was a symbol to represent how many times I have turned away from the N. D. C. not seeing it. How often it is with mortals, when they near any grand good object, the N. D. C. Objects for instance, something that is going to benefit themselves.

But we are *all* of us now true blue N. D. C. ites and stanch friends of Bro. Bliss and the faithful one Sister Bliss, who has taken his place which place she is fully capable of filling. Don't you think so dear readers?

Daisy has often seen a shepherd feeding his sheep, she says: Dr. Bliss is the shepherd and *we*, the members, are his sheep. Is not that a pretty symbol?

There has been many grand good symbols and tests given in our little Branch Circle concerning Bro. Bliss before he passed to the better shore of the "spirit land" which I will give at some future time, if Sister Bliss cares for them, but at present my feelings overcome me. I will close with this fitting tribute to our loved one who has "gone before" us.

"Ah! thou art famed to be
A victor and a king,
With eyes that dare to see
The truth in anything;
With a heart like the sturdy winters
And passion deep as spring.

My brother, thou hast won
Thy place; and who shall say,
How far thy thoughts outrun
The dreams of yesterday?
How much of the night that lingers
Thy hands shall tear away?

I know not; but I know
Truth is a righteous God;
And death may come and go,
And men may weep and plod,
But the light of thy life is scattered
Like seed in an April sod."

SHALL THE CHURCH RULE OUR PUBLIC SCHOOLS?

Is church and state already united? If we should judge from appearances, we would say they were, but the laws of the land say they are not, so we must infer that the wedding has not been yet, but the devoted lovers are apt to run off to Congress and have the knot tied if *The Parents* don't object; so look out ye wise ones! This is an all important question that should be studied and looked into by all sons and daughters of liberty. The Protestant churches and their own dear mother the (Roman Catholic) church have already gained ascendancy by steadily and stealthily sneaking into our public schools and there they try to gain control of the growing minds by inculcating their ideas which come under the heading of "Devotional Exercises"; under the rule of Protestant school boards and teachers, these exercises properly consist in reading chapters in the bible, "a season of prayer" and perhaps a song off of the same bolt; in years gone by the Master or Mistress of Wisdom (?) and knowledge did the reading and praying but now Miss Church has become so impudent that she through her medium, the teacher, requests the pupils to lead in prayer and read chapters whenever she feels so disposed, and if there be any among them whose intuition tells them that they are not compelled to act the hypocrite and they have the moral courage to say so, why they are duly punished by said tutor for disobeying his (?) rules.

If Protestants are upheld in their bible reading, praying and so forth in our public schools, then with the same propriety and justice, the catholics can request to have their catechism read each morning and noon, and if desired they can have a young mass meeting; then it would be in order and in the eternal fitness of things for spiritualists to request to have an half an hour devoted to the spiritual development of their rising generation, by having the teacher sit with them in a circle for said purpose; (this no doubt would in time prove very beneficial to the teacher as well as pupils) and for the benefit of the "Free

Thinkers" children, the teacher should read some of Robert Ingersoll's lectures; "Modern Thinkers" would do to begin with; a few paragraphs in the "Age of Reason" every day, then a little "Common Sense" and "The Rights of Man" would not come amiss, and so we might go on and on until the whole time would be taken up with "Devotional Exercises"; but all the afore mentioned, pay school tax just the same as these church bigots do, therefore they have a perfect right to make their desires known and see that their will is also done. Parents what have you to say about this state of affairs? Those who have not yet been emancipated from their religious prison cells of Darkness need not speak, we can voice their sentiments in a few words; to all such, these orthodox performances or those of a like nature would be quite the proper thing, but to those of us who are "all aboard" the Reform Car, such outrages are utterly disgusting and out of their proper place. The only proper place for the creeds to assert their authority is inside of their respective churches, and not in the school room, and if they go back from whence they came we will not make war on them but if they continue doing as they have done, it is our duty as free and enlightened citizens to help eradicate this growing evil from our public institutions of learning, and the sooner begun, the sooner done. Protestants you cry out against the church of Rome, and you realize that she is the avowed enemy of liberty, progress and education, and in addition to this, she seeks the down fall of our government in order that she may set her infallible Pope upon our throne, that is the point in view, but at the same time you will pat her on the back, slyly wink, and say "go ahead," your help is good enough for us, we must unite church and state at all hazards, and when that is done Mother Rome, you can step down and out and we will attend to the rest, all we want of you is to help us secure the law and the power and We, the righteous, will teach the people what they must do or not do. Oh! yes Miss Church you are as great an enemy, (with a few exceptions) to the Constitution of these United States and to "universal mental liber-

ty" as the catholics are, only you are on the other side of the fence that is all the difference. We thank you very much for your kind attention Miss Church, but we prefer single blessedness to the alliance of church and state, and in the field of action we will be your adversaries, and the victory will be ours.

CLYTIA.

TEMPLE FRATERNITY SCHOOL.

The month of March has been a season of great and valuable instruction at the Temple School, the subject lessons have been such as to call out thoughts and ideas that have been of much benefit to the pupils.

The object lesson on Electricity given by Mr. Nolan was very interesting and highly instructive; the experiments at its close with the medical battery was much enjoyed. The subject lessons have been on "Physical and moral courage," "Morality in Mediums," "Electricity and Inspirational music."

Much was said upon the subject Morality in mediums. The idea emphasized being that mediums should keep their minds free from prejudice, sordid and selfish thoughts, if they would give truthful, pure and reliable manifestations. Mr. Ayer gave some of his experience for the benefit of the school.

On Inspirational Music many cases were cited of music produced by inspiration and direct spirit control. Blind Tom's history was read by Miss Maud Banks, Mrs. Bowker thought all musicians that loved their art were more or less inspired, and that excellence in rendering depended much on the people composing the audience.

Dr. Caswell under influence spoke on the subject lesson. Mr. Gregory's remarks were on the inner harmony of the spirit, which he possessed but could not externalize in music.

Mr. Ayer gave the case of a little girl who was inspired to sing by the spirit of Parella Rosa, the child fairly out doing the famous singer.

Mr. Danforth read selections of a high and instructive order. Before closing, a lesson on Spiritualism from the Educational Department of THE SOWER was read by the Con-

ductor and school. Next Sunday The Anniversary of Modern Spiritualism will be observed, the time will be given to the spirit workers from the other side of life who will address the school and give the children instruction from their store-house of wisdom and knowledge.

JANE D. CHURCHILL.

March 25, 1891.

SPIRITUAL REFLECTIONS.

If the pupil entering the primary grade could directly graduate, there would be no need of the years of school discipline for advancement, so to illustrate our spiritual education. If we had not the printed page of those who have been disciplined to refer to for aid, and personal discipline in trials, poverty and sorrows to make us perfect to receive spiritual intelligence, we might not be able to find out and know all things as our mind dictated for investigation or suggested by other enquiring intelligences. After reading the interesting article on *Atoms*, I thought I would add what seemed to confuse some as I read an enquiry in a paper as to what caused the sun's spots? The sun's spots are caused by the process of construction in diffusing and receiving material before getting assimilated. As all are not constituted alike bodily so is there dissimilarity in mental arrangements and if some cannot find out the meaning of every thing they think no one else can.

After reading the address of Bishop Hennessey at the dedication of the Cathedral, I thought I would see if I could find out something as he says, "No philosopher ever did." He says, "Do you know what the sacramentum presence of the body of Christ is? If you say you do you deceive yourself. Do you know what the essence of that body is? You do not, or if you do, you know more than some of the greatest philosophers we ever read of."

The sacramentum presence of the body of Christ is a spirit laying before the mind's eye the sacredness of that supper and as dwelt upon, love enters the heart for one who gave

his life, not to save man from his sins but that he would not swerve from the truth the blessed spiritual light of God. The essence of that body is having dwelt upon the scene, the spirit imparts a part of the Spiritual power by which he or she is imbued and to that extent is the earthly mind sanctified. The eating of the bread and drinking of the wine is but an outward form, the same blessing can be obtained in thought.

What joy to unfold
The treasured thought
It comes from the Heavens, behold
The pure love and wisdom wrought,
It is as the pearly stream
In some hid len glen.

A FRIEND.

LIFE.

BY JANE D. CHURCHILL.

What is life? This conscious existence to which we cling with such tenacity, what is it, and wherefore do we thus hold onto it? Is it a spark from the great central force of nature, or is it, as the naturalist would have us think, a thing of chance. We know that our physical bodies die, but we as Spiritualist know that the spirit animating these bodies, lives forever.

Then what was the purpose of the spirit in taking on this material expression. Are we here that we may simply exist upon the earth a few years more or less, is our being here of no importance to us as spirits, do we dwell here merely to spend the time in working for means to meet the requirements of the physical students,—is it solely for amusement—worldly pleasure and money getting, or is there some higher purpose and object in our coming to earth?

Many live as if this life was all there was of life, every thought is given to the things of earth though a majority of them are church members; still to enjoy the earth and the fullness thereof seems to be their one aim and aspiration; while it is just and proper that we have recreation and social pleasures, that is not the only purpose and end of mortal existence. Life has a deeper and a grander meaning, it brings a message to all that will listen.

It says: I am a precious jewel bestowed by the Great All Father. I am of untold value when we are used aright, do not lay me away in a napkin or hide me in a velvet lined casket, but use me untiringly in working for the good of others.

In the battle of life I may get many a rub and scratch, but fear not I shall but grow brighter and more valuable by such encounters. Each sparkling ray shall be brilliant with golden opportunities; improved they shall give light to those that sit in darkness, and warmth to the cold and cheerless of earth.

The Jewel of Life is a useless gift if not used unselfishly.

HUMOROUS.

PUZZLE.

Explain to me the reason why
Folks are so queerly mated;
Why some who think the most of home
Are living isolated.
Why is it scamps have happy lots
And don't know how to share 'em,
While good men struggle with their woes
And have to grin and bear 'em;

Why is it that the smartest men
With genius scarcely human,
Have always got to up and wed
Some stupid, dumpy woman;
Why don't these men of wondrous brain
Get wives who can assist it.
'Tis very seldom that they do,
And that is where they've missed it.

Why is it that the fairest girl,—
Pray tell me if you can, sir,—
Will marry some besotted wretch
Who don't know beans from bran, sir?
Why will kind Fate look on and smile?
Why will their mothers let 'em?
Whenever there are chumps around
The best girls always get 'em.

Why is it that you always find
A lily or a daisy
A-growing by a clumsy weed
That's homely, thick, and lazy?
Why doesn't talent seek its like?
Or is it only given
To bolster up the poorer clay
And make the average even?

—Selected.

UNCLE TOM AND THE HORNETS.

There is an old woman down town who delights to find a case that all the doctors have failed to cure, and then go to work with herbs and roots and strange things, and try to effect at least an improvement. A few days ago she got hold of a girl with a stiff neck, and she offered an old negro named Uncle Tom Kelley fifty cents to go to the woods and bring her a hornets' nest. This was to be steeped in vinegar and applied to the neck. The old man spent a few days in the search, and yesterday morning he secured his prize and brought it home in a basket. When he reached the Central Market he had a few little purchases to make, and after getting some few articles at a grocery, he placed his basket on a barrel near the stove, and went out to look for a beef bone. It was a dull day for trade. The grocer sat by the stove rubbing his bald head. His clerk stood at the desk balancing accounts and three or four men lounged around, talking about the new party that is to be founded on the ruin of the falling ones. It was a serene hour. One hundred and fifty hornets had gone to roost in that nest for the winter. The genial atmosphere began to limber them up. One old veteran opened his eyes, rubbed his legs, and said it was the shortest winter he had ever known in all his hornet days. A second shook off his lethargy and seconded the motion, and in five minutes the whole nest was alive and its owners were ready to sail out and investigate. You don't have to hit a hornet with the broad side of an ax to make him mad. He's mad all over all the time, and he doesn't care a picayune whether he tackles a humming-bird or an elephant. The grocer was telling one of the men that he and Gen. Grant were boys together, when he gave a sudden start of surprise. This was followed by several other starts. Then he jumped over a barrel of sugar and yelled like a Pawnee. Some smiled, thinking he was after a funny climax, but it was only a minute before a solemn old farmer jumped three feet high, and came down to roll over a job lot of washboards. Then the clerk ducked his head

and rushed for the door. He didn't get there. One of the other men, who had been looking up and down to see what could be the matter, felt suddenly called upon to go home. He was going at the rate of forty miles an hour, when he collided with the clerk, and they rolled on the floor. There was no use to tell the people in that store to move on. They could not tarry to save 'em. They all felt that the rent was too high, and that they must vacate the premises. The crowd went out together. Uncle Tom was just coming in with his beef bone. When a larger body meets a smaller one, the larger body knocks it into the middle of next week. The old man lay around in the slush until everybody had stepped on him all they wanted to, and then he sat up and asked, "Hev dey got de fiah all put out yit?" Finally Uncle Tom was able to secure his nest, and placing it in the basket, said, "Mebbe dis will cure de stiffness in dat gal's neck, jist de same, but I tell you I'se got banged and bumped an' sot down on till it will take a hull medical college all winter long to git me so I kin jump off a street kyar."—*Detroit Free Press.*

HOW JIMMY TENDED THE BABY.

I never could see the use of babies. We have one at our house that belongs to mother, and she thinks everything of it. I can't see anything wonderful about it. All it can do is to cry, and pull hair, and kick. It hasn't half the sense of my dog, and can't even chase a cat. Mother and Sue wouldn't have a dog in the house, but they are always going on about the baby, and saying, "Ain't it perfectly sweet?"

The worst thing about a baby is, that you are expected to take care of him, and then you get scolded afterward. Folks say, "Here, Jimmy, just hold the baby a minute, there's a good boy;" and then, as soon as you have got it, they say, "Don't do that! Just look at him! That boy will kill the child! Hold it up straight, you good-for-nothing little wretch!" It's pretty hard to do your best, and then be scolded for it; but that is the way boys are treated. Perhaps after I'm dead,

folks will wish they had done differently.

Last Saturday, mother and Sue went out to make calls, and told me to stay at home and take care of the baby. There was a base-ball match, but what did they care for that? They didn't want to go to it, and so it made no difference whether I went to it or not. They said they would be gone only a little while, and if the baby waked up, I was to play with it, and keep it from crying, and "be sure and not let it swallow any pins." Of course, I had to do it. The baby was sound asleep when they went out; so I left it just a few minutes, while I went to see if there was any pie in the pantry. If I was a woman, I wouldn't be so dreadfully suspicious as to keep everything locked up. When I got back up stairs again, the baby was awake, and was howling like he was full of pins. So I gave him the first thing that came handy, to keep him quiet. It happened to be a bottle of French polish, with a sponge on the end of a wire, that Sue uses to black her boots, because girls are too lazy to use the regular brush. The baby stopped crying as soon as I gave him the bottle, and I sat down to read a paper. The next time I looked at him, he'd got out the sponge, and about half of his face was jet black. This was a nice fix, for I knew nothing could get the black off his face, and when mother came she would say the baby was spoiled, and I had done it. Now I think an all black baby is ever so much more stylish than an all white baby, and when I saw that the baby was part black, I made up mind that if I blacked it all over it would be worth more than it ever had been, and perhaps mother would be ever so much pleased. I hurried up, and gave it a good coat of black.

You should have seen how that baby shined! The polish dried as soon as it was put on, and I had just time to get baby dressed again, when mother and Sue came in. I wouldn't lower myself to repeat their unkind language. When you've been called a murdering little villain, and an unnatural son, it will rankle in your heart for ages. After what they had said to me, I didn't even seem to mind father, but went up stairs with him

almost as if I was going to church, or something that didn't hurt much. The baby is beautiful and shiny, though the doctors say it will wear off in a few years. Nobody shows any gratitude for all the trouble I took, and I can tell you it isn't easy to black a baby without getting it into his eyes and hair. I sometimes think it is hardly worth while to live in this cold and unfeeling world.

EX-PRESIDENT LINCOLN'S OPINION, ON LEG'S.

(A literal incident.)

In the days long gone—ere the "crisis" came,
Or Lincoln and Douglas were known to fame;
They oft—times sought respite from legal lore.
At their lounging place in the "Village Store",
There they cracked their jokes and the hour enjoyed
As with sharpened wit their brains were employed,
Each striving to do (and to do it well.)
The business in hand—of planning "A Sell".

On a certain day—"as the story goes"
They came together, at the summer days close,
With "Honest Old Abe" his form lank and long,
And Douglas much shorter—fleshy and strong.
One Lovejoy, whose phiz formed one of the clan,
With his work laid out the seance began—
Inquiring of Douglas how long leg's should be.
To carry one bravely—safely and free.

Abe had been sitting, to deep thought resigned,
One long leg around the other one twined;
Not seeming to heed the "subject matter."
Engaging the crowd in joking and laughter,
When Lovejoy turned and asked his opinion,
"Opinion of what? what's the discussion?"
"Why leg's said Lovejoy, we think your's too long,
And Douglas too short—though well formed and strong."

Lincoln with dreamy and far away look,
The cobwebs of care from his vision shook
And replied. "On physical qualities
I've never consulted authorities—
And might be mistaken—on transient thought—
It would be my "opinion" they ought—
In order to carry one safely round,
To reach from his body, down to the ground."

"VERDE MONTE."

"Those who are ruled by law should have the power to say what shall be the laws, and who the law-makers. Women are as much interested in legislation as men, and are entitled to representation."—*William Lloyd Garrison.*

THE TEMPLE MESSENGER DEPARTMENT.

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

OUR COUNTRY.

GEN. U. S. GRANT.

Oh! thou in whom such calm and power agree,
If immortality may ever dawn
On mortals, of thyself it now were true
That the great spirit of Lincoln looks for thee
Where files of shadowy soldiery are drawn,
Waiting their mighty Captain's last review.
—Edgar Fawcett.

What prominent American citizen has ascended to a higher condition of life?

General U. S. Grant.

When and where was he born?

April 27, 1822 at Point Pleasant, Clermont county, Ohio.

Where do we find him in 1860-61?

In the leather trade with his father and brother at Galena, Illinois.

Where is he in February, 1862, at the commencement of the Great Rebellion?

Demanding in the name of the United States the immediate and unconditional surrender of Fort Donnelson.

On July 4, 1863?

Assigned command of all the armies of special order of President Lincoln.

On April 9, 1865?

Received capitulation of General Lee of the Confederate Army at Appomattox Court House, Va.

On July 25, 1866?

Appointed General of the United States Army.

On May 2, 1868?

Nomination for President by Republican national convention.

On March 4, 1869?

Was inaugurated President of the United States.

On March 4, 1873?

Was inaugurated President for second term.

On March 4, 1877?

Retired from Presidential chair.

On March 17, 1877?

Sailed from Philadelphia on steamer "Magenta" for a tour around the world.

On September 20, 1878?

Reached San Francisco, Cal., on his return.

On July 23, 1885?

Ascended from earth to spirit life at Mt. McGregor, N. Y.

On August 8, 1885?

Buried at Riverside Park, New York City.

Where now is his place?

Among the nation's heroes, and he now begins to live in the memories of the American people.

What have we seen at critical periods of our history?

Men who have stood forth as the embodiment of a principle that needed incarnation in our national life.

What was the mission of Washington?

He made the political unity of the American colonies a possibility by securing their independence as the free states of the new world.

Lincoln's mission?

He stood between the living and dead and struck the shackles from the slaves, while his eye was fixed in the direction of eternal right.

What great mission did General Grant perform?

He made permanent what Washington made possible, the unity of the whole country.

Who carefully laid his mortal remains to rest?

Soldiers, statesmen and citizens.

Why do we remember him?

Because of great conflicts won, of great deeds done, of a noble life and a noble death.

What will ever be his crowning glory?

His great character and imperishable love of country.

What declaration did he make as he entered the war?

That he warred only with armed rebellion; that he had nothing to do with political parties or opinions.

Where have we seen him?

In the fury of battle, in the glory of victory, in the chair of state, the guest of the world, honored by crowned heads and sceptered hands, by renowned warriors and eminent statesmen,—the result of the fame of honor.

able deeds.

When were his supreme moments?

When long maturing plans are to be consummated, and long-deferred hopes are to be realized.

What excited the admiration of mankind and caused the applause of the people?

The workings of his master mind which were hidden beneath the silence of his lips.

What was the desire of the Republic in its dark days?

One dominant spirit mighty to grasp, strong to execute, powerful to inspire.

How did he fulfill this desire?

By moulding, controlling, and inspiring a million of men to think, feel and fight as one man.

What was the result?

The nation felt her mighty change and the rebellion went down beneath the power of this wonderful man.

How was he the greatest of soldiers?

He did not fight for empire, for glory, but for justice, liberty, peace and law, order and civilization.

How did he regard war?

As a ghastly monster whose march is to the music of the widow's sighs and the orphan's cry.

What was Washington's mission?

Secured the freedom of the colonies and founded a new nation.

Who was Lincoln?

The prophet who warned the people of the evils that were undermining our free government, and the statesman who was called to the leadership in the work of extirpation.

Who was Grant?

The Soldier who by victory in the field gave vitality and force to the civil policies which Lincoln devised in his Cabinet for the regeneration and security of the Republic.

Why will his name survive?

Because it is indissolubly connected with the greatest military and moral triumph in the history of the United States.

What if the Armies of the Union had failed?

The vast and beneficent designs of Lincoln would have been frustrated and he would

have been known in history as a Statesman and philanthropist who in the cause of humanity cherished great aims which he could not realize and conceived great ends which he could not attain, as an unsuccessful ruler whose policies distracted and dissevered his country.

What if Grant had failed?

He would have taken his place with that long and always increasing array of great men who are found wanting in the supreme hour of trial, but as long as the American Union shall abide with its blessings of law and liberty Grant's name shall be remembered with honor, as long as the slavery of human beings shall be abhorred and the freedom of man cherished.

What of Lincoln?

In the cycles of the future the story of Lincoln's life can never be told without associating Grant in the enduring splendor of his own great name.

What is the history of this man?

That he contended for as great a stake as was ever in issue in human history, that those great campaigns, where the greatest armies mustered, officered by illustrious generals were moved by one man, and were marshalled to victory by his genius.

How shall we honor and respect this man?

As a representative American soldier, whose example and inspiration were stirred by American history, quality and faith, but America bowed her head in grief when she buried him in that proud metropolis by the bank of the historic river, with martial music and stately procession.

What was the grand example of Grant's career?

To the spectacle of the Confederate General writing in respect to the Hero's memory and showing by their presence that the North and South clasp hands across the casket that contained the mortal remains of the truest, noblest and grandest Soldier of modern times.

Having served and saved his country, what did he become?

Its Chief Magistrate and then a private citizen.

How did they save the country and prevent

the greater effusion of blood.

By an energy that never knew defeat.

Who will mankind honor as heroes?

Only those who drew the sword in defense of human rights and in support of the constitutional authority.

What did he say to the brave foe when the conflict was over?

We accept your muskets, those you will no longer need, and we return to you your swords, tokens of the courage and fidelity with which you have sustained a mistaken cause, and let them be the emblems of the honor of your parole and your fidelity to peace as they have been in war. It is spring-time, you will need your horses in the culture of your fields, which awaits you.

What did he say to the vast armies whom he had so gloriously directed?

Soldiers, we have done our duty together, we have conquered, return to your several vocations; substitute for the weapons of war the implements of handcraft and husbandry.

Within ninety days what did the world see?

The first example of a million trained veteran soldiers quietly dissolving and returning to the avenues of peace.

Should we rend the veil that obscures our vision, how would we see him?

In his better form of immortality, with all his mighty faculties in full play; unchanged in his individuality, the same calm, earnest, sincere soul, purified and exalted, and intent on the realities of his better life.

In the years to come how shall we be reminded of this man?

Some comrade in arms shall speak of the splendor of his martial genius; some statesman shall review the majesty of the civil administration; some historian shall place him on the pedestal of his renown; some minister of religion dwell upon that great character, which will ever be his crown of glory.

What was the source of his strength, the power of his action and the glory of his achievements?

His individuality, which was most intense.

RESPONSES 3.

He will be best known in coming ages as the foremost soldier of the Republic.

Unknown generations will read his battles with wonder and admiration.

The time will come when men everywhere will recognize the greatness and beneficence of his administration as President of the United States.

Duty to his conscience and his country was his standard of successful manhood.

In two and a half years he was advanced from the command of a single regiment to the supreme direction of a million of men.

The Union was saved by the victory of the army commanded by General Grant.

We can except the immortal Lincoln and say that to Grant more than any other man that our Country survives.

Lincoln and Garfield by some mysterious fate were called to ascend higher but Grant lived to complete his work and saw the Rebellion vanquished, and his prayer for peace answered.

He commanded armies larger than were ever handled by any general before or since, and under his command those armies saved the life of the country.

He was called to the chief Executive power in a time of unexampled difficulty and with that power he preserved his country's honor, and subdued to affection and reverence the hatred born of a great civil war.

As his body left Mount McGregor for its last resting place, a throng of prince, nobles, warriors and statesman gathered at Westminster Abbey, the holiest spot of the proudest empire of the world, to do him honor.

In accepting from President Lincoln the commission as General of the armies of the United States he modestly said that whatever success attended him, would be due to the gallant armies he was appointed to command.

'Tis morning and the promise of a brighter day. The trumpeters of the skies are sounding the reveille. Their notes have reached the earth. Their notes have reached the General's ear. He has gone to join the triumphant host. 'Tis morning in the spirit land.

PHENOMENA THE BASIS OF SPIRITUALISM.

THE FOLLOWING QUESTIONS AND ANSWERS
WERE TAKEN FROM A LECTURE DELIVERED BY HUDSON TUTTLE.

Why did Modern Spiritualism come?

In answer to the demands of the age, and as a re-action against the cold Materialism which was rapidly extending in every walk of Life.

What is the *only* demonstration of a continued life?

By those who have passed through the portals of death.

What is the basis of all Religions?

A belief in Immortality, the human mind craves it as a necessity whereby it may complete the promises of this life.

How was the Phenomenon in the Fox family received?

With eagerness of a few, and the storm of censure and abuse of the many.

Was the world waiting and ready to receive information of a continued life?

The answer is given in the rapid extension of the grand philosophy resting on the phenomena, and it has made more converts in forty years than did christianity in the first five hundred years after its advent.

What has made Spiritualism a Power?

The Manifestations.

What is enjoyable in this life?

To await the coming of one who has passed through the gates of death who comes and assures us of the love which knows not decay or the power of death.

What have the manifestations done?

Dispelled all the gathered superstition and ignorance of one's life and showed a heaven of Joy.

What is the one thing of vital importance?

Mediumship as the means of communication.

What is the Rock on which the Temple of Spiritualism rests?

Manifestation.

Conductor. In the light of Spiritualism all is aglow with splendor, and from every cleft

and terrace to its light-crowned summit we see the forms of the departed—the good, the pure, the noble of earth, those who are near and dear to us! And they beckon us onward, onward, through the marshes, over the stony pathways, up the steeps, to that evergreen shore where partings are unknown, where we shall find rest in eternal activity, in ways most congenial to the realization of all the possibilities of the soul of which we dream.

RESPONSES.

Spiritualism has been knocking at the door of humanity on Earth for ages, but mankind was not receptive to its teachings did not desire to welcome it, had not reached for a knowledge of that truth which Spiritualism had to reveal.

Humanity struggling against the conditions of Earth-life in its onward march has contended with all sorts of obstacles.

Liberality of thought and sentiment in every department of life is never gained at once.

As humanity advances and knowledge supplants the condition of ignorance and error, the human mind expands which opens the door to the teachings of Spiritualism.

Spiritualism is not a new visitor, it has been a resident here ever since humanity first made its appearance on Earth.

It is now everywhere, makes itself known in an open manner blessing human hearts.

Those who in past ages did not receive the teachings of Spiritualism and were deprived of its blessings when on Earth, are slowly passing onward seeking for a knowledge of its glorious teachings.

From every hearth stone teachings from the Spiritual life will be received, thus proving that Spiritualism is really a blessing to the world.

THE BALLOT FOR WOMEN.

Why should the right of Suffrage be given to women?

Because a woman has property which is taxed, has children whose education is under the direction of the laws of the Common-

wealth. Consequently she should have a voice and a vote in the imposition of the taxes upon her property and in the character of the legislation which controls the Education of her children.

Should we know any distinction in Sex, in regard to voting?

No, it is nothing but the remnant of an old prejudice that defeats woman in her application of the right of suffrage, for which she is just as well qualified, and to which she is just as well entitled, as a man.

What argument against woman suffrage have some people given?

That the majority of them do not care to vote.

What answer should be given to this?

If it is admitted that she is capable of voting, then, it is not a question of whether the majority want that right or not,—it is a question of whether one woman demands that right.

Why should women vote?

Why shouldn't they vote, they are as intelligent as we are, they bring up our children, we praise them in every way we can for bringing them up in the right way, and they should have the same right to vote as their boy has when he is of age.

Extend the suffrage to women what would be the result?

There would be added to the vote the great mass of the intelligence of the women of this Commonwealth, they are well educated, their purposes are good, their ideals are high and they represent just those elements of purity of character and sincere devotion which instead of demoralizing, would elevate purify and strengthen the suffrage which is the basis of the social order and the political system.

We are learning to govern this world not by fighting but by arbitration, by leaning toward the things that make for peace and in this attitude woman ought to be, as she might be the prevailing influence in our government.

We are entering upon the last decade of the 19th Century.

It can be said that the last part of the 19th century is distinguished chiefly for the great advance that is coming to woman.

Men are coming everywhere in this country at least, to recognize woman as the equal of man, so that when the next century opens it will certainly be a new era for woman and we can do well to contemplate what will be woman's position in the 20th century.

Judging by the past, by the changes for the better which have taken place in the condition of woman during the century that is now drawing to its close, we find every reason to anticipate a still greater advance in that upon which we shall enter in a decade from now.

In no respect has the progress of the 19th century been more manifest than in relation to the political, social, educational and industrial status of woman.

Women have been placed upon many of our state boards, and have demonstrated their capacity for service in them.

From the improvements made in woman's condition in the past, we find the best ground for hoping that this improvement will continue, and that her position in the coming century will be far beyond anything to which she has hitherto attained.

We who are engaged in an earnest effort to bring about reforms that are social moral and political, in these latter days of the nineteenth century, shall have a good deal to do—more, sometimes, than we like to think of—with deciding what not only women but men shall be and accomplish in the years that are before us.

I shall venture to prophesy that in the new century, which will be, as it were, to-morrow, the position of women will be just alongside, just beside men.

Some of them are there now; and if the dreams of some of us come true, in the new time women will be beside fathers and husbands, brothers, lovers, and sons. They shall be enough in earnest and well enough trained to be trusted just beside them, and good comradeship will grow so fast that it won't be an exception, but the rule.

What we want—is that women at last may attain a place where they may be comrades, and what they give they may give freely and royally, and because they wish to give it.

If our dreams come true the education of

woman will, by and by, make it possible for all American girls to be unafraid of their future, to be fearless in the face of the years that stretch out before them, even though they walk alone, so full of resources, so full of opportunity for usefulness, so assured of ability for service they will make homes a blessing of the twentieth century.

Write out as best you can the definition of legal slavery, and when you have done that, you have the legal position of a woman.

The woman of the olden time who did not read books of political economy or attend public meetings could retain that self-respect, but the woman of modern times with every step she takes in the higher education, finds it harder to retain that self-respect while she is in a republican government and yet not a member of it. By all the traditions of our Government, by all the precepts of its early founders, by all the axioms that lie at the foundation of all of our political principles woman needs the ballot for herself, for self-respect on the one side, and for self-protection on the other.

They who have no voice nor vote in the electing of representatives do not enjoy liberty, but are absolutely enslaved to those who have votes and to their representatives.

Woman is the mother of the race. If we want a free humanity, a sound mental and physical race, woman must be free, educated and cultured.

To have well developed, strong, wise and good men, we must first have well developed, strong, wise and good mothers.

Woman is not only half the race but the superior half and is fast becoming two thirds of the race in numbers.

We appeal for the higher education of woman and for their having equal rights with men.

The present position of woman is a relic of barbarism.

The right of woman is to be the equal of man in all respects.

They must make themselves strong mentally, and physically, for strength is power.

The world is better to-day than it ever has been and good women have made it so.

WOMAN SUFFRAGE.

"When you were weak and I was strong, I toiled for you. Now you are strong and I am weak. Because of my work for you I ask your aid. I ask the ballot for myself and my sex. As I stood by you, I pray you stand by me and mine."—*Clara Barton to the Soldiers.*

"In the administration of a state, neither a woman as a woman nor a man as a man has any special functions, but the gifts are equally diffused in both sexes."—*Plato.*

"The correct principle is that women are not only justified, but exhibit the most exalted virtue, when they enter on the concerns of their country, of humanity, and of their God."—*John Quincy Adams.*

"In the progress of civilization, woman suffrage is sure to come."—*Charles Sumner.*

"Justice is on the side of woman suffrage."—*William H. Seward.*

"Every argument that can be adduced to prove that males should have the right to vote, applies with equal force to prove that females should possess the same right."—*Hon. Benjamin F. Wade.*

"I think there will be no end to the good that will come by woman suffrage, on the elected, on elections, on government, and on woman herself."—*Chief Justice Chase.*

"To have a voice in choosing those by whom one is governed, is a means of self-protection due to every one. Under whatever conditions and within whatever limits men are admitted to the suffrage, there is not a shadow of justification for not admitting women under the same."—*John Stuart Mill.*

"I am glad to see the call for a general council of philanthropic women for the purpose uniting the various societies of reform and progress in a grand confederation, which will conserve the highest good of the family and the state, and which will oppose every form of ignorance and injustice.

It is a noble idea, and full of promise; we need the strength which comes from unity of sympathy and purpose. I need not tell thee, my dear friend, that I shall watch the pro-

ceedings of the council with deep interest, and with earnest prayers for its success."—
John G. Whittier.

MARTIN LUTHER.

Who was in every sense of word a grand, brave and true reformer?

Martin Luther.

Where was he born?

At Eisleben, in Germany.

How many years ago?

About four hundred.

Why is it that the entire Protestant world honor him and celebrate his birthday?

Because he was the stepping-stone from a dark age to a bright one, from bondage to freedom, from spirits bound to spirits free. He was a link, strong and steadfast, in the chain of history.

What does the present age owe him?

For the pioneer work he did in order that future generations might live in spiritual freedom; and spiritual freedom should be placed above political freedom.

What is difficult for us to imagine?

The power which the Popes wielded up to the time of the Reformation; previous to that time they received one-half of all the money paid out in Europe for religious purposes.

What was the Pope at that time?

The autocrat of Christianity, not simply in spiritual matters but in temporal affairs.

What was it to rise against such a power?

Like the rebellion of a Russian peasant against the czar, and yet Martin Luther rose in his manhood and defied the Pope and to-day witness the result.

What did Luther teach when free from the Catholic church?

That God is near to and accessible to every heart, and that no priest, no sacrament was necessary to open the way to him.

What was his protest and what did it produce?

Against the religion of the day, and it produced a new morality and new conditions. There was a revival of knowledge of social life, of free institutions.

How does history turn?

On the career of a great man and the point

on which a great movement turns shows a great man.

What remark might Luther have given to the Pope?

Thus far shall thou go, but no farther. Your theory is adverse to humanity, and your pretence to infallibility is an insult to humanity.

Why do we think that Luther was brave?

In that age there were millions who stood in awe of the power of the church; but he dared to speak the truth and to assert the right of private judgement; was ready to proclaim it, ready to suffer for its advocacy.

What was the grandest move he made?

In lifting marriage to a higher spiritual plane and consecrating the family and home relations as they had not been before.

On what foundations did he stand?

Eternal progress, truth and right, and the verdict of the ages has been that his position was unshaken, triumphant and secure.

Truth is eternal, but our ideas of it are not; and so his position was only a stone in the great temple that truth is building for all the ages to come.

What did he see in the then prevailing religion?

The meaningless mummary of the church and the mass of immorality which existed there, and his soul revolted, and he rose in all his fury and thundered his anathemas against the church.

What did he at last do?

Broke the last bond of what was to him spiritual slavery, and leaped into the freedom of the new dispensation, with all the influence of the church against him, and alone in his effort this earnest, barefooted monk began to reform the world.

How should we regard this man?

That he was an instrument in the hands of the spirit world to kindle a flame of spiritual interests and mark another milestone in the march of progression's onward career toward the great master mind of the universe.

In his day what did he see?

The rise of the Papal power when kings and princes bowed before it. But Luther, brave man that he was, when the time for

him to act was ripe, builded better than he knew; and the result was emancipation from the great and dreaded power of the church of Rome. Although, at the present day, we are in advance of Luther, let us honor, and remember the man for assuming the right which every man has, to do and think what he believes to be true and honest.

RESPONSES TO MARTIN LUTHER.

Luther was a peasant's son and all his ancestors had been peasants.

Luther's parents drove him out to beg, his mother scourged him till the blood came, his father punished him so severely and so often that the child fled from his presence and his little voice as he chanted his mendicant hymns must often have been drowned in tears.

He stood before Europe the adversary of the Pope who was the companion of kings and princes, but was never weary of modestly boasting that he was a peasant's son.

Luther, the mightiest intellect of the age, roused himself into sudden action and his giant strength shivered to atoms the fabric of papal superstition and gave freedom of thought and liberty to man.

Luther was inspired when he wrote out in fair characters his ninety-five propositions on the doctrines of indulgences and nailed them in 1517 to the gates of his parochial church at Wittenberg. He proclaimed to mankind that the Pope had no power to forgive sins—that the just must live by faith.

Swift as the electric flash, which had won him from the world, his bold thoughts rushed over Germany and longer and longer grew his pen till at last it reached Rome, struck the Pope's triple crown and made it tremble on head.

He saw as he took his irrevocable step that he exposed himself to the Inquisition and the stake.

He was already marked out by his enemies as the victim whose blood was to seal the supremacy of the Pope.

He wrote incessantly in defense of his opinions, his treatises spread over Germany and very soon the reformers tracts, multiplied by

the printing press were sold and distributed in great numbers through all the fairs and cities of the land.

As all Germany had now become his friend he paid no heed to the arrogant decree of the Pope that he must be brought to Rome to answer for his heresies.

The insignificant monk, Luther, would have proved an easy victim to Rome if this decree had been carried out, for he must have pined away in some Roman dungeon, have perished under torture, or have sunk like offending cardinals beneath the slow effect of secret poison.

He snatched the jewels of faith from the dim caverns of superstition and groped his way painfully toward the light.

His joys were pure, his impulses noble, his conscience stainless.

In defending the Reformation he assailed the authority of the Pope and the supremacy of the council.

He unfolded with eloquent candor the long train of progressive thought, through which his own mind had just passed.

He resolved to abandon the church of Rome forever and proclaimed his decision by the act of casting into the blazing fire, Dec. 10, 1520, without the walls of Wittenburg the Pope's Bull and a copy of the papal decrees, and from their smouldering ashes sprang up the church of the Reformation.

The Pope enraged beyond endurance now issued the Bull of excommunication the most terrible of the anathemas of the church.

There had been a time when such a sentence would have appalled the greatest monarch of Christendom, when the excommunicated had been looked upon by all men with horror and dread when he was cut off from the society of his fellows, and was held as an outlaw deserving instant death.

For this act, Luther was declared by the Pope, accursed of God and man, but his friends gathered around him more firmly than ever, men of intellect in every land accorded him greatness and Germany rejoiced in the fame of its hero.

He had an irresistible impulse to go to Worms and plead his cause before the Emper-

or, the princes of Europe and all the coming ages.

He was the renowned champion of a new Germany and the harbinger of a brighter era.

His enemies pressed upon him, they commanded him to retract his heresies in the name of the Pope, and the church, and threatened him with the punishment of the heretic.

The Reformer turning to his enemies said, "Unless I am convinced by the plain words of the Scriptures I can retract nothing. God is my help. Here I take my stand."

His was the voice of awakening reason, the bugle notes of Reform, and his bold words have, since his time, ever been on the lips of good and great men.

Latimer and Cranmer repeated them in the midst of the flame, the countless victims of the inquisition, the martyred foes of tyranny, the men who died for human liberty at Gettysburg, men who died at Bunker Hill, a Warren or Lincoln have said in their hearts as they resolved on the path of duty, "God be my help, here I take my stand."

In the history of this man, this great Reformer, it is remarkable that he escaped death which might have come to him, being in the midst of a land of anarchy and crime, surrounded by powerful enemies, cut off from the church, accursed by the Pope; but he pursued his mission unmolested, succeeded in his designs, baffled his foes. Saw the Catholic church, which was magnificent and all-powerful in his day, wane before his repeated attacks, saw the rising vigor of the church of the Reformation, and finally his progressive and manly spirit ascended from earth surrounded by his loving family in the very town he was born.

"I BELIEVE in the admission of women to the full rights of citizenship and share in the government, on the express grounds that few women keep house so badly or with such wastefulness as chancellors of the exchequer keep the state, and womanly genius for organization applied to the affairs of the nation would be extremely economical and beneficial."—*Theodore Parker.*

FIRST SPIRITUAL TREE BEARING FRUIT.

BOSTON TEMPLE FRATERNITY SCHOOL.

One of the ways in which the 31st of March is to be celebrated at the First Spiritual Temple is by having a Spiritual Tree for the children.

I think it a wise and altogether appropriate way to recognize the advent of Spiritualism by an observance that will make a pleasant impression on the minds of the young.

It should be our Christmas day, for upon that day Spiritualism the grandest and most sublime truth the world has ever known was born. It came to little children and should be observed as the children's day. A day that they will look forward to as joyfully and as eagerly as do all children on the Christmas day of the Churches. To celebrate the 31st of March as the Christmas day of Spiritualism will be giving the children a place and an interest in its observance. We have thought too little about the needs of the children in the past—we have neglected their interest, we have been selfish without realizing it. While we have feasted they have starved. Now let us hereafter make a place for them at the feast, let us share it with them giving them a part of the good things that come to us so bountifully that they may be nourished and grow in spirit.

The observance of the 31st of March as the Christmas day of Spiritualism is a step in the right direction and it is to be hoped that the plan will be universally adopted.

On Sunday, March 29th Anniversary exercises were held at the Temple School. The essays and readings were on the birth of Modern Spiritualism.

The Dawning Light, a poem, 'describing the coming of the angel world to the home at Hydesville was read by Miss Hattie Dodge. Remarks were made by Mr. Ayer, Mr. Gregory and Mr. Danforth. Mr. Caswell was entranced by a spirit connected with the Temple work who addressed the school at some length and expressed himself pleased that the anniversary of Modern Spiritualism was to be observed as Christmas day at the Temple, also

spoke in grateful terms of the Fox sisters.

The lower audience room of *The Spiritual Temple* was filled to overflowing at the regular Wednesday Evening meeting April 1st. The occasion was "A Spiritual Tree Bearing its fruit," the first of its kind in the annals of Modern Spiritualism. The exercises of the evening were opened with singing by the Temple Choral society of "Gipsy Life" by Schuman. It was finely rendered and reflected great credit on Mrs. Jennie Bowker to whose efficient instruction the Temple Choral society owe its present standard of excellence.

Mrs. Lake made a few remarks reminding the friends assembled that they had met as much for the purpose of spiritual growth as for material enjoyment. A letter from the First National Spiritual society of Washington, D. C. was read by the secretary. Mrs. Lake then addressed the audience and during her remarks gave the reason that we thus celebrate the anniversary of Modern Spiritualism—said it was done in response to a voice speaking to her and requesting that a spiritual tree bearing its fruit should be prepared for the Temple School on the birthday of Modern Spiritualism. She thought that Spiritualists should not cling to old customs but should establish new ones, more in accord with their religion. History was made up of events, we did but add another event taught to the history of Modern Spiritualism. She paid a glowing and fervent tribute to spiritual philosophy which she declared was the democratic precursor of Brotherhood of Humanity.

[Just what the N. D. C. guides have always affirmed.]

At the close of Mrs. Lake's remarks the curtains around the platform were drawn aside and the Tree stood revealed in all its glory of light and color, tastefully decorated and heavily laden with gifts of love. To the right on an easel was a portrait in oil of Dr. Gardner; this was presented to Mr. Ayer in a beautiful and appropriate speech by Miss Maud Banks. Mr. Ayer in accepting thanked the donor in his own behalf and that of the trustees of the Temple society. A feature of the evenings entertainment was a comic song

in character by Mrs. Hibberton who received a hearty encore to which she responded. Mrs. Jennie Bowker rendered "Sweet spirit hear my prayer" with true artistic feeling. A recitation by Miss Hattie Dodge describing the first raps at Hydesville was very good. Master John Nolan's recitations were (as they always are) fine.

Duets on piano, violin and cornet, and piano and violin were excellent and much enjoyed.

It was nearly nine o'clock before the distribution of gifts began and so heavily was the tree laden with its spiritual fruit that it was long after ten before the last of its treasures were plucked. Mrs. Hibberton still dressed in the yankee girl costume controlled by her little colored guide Topsy, who helped distribute the gifts creating no end of merriment by her quaint and witty sayings.

The children, old and young were well remembered. Mrs. Lake came in for a share of some of the choice fruit, and Mr. Ayer's request that nothing be put on the tree for him was not heeded to any great extent; one among the many gifts bearing his name was a large and elegant bouquet of white roses.

At last the tree is stripped of its treasure. It has given up its fruit to make glad the hearts of the children; and the older ones also were made happy by sharing in the evening entertainment and by pretty and useful gifts from loving hearts. Space forbids a more extended report of this most pleasant and profitable occasion.

The tasteful and elaborate decoration of the Spiritual Tree was due to the kindly efforts of Mrs. Guardenier who spared neither time nor strength in its adornment. She was ably assisted by Miss Hattie Dodge, Miss Banks and others.

I will only add that the first Spiritual Tree bearing fruit was a success.

JANE D. CHURCHILL.

"In the administration of a state, neither a woman as a woman nor a man as a man has any special functions, but the gifts are equally diffused in both sexes."—*Plato*.

scene matter" come in? It is simply a Plot to kill and drag out another medium. All who have read the March SOWER, have doubtless read the Dr.'s card and to all these I say, give our dear brother your hearty support in his hour of need, he is more than worthy of it, remember that his victory is our's.

As I will hear more of the case, I will keep "THE SOWER" informed from time to time.

ALICE SETZER.

March 27, 1891.

WATCHMAN WHAT OF THE NIGHT?

BY DR. W. M. WIGHT.

Yes, what of the night with its murky clouds and dismal surroundings by which we are enshrouded at the present time? Well did Abraham Lincoln twenty-seven years ago see the dark pall of an Egyptian darkness falling over the American people when he said that: "Only a short time would elapse ere, the white race would be in a worse degree of servitude than the blacks had been under a chattel property." To-day the masses are worse off than the blacks were thirty years ago. Why? Yes, why? that is the question of the hour. It is simply because Monopoly has such a grip on everything that it wrings the very life blood out of the toiling masses and gives in return not enough to keep body and spirit in a healthy condition and drives yearly thousands into a starved paupers grave, which was not known in negro slavery only in exceptional and rare cases. The negro generally had enough to eat as well as his master as it was suicidal policy to starve the negro slave. But how is it with the so-called freeman (white slaves) of the present day? The competitive monopoly policy is to reduce wages to a starvation point in order to amass colossal fortunes. Do you ask what the result of this impoverishment will be? If not it is high time you were asking that very important question and be thinking an answer to it. First of all it dwarfs the physical so that the spiritual cannot expand as it should, and socially, morally, and every way it grinds thousands down to a worse condition than ever was known to be the case with a

well cared for negro slave, see here, ain't you putting it down pretty strong? asks the superficial reader. No, not half as strong as the evidence would show on a close comparison of facts. Let us look at future outcomes of this diabolical brutal enslavement of the human race. Allowing that history repeats itself, we are on an era or epoch which will transcend all past ages in the grand results which will be the outcome of the evolution which as a race we are to work out in the next quarter of a century. Never before in the history of man has woman played such an important part in the molding of thought as at the present time.

In the past woman has been a slave to man; but in the oncoming struggle for liberty and justice she will be one of the most valient in the battle for human freedom. There is a fast growing disposition among the more intelligent of the masses to unite on some central pivot which would help one and all alike. Eventually that central pivot will be Co-operation or Nationalism as you may please to call it. There will be a surging back and forth from one idea to another in the great effort to throw off the present system of injustice and wrong, until through a natural evolution which cannot be avoided, we will have one of the most cruel wars ever known in human history precipitated on the American people and of several years duration. The friends of human progress will do their best to prevent such a war but come it must and come it will. But unlike corrupt nations of the past the coming evolution and revolution will purge out the evil and from the ashes of a disrupted and once powerful nation there will arise a nation composed of principles which will give equal liberty and rights to all alike who will not abuse their privileges.

Friends of liberty and human progress tho' the clouds hang dark and heavy over America, despond not at the outlook but be up and doing, not only in word but in deed and spare not your money those of you who are blessed in having, but give freely and cheerfully to any and all worthy persons and objects whereby you can help lighten the burdens of those who are fighting manfully for the bet-

terment of your fellowman. We have given you but a slight view of the coming revolution, but pen cannot describe the suffering and horrors of what thousands will have to undergo ere the victory is won and America become the "Land of the free and home of the brave," indeed, which is only a sham mockery at the present time. Drop your selfish quibbling over matters of no account and concentrate your best efforts on ameliorating suffering and distress, and when the night is past and clouds appear not, your reward will amply repay you for all the self denials and troubles you have been called on to undergo for the good of your sister and brother mortals.

HE STILL BELIEVES.

DR. W. E. REID TALKS OF PRISON LIFE.

THE SPIRIT POSTMASTER GIVEN A ROUSING RECEPTION BY FRIENDS WHO LISTEN TO HIS LECTURE, "TEN MONTHS A CONVICT AND ITS LESSONS OF WISDOM."

Dr. Walter E. Reid, recently released from the Detroit house of correction, lectured in the Kennedy hall last night on "Ten Months a Convict, and Its Lessons of Wisdom." The hall was closely packed long before the opening hour of the lecture and ladies, as well as gentlemen, stood around the wall and along the aisles and paid the closest attention to the speaker.

Beginning his lecture, Dr. Reid called attention to the question, "If a man die, shall he live again?" It was, the speaker said, his attempts to solve this question that resulted in incarcerating him in prison. And here he brought in a neat bit of word painting, descriptive of a convict's first impressions upon entering prison, that caused many handkerchiefs to be used in a suspicious manner.

WHY HE BECAME A SPIRITUALIST.

When seven years old Dr. Reid was told by a schoolmate with whom he had quarreled, that he "had no father or mother, and was a nasty little nobody." The remark hurt the sensitive mind of the child and in trying to learn its meaning he discovered that both his

parents had died while he was a babe and that it was his aunt who was taking the mother's place. It was while wondering if he would ever meet his parents that the boy joined the church. "What a farce," he exclaimed. "I had begun to fear death because, unless I were a christian it would forever separate me from the parents I had never seen. 'Loving in Life and in Death not Separated,' is inscribed upon their tombstone. I, too, was now a christian and a church member and was ready to meet them. My mother had left me her precious little bible, and it was while reading the pages of that book that I firmly determined to devote my life to its teachings. But, alas, an unforeseen and insurmountable obstacle intervened. By merest accident I learned that, while a man of great nobility of character my father was not a Christian. Great God! The anguish of that moment. If he were not entitled to a place in heaven, where else could he be, according to the faith of the church of which I was a member, but in hell?"

THE SON NONPLUSED.

There was not a movement in the audience as the speaker reached this tragic point. "Of all the most damnable thoughts of my life," he continued, "these were the most bitter. I was indeed desperate. I did not dare let any body know of my discovery for fear he would know my father was in hell. Every reference to eternal punishment made by a minister struck terror to my soul. I became dissatisfied with a condition that would separate me from my father or my mother. Should I remain a Christian and enter the gates of heaven or try to discover some avenue by which I could join both father and mother? The church lost its charms when it pointed a bony finger toward a hell for my father and a heaven for my mother."

The speaker continued at some length to denounce orthodox religion in scathing and unmeasured terms, and wound up by asking his auditors if they had not had similar experiences.

HE BECOMES A MEDIUM.

The speaker said that he then turned spirit-

ualist and after several experiences with bogus mediums, he was rewarded. "Who can describe the thrill of delight when I obtained the first glimmerings of truth?" he said. "Then I thought, if others can obtain these results, why not I? To think was to act—to act was to obtain results. I became not only a spiritualist, but one of the despised of earth, a full fledged medium." Here a reference was made to his friends alluding to a supposed vacant chair in his head that caused the audience to laugh. He then referred to the death of his first wife and the communion he had with her after her death. "It seemed," he said, "when exercising this power that I had obtained that the family circle was again unbroken, and father, mother and wife seemed nearer and dearer than ever before. I became a professional spiritualist. When I beheld the weeping eyes of strangers who came into my presence after they had read messages from their loved ones—when I heard great sobs coming as if bursting the very heart strings of strong men and women, who, as I had done through others, were now, through my own organization, attempting to enter into communication with loved ones in the shadowy land, is it any wonder that I believed in my innermost soul that I had power to communicate with the dead?"

HE SPEAKS OF HIS ARREST.

Dr. Reid was rather bitter in his reference to his trial and conviction. He did not think it fair that he should be prohibited from putting in the defense that he acted in good faith when he advertised that he could deliver messages to and receive them from the dead. "You all know," he said, "of rulings which would not permit evidence tending to the establishment of my own personal belief as to my ability to answer questions addressed to spirit friends. Upon the point of belief or not belief hinged the question of guilt or innocence, involving the loss of my liberty. The higher court refused a new trial and hurled, with sarcastic energy, the fact that he would not believe that any man could answer a question in a sealed envelope, though it should be sworn to on a stack of bibles. I

was able to think of this ruling with a smile, when, while in prison, I was able as a medium, to read many letters, sent anonymously as well as signed, and intended to cause trouble for me and misery for my family in their desolated home."

HIS CONVICT LIFE.

Dr. Reid's talk of events inside the prison were graphic word pictures and showed him to have been a close observer. He spoke in complimentary terms of the officers of the House of Correction and its management. The audience listened closely to his words as he told of a convict's feelings and resolves.

He declared that his efforts to hold spiritual communication with friends were successful and consoling. At times he spoke in a jocular manner of the cause of his imprisonment.

A FAITHFUL WIFE.

"I must confess," said the speaker, "that my feelings toward my Uncle Samuel had not been the most amiable. It was the regulations regarding the use of his mails that placed me in prison. But I had cause to bless him while in prison. My wife was allowed to write as often as she pleased. I was locked up 366 days and received 291 messages of love and faith from her." At this the audience cheered and Mrs. Reid blushed as she gazed on her husband.

THE CONVICT LABOR QUESTION.

Dr. Reid offered the following solution of the vexed question of the employment of convicts without having them compete with honest labor. "Pay your own laborers better wages," he said, "and give them shorter hours of work. Shut off foreign pauper labor and then convict labor can be employed without fear. Give the managers of prison power to say when a man is prepared to re-enter the world which he had left, with like power to retain under their control incorrigible and irreclaimable criminals. This would let those who are benefitted by seclusion to begin life anew and would protect society from the professional law breakers."—*Grand Rapids Democrat, March 23, 1891.*

FORTY-THIRD ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM.

[The following was read on the evening of April 1st by Miss Maude Banks.]

Spiritualism in her pioneer work of forty years ago, called for brave followers who should be earnest workers, who were honest and fearless, who could not be dismayed or intimidated by the sea of opposition whose waves rolled high in their tidal fury, seeking to swallow up all innovators upon the old prescribed ways and means of saving men's souls.

MR. M. S. AYER.

The First Spiritual Temple you will please accept this Counterpart.

DR. HENRY F. GARDNER.

In his day the conflict began, and brave heart that he was he seized the Trumpet of Reform and through it gave one long electric blast which aroused the slumbering world and made the foes of Progress stand aghast.

He gave the boldest utterances, the heaviest blows were given, for millions bowed to superstition with her palsying creeds, and false tradition held them in its chains, and authority their reason stayed, and the dead past the living present swayed. He was a thinker and investigator never shrinking to proclaim the truth wherever found, a progressive man, a man who called things by their right names, never denying his belief for the sake of policy, proving all things and holding to the good, and proclaiming it wherever found, regardless of what might be said by the world around him. Our arisen Brother was a liberalist, a free-thinker so called in Religion, untrammelled by creeds or dogmas, an investigator in truth and honesty of the new Religion of the Harmonial Philosophy—a confirmed and outspoken Spiritualist.

Arisen one. Let your voice be still a living voice in the midst of mortals—become thou the guide of some work of ministration unto those who are yet open to the truth upon the earth until your life shall sow its fruitage from the Spiritual state.

He replies. The sun of knowledge has risen above the eastern horizon—its rays are penetrating the souls of men while ignorance and superstition, mummary and priestcraft and a blind faith are melting away—are fading away in the light of the new-risen morn.

His work was well and nobly done and we to-day sitting in sweet communion with the angel world little know of the anguish and agony paid for this blessing.

The early supporters of Spiritualism are ascending and who shall fall into line but our children. So may we teach them of those who fought nobly in the heat of the day and gained the victory to help broaden the path that leads to the Spirit realm.

Accept the portrait our ascended worker—may it be one more to grace the walls of this beautiful Temple in the years to come.

ALONZO DANFORTH.

March 31, 1891.

HOW TO CIVILIZE THE INDIAN RACE IN A MORE HUMANE MANNER.

BY CARL E. KREISCHE.

An engineer, Col. Clemence lectured about thirty-four years ago on the Indian question. He had at various times on horse-back gone to California and back again—he was perfectly acquainted with the Red man's disposition.

His advice was: To draw the Indians near the white settlements, so that the youths of both sides could play together—handle the implements for work, with educational means assisting them. This would finally become thus civilized without endangering any one on either side and with small expense.

When I came to San Antonio in 1847, Indians came to town almost every day without causing the least fear. We have a good parallel with the colored race, if they had been isolated as some of our Southern Politicians would have had it, there would be constant dispute and waring. But as they are mingled with the white race both get along very well.

The same would be with the Indians. As their race is much smaller in numbers; even some of the old Indians have expressed the wish to work willingly if their children could

receive as fair an education as the white people do. The same plan in reference is confirmed by an educated Indian Carlos Montezuma, M. D. an educated Apache. His early life, his struggle for an education his present views, etc. as given in *Boston Banner of Light*, Jan. 10, 1891.

REPLY TO QUERIST.

*I want to say, I have received a score or more letters from readers of THE SOWER in response to my invitation in No. 4 of this journal, which I think will be of general interest, and will therefore endeavor to answer them as briefly and distinctly as possible:—*M. C. B.—“Is Spiritualism a religion?” Ans.—As to spiritualism being a religion, depends upon what religion is. If it is simply faith in “mysteries” theories and creeds, I answer “No!” If religion means a knowledge of demonstratable facts and the utility of the same I unhesitatingly answer, “Yes!” Religion has two parts—The Positive, which includes—knowledge and practice—and The Negative, which includes—simple theories and belief. A true Spiritualist will first have, some knowledge of the phenomena of spirit return; second—the will to endeavor to weave into his daily life and practice the pure spiritual knowledge which formulates or constitutes the foundation of his theories and belief. Faith and knowledge—like the two oars of a boat are useless, one without the other, so knowledge of the spiritual philosophy and phenomena is useless without the practical application to our every day life. Theories must be substantiated by demonstratable facts before you can have the positive knowledge upon which to build a belief; and a belief must be lived to be manifest as such. Spiritualism taken as a whole—theory and knowledge, belief and practice—is the grandest Religion on earth. J. R.—“What are the present needs of Spiritualism?” Ans.—The essentials of “Modern Spiritualism” are three: Agitation, Organization, and Education; therefore the greatest need of the movement to-day is: *Knowledge!*

The means for gaining this knowledge is through *mediumship* and *journalism*; but *right*

and *proper* knowledge of life here and hereafter depends largely upon the truthfulness and purity of the instruments through which this knowledge is obtained; therefore the greatest needs of the “Spiritualist movement to-day,” is the *proper* Agitation, Organization and Education.

J. W.—“What is the use of psychic knowledge?” Ans.—Since psychic laws govern the relation of soul or spirit to the universe of matter, or in other words, to the earthly casket, therefore a knowledge of these laws, utilized, would enable any one to better control themselves. To control self, to husband the physical, mental and spiritual powers as we do our money, would develop those powers, and enable us to reach that harmonious condition of mind and body that would enable us to feel and see clearly our duty to the family, to society and to government. Self-government is the basis of all true government.

Psychic laws not only govern soul or spirit while in earth life but in spirit life as well. A knowledge of these laws, rightly utilized, will enable us to communicate with loved ones who have entered the new and spiritual life; will increase our physical, mental, and spiritual powers; will strengthen our love and broaden our charity, and in fact, make us in every sense of the term *True men and women!*

J. J. B. writes:—“Dear Friend, I being a reader of THE SOWER came across yours. Viz:—“Experiences,” and it reminds me of the time I have had in trying to develop my mediumship, but have not succeeded yet, having to sit alone and also did not have any harmonious surroundings. After sittings I felt an unconscious condition. At times I would remember of having seen things transpiring at different places, also heard voices. But this mostly (*after the trance*) would leave me weak and exhausted, and it seemed to effect my mind to some extent, so I ceased trying any more not knowing what to do. There seems to be some curious force that tries to make me feel as if I was dying or leaving this mundane sphere, but I am afraid to yield to it. I have become very sensitive—cannot stand and be at ease in company with certain people or lay in a bed where

some person has been sick or died; for I suffer as they did. What does all this mean? And at times when I began to go to sleep in bed, some thing would come and I simply passed away—or in other words—my soul left the body and I just flew through the air, finding myself among the stars, seeing angels, etc.

And when I would start to come back to my body I would get out of breath and there seemed to be a cord from me to my heart. Once I came very near dying and when I awoke my heart was beating five hundred to the minute. At other times I would go to different places on earth, seeing people that lived one hundred miles from me—some that have been dead for years. Hoping you will give me some light or tell me how crazy I am. Yours for more truth and as ever one of the cause." Reply:—In the first place you sit too long. Referring to my own experiences again I will say: Had I have known what I do now it would have been unnecessary for me to have passed through what I did.

You should take the control more in your own hands; but if you have a control that you know, you should trust them with your mediumistic development, and in this way you encourage and strengthen them in their efforts. Yes, going to extremes in any direction, requiring mental or magnetic action, will use up the vital forces of the brain and cause mental derangement. "Let your moderation be known unto all men." If you have a well organized band of spirit guides and controls and they try to intrance you, let them do it. They will take care of you if the required conditions are made for your body. And should you fail to return to physical life what care you? You know you still will live.

A knowledge of spiritualism kills all fear of death and the grave.

To be sure it teaches us how, and the necessity of remaining in earth life our allotted time, and that they who violate the physical laws of their being by forcing themselves out of the mortal form, will suffer great loss there from. But for all that if we expect to be developed as spiritual mediums by higher intelligent spiritual forces, we must have confidence

efforts for our developement. "What does all this mean?"

Ans.—There are several reasons for your peculiar experiences: 1st. You are too negative to surrounding conditions, but not enough so to your own spirit controls; 2nd. Because of your negative condition your controls have the power to protect you under the circumstances mentioned. You must first, learn to control yourself; 2nd you must not take as *positive truth* every thing given you from the spirit side but weigh it well in the balance of your own judgement and in this way you will cultivate self reliance, encourage your controls in their efforts to develop your mediumship and aid them to *ward* against and throw off inharmonious conditions for you. Remember "As a man thinketh so is he," and cultivate a will force—an individuality of your own.

Your experiences are quite remarkable and before I close I wish to give you a pointer on "SELF INDUCED MESMERIC SLEEP," which may be of benefit to you as well as others. Assume any easy position, sitting up or half reclining, and breathe deeply and evenly, and at the same time rapidly. Very soon you will be to sleep. And after retiring, if troubled with wakefulness it can generally be overcome by this simple method.

Another way is to take an easy position and steadfastly gaze at a small, shining object placed about two feet from the eyes and a little above their level.

This often causes sleep in five minutes, and also assists in the development of trance mediumship.

C. F. N. Thanks for your kind letter. I will notice a few remarks made in the letter, only. "I cannot follow your advice," etc "as I am the only one in my family that is a firm believer," etc. It makes no difference, brother, if they are believers or not, just so they are willing to sit with you and help form the spiritual, magnetic conditions that are necessary.

I have sat with some of the worst pronounced sceptics with the best of results. Spiritual minded people of any policy profession or sect are preferable to those who,

while professing faith, lack the spiritual harmonious element within. You have sat well and I admire your pluck and by careful effort the prospects are still favorable for your success.

Suggestions to last querist may be of benefit to you. Read them carefully.

Dear sisters and brothers—readers of THE SOWER, I have received quite a number of letters of inquiry and for advice, from a lady—Lennie Lauren of Topinabee, Cheboygan Co., Mich., and being alone she desires to find a home among Spiritualists, especially N. D. C.-ites, where she can be able to develop her mediumship and at the same time render service to meet her expences. She is a worthy person, capable of earning her way anywhere, and I feel sure, is destined to become one of the bright lights of spiritualism.

Who will open their door for her? She can be addressed at the above named place for further information.

With love to all, malice toward none I subscribe myself,—Fraternally your brother for the cause N. D. C. Spiritualism,

DR. C. T. H. BENTON.

N. B. Sisters and brothers of the N. D. C., for want of time I have been unable to write any upon *Organization* for the April number of THE SOWER but throw all my efforts in that direction for the May number.

C. T. H. B.

N. D. C. CONFERENCE.

D. A. Chatten writes: "I received the copy of THE SOWER and also other matter pertaining to Mediumship for which I thank you. I am in love with the journal. I like its tone. I am anxious to develop some of the phases of Mediumship though I can hardly hope to succeed in all that you have mentioned as probable; situated as I am it will hardly be possible for me to comply with all the directions. But I will as far as in my power. I wish also to join the N. D. C. Inclosed you will find a P. O. order for a year's subscription to THE SOWER and a Certificate of Membership N. D. C. Chart and also a sheet of magnetized paper and also the Magic Trans-

facial Developing Mirror. You may send me the Premium offered: Dickens' Works."

Geo. Fone writes: "Dear Brother and Sister:—As a member of the N. D. C. I feel it my duty to mention what is taking place in the way of spirit manifestations. I know of no other power to ascribe it to. If any one does I shall be pleased to hear from them through THE SOWER.

For about four weeks past faces have appeared almost everywhere I go. I first saw them in my bed room on paper and on the blinds. They show their faces on my hands, arms, and face. It seems they like to show themselves on all kinds of pictures, photos., etc. I have two photos. on which there appeared several faces three to four weeks since, while I held them in my hands, and they are as plain now as then: I see no sign of them fading. I was in a photo. gallery a few days ago and our dear angel friends showed their faces on everything they could. I drew the attention of the photographer to them; he was at a loss to know how to account for such faces appearing without paint or brush or any one to use them, a good many faces appeared on the canvas back ground while the photographers watched them with astonishment. He penned the outlines of several. They appear on the windows in the shop; I work where the dust and smoke is gathered on the glass and they show themselves real plain. If I take a walk around the shop they appear on nearly all the windows and almost as quick as a flash, some show themselves in full form and dress, and some are larger than life size.

I will try and describe one which will give some idea of the various ways and styles they appear: On a window about eight to ten feet distant from where I was at work there appeared a face about three inches across and very plain, on its head was a tall hat such as the Catholic Priest wears when on duty doing their D. work; on it was a sword and a cross I read its significants, that the Catholic Church would defend the cross with the sword.

I am a young medium but advanced in years, and these things are new and strange to me. Perhaps it is quite common for others to see them as I do."

WOMAN'S DEPARTMENT.

"Let us give a woman a chance."

HARK! FROM THE SHADOW LAND.

Hark! from the shadow land,
 "Here in your midst, I stand,
 I am not dead,
 I pray thee, do not weep,
 Nor think thee, that I sleep
 Low in the charnel bed.
 Hear ye my friends,
 Think not death ends
 All grief and sighing;
 For, when thy tear drops start,
 They fall upon my heart,
 I, too, am crying.
 Joy and bliss for thee,
 Makes heaven sweet for me,
 In all that heaven can give;
 To thee, death will be sweet,
 In giving us to greet
 Where I now live."

ALICE M. SINCLAIR.

AN INVOCATION.

O! blest sweet Circle hour, again we draw
 near to the children of earth.

We thank thee, Our Father, Mother God,
 for this blest hour when spirit and mortal can
 come *en rapport* with each other.

We thank thee for the progress thy children
 have made in spiritual truths. We thank
 thee for light and warmth, heat and cold.
 We thank thee O! thou supreme ruler of the
 universe, for the privilege of convening with
 mortals. We thank thee for thy wisdom and
 love, for thy tender mercies over all thy child-
 ren. Oh! our Father, Mother God, may all
 thy children recognize thee in spirit, and wor-
 ship thee in spirit. May they all believe in
 the one true God, the ruler of all.

May thy children see and recognize thee in
 nature and her handiwork. Bless this circle
 this night scattered over thy broad universe,
 may they all become a power for good in the
 land. Bless the head one of this circle whose
 loved one has been so lately removed from
 her. May she be given power and wisdom
 from on high. May she come *en rapport* with
 the wise and good of spirit life. May her life
 be spared many years yet to help carry on
 the good work. Be with the faithful business

manager, may he still live to help carry on
 the good work, and may thy blessing rest on
 all the faithful ones who are appointed by thy
 spirit power to help carry light into the dark
 places of earth. Hasten the day of National-
 ism, when the poor and down trodden and op-
 pressed of earth shall have a chance to make
 the most of life.

May thy blessing rest upon each and every
 one of thy children, may they live in peace
 with each other, and may anger and strife be
 a thing of the past. Again we thank thee for
 the blest privilege of coming *en rapport* with
 mortals. We thank thee for the time, the
 place, and the hour. Amen.

March 1, 1891.

M. C. H.

TALKS WITH MOTHERS.

BY ALLIE LINDSAY LYNCH.

True reform is that which benefits the race.
 When shall this reform begin? I would ask
 this question of the reformers: those women
 and men who are beginning to see the need of
 effort even in directions where we have been
 taught to scud around the subject and drop it
 as quickly as possible, it being too embarrass-
 ing for us to dwell upon, and, O! for the world
 do not let the children hear us talking!

I ask, why may man err yet be considered
 worthy to wed pure women? Why do we
 not teach our sons that the same stigma at-
 taches their names and souls as, by the same
 deed, would brand our daughters. Why
 should man live an immoral life from puberty
 to marriage yet retain the respect of every
 one? Many do so, yet mothers angle to secure
 them as sons-in-law, but the woman that errs
 thus is not good enough for that same moth-
 ers son a wife. "O! no there's all the differ-
 ence!"

What constitutes the difference? Mother-
 hood, for one thing. Yes, this part which
 nature has fastened upon woman gives her
 misdeeds away. But, in truth should not the
 one be held as degraded as the other? It is
 too much taken for granted that man's nature
 rather demands these trespasses on morality.
 Would it necessarily if our sons were proper-
 ly educated? Man's carnality cannot be en-

acted without some woman is degraded. If educated alike their natures would be equally amorous. Child bearing may lessen this in woman but we speak of the youth and maiden or the old maid and bachelor. If "nature never errs" this view is true.

Education has been wholly at fault: there is the explanation. Change this, instruct our boys and girls from babyhood up that purity is as much to be revered, and impurity as real a debasement in the one as the other: guard our boys as carefully as our girls, and this will be a great step toward true reform.

But mothers too often send their sons to the streets to be rid of their noise at home, permitting them to roam at will until a late hour. Only purity should mate with purity. Many a pure woman marrying is ruined in health by contact with impurity, while children are born diseased and inheritors of the fathers carnality. Only a right education can do away with this great curse. Look with the same contempt—I hold that it should be even greater—on man as on woman who, out of wedlock, follows this line of life, or in wedlock is brutal. That is a God (nature) implanted desire, but it can be intensified by carnality until it becomes a wrong.

You may wonder that I can touch thus publicly upon themes that are only genteel in seclusion, but mock modesty, like superstition, should be relegated to the past, where growth—soul growth—and humanity at large, or progress, is held in thralldom. I tread upon this ground in all true modesty. I value my own souls growth and would not pen words with an impurity of thought that could retard. It is when we dwell in vulgarity of thought on a subject, or act, that we make of them a wrong. Lay this sham modesty aside, mothers, and in refined tongue teach your little ones of themselves, their powers, and the right channel for purity and progress. Place in their hands instructive books. None better is written than Congar's "Educator or Cause and Cure."*

Memphis, Tenn.

*Note. For further information regarding this grand book write me, enclosing two cent stamp.

BE KIND TO THE POOR TRAMP.

When he comes to your back door do not turn him away with a frown, but give him something even if it is only a piece of bread and butter and be sure to season it with a smile and a word of cheer for remember he is some mother's boy; and at that very moment she is wondering where her boy is.

We mothers who have boys of our own do not know what will befall them. Let us extend the hand of pity to the unfortunate ones they too, are God's children.

If we do good while on Earth it will make our crown brighter "over there." Is that not worth something? Methinks it is.

Remember but a short time ago there were two millions of men out of work in our land. God pity the poor tramp!

LILLIE FARNIEAU.

AN ITEM FOR WOMEN.

A movement is on foot that will be of benefit to women. Eva Warren Collier of Townsend, Montana, invites women to correspond, giving their ideas &c, on the establishment of a "Woman's Mutual Life Insurance Co." This she proposes to found if enough energetic sisters will join the movement. She states that over three hundred have written her. In her own words:—"We will need no salaried officers, no agents, except as each sister calls a friend's attention to the association: we will pay living wages for the actual time employed for our writing, and the only other expenses will be for printing, postage and paper." Mrs. Collier is a liberal minded woman; a friend for whose honesty and feeling of sisterhood I vouch. Write her—and enclose a stamp.

ALLIE LINDSAY LYNCH.

Memphis, Tenn.

"I take it America never gave any better principle to the world than the safety of letting every human being have the power of protection in its own hands. I claim it for woman. The moment she has the ballot, I shall think the cause is won."—Wendell Phillips.

WOMAN'S DEPARTMENT.

"Let us give a woman a chance."

HARK! FROM THE SHADOW LAND.

Hark! from the shadow land,
"Here in your midst, I stand,
I am not dead,
I pray thee, do not weep,
Nor think thee, that I sleep
Low in the charnel bed.

Hear ye my friends,
Think not death ends
All grief and sighing;
For, when thy tear drops start,
They fall upon my heart,
I, too, am crying.

Joy and bliss for thee,
Makes heaven sweet for me,
In all that heaven can give;
To thee, death will be sweet,
In giving us to greet
Where I now live."

ALICE M. SINCLAIR.

AN INVOCATION.

O! blest sweet Circle hour, again we draw
near to the children of earth.

We thank thee, Our Father, Mother God,
for this blest hour when spirit and mortal can
come *en rapport* with each other.

We thank thee for the progress thy children
have made in spiritual truths. We thank
thee for light and warmth, heat and cold.
We thank thee O! thou supreme ruler of the
universe, for the privilege of convening with
mortals. We thank thee for thy wisdom and
love, for thy tender mercies over all thy child-
ren. Oh! our Father, Mother God, may all
thy children recognize thee in spirit, and wor-
ship thee in spirit. May they all believe in
the one true God, the ruler of all.

May thy children see and recognize thee in
nature and her handiwork. Bless this circle
this night scattered over thy broad universe,
may they all become a power for good in the
land. Bless the head one of this circle whose
loved one has been so lately removed from
her. May she be given power and wisdom
from on high. May she come *en rapport* with
the wise and good of spirit life. May her life
be spared many years yet to help carry on
the good work. Be with the faithful business

manager, may he still live to help carry on
the good work, and may thy blessing rest on
all the faithful ones who are appointed by thy
spirit power to help carry light into the dark
places of earth. Hasten the day of National-
ism, when the poor and down trodden and op-
pressed of earth shall have a chance to make
the most of life.

May thy blessing rest upon each and every
one of thy children, may they live in peace
with each other, and may anger and strife be
a thing of the past. Again we thank thee for
the blest privilege of coming *en rapport* with
mortals. We thank thee for the time, the
place, and the hour. Amen.

March 1, 1891.

M. C. H.

TALKS WITH MOTHERS.

BY ALLIE LINDSAY LYNCH.

True reform is that which benefits the race.
When shall this reform begin? I would ask
this question of the reformers: those women
and men who are beginning to see the need of
effort even in directions where we have been
taught to scud around the subject and drop it
as quickly as possible, it being too embarrass-
ing for us to dwell upon, and, O! for the world
do not let the children hear us talking!

I ask, why may man err yet be considered
worthy to wed pure women? Why do we
not teach our sons that the same stigma at-
taches their names and souls as, by the same
deed, would brand our daughters. Why
should man live an immoral life from puberty
to marriage yet retain the respect of every
one? Many do so, yet mothers angle to secure
them as sons-in-law, but the woman that errs
thus is not good enough for that same moth-
ers son a wife. "O! no there's all the differ-
ence!"

What constitutes the difference? Mother-
hood, for one thing. Yes, this part which
nature has fastened upon woman gives her
misdeeds away. But, in truth should not the
one be held as degraded as the other? It is
too much taken for granted that man's nature
rather demands these trespasses on morality.
Would it necessarily if our sons were prop-
erly educated? Man's carnality cannot be en-

acted without some woman is degraded. If educated alike their natures would be equally amorous. Child bearing may lessen this in woman but we speak of the youth and maiden or the old maid and bachelor. If "nature never errs" this view is true.

Education has been wholly at fault: there is the explanation. Change this, instruct our boys and girls from babyhood up that purity is as much to be revered, and impurity as real a debasement in the one as the other: guard our boys as carefully as our girls, and this will be a great step toward true reform.

But mothers too often send their sons to the streets to be rid of their noise at home, permitting them to roam at will until a late hour. Only purity should mate with purity. Many a pure woman marrying is ruined in health by contact with impurity, while children are born diseased and inheritors of the fathers carnality. Only a right education can do away with this great curse. Look with the same contempt—I hold that it should be even greater—on man as on woman who, out of wedlock, follows this line of life, or in wedlock is brutal. That is a God (nature) implanted desire, but it can be intensified by carnality until it becomes a wrong.

You may wonder that I can touch thus publicly upon themes that are only genteel in seclusion, but mock modesty, like superstition, should be relegated to the past, where growth—soul growth—and humanity at large, or progress, is held in thrall. I tread upon this ground in all true modesty. I value my own souls growth and would not pen words with an impurity of thought that could retard. It is when we dwell in vulgarity of thought on a subject, or act, that we make of them a wrong. Lay this sham modesty aside, mothers, and in refined tongue teach your little ones of themselves, their powers, and the right channel for purity and progress. Place in their hands instructive books. None better is written than Congar's "Educator or Cause and Cure."*

Memphis, Tenn.

*Note. For further information regarding this grand book write me, enclosing two cent stamp.

BE KIND TO THE POOR TRAMP.

When he comes to your back door do not turn him away with a frown, but give him something even if it is only a piece of bread and butter and be sure to season it with a smile and a word of cheer for remember he is some mother's boy; and at that very moment she is wondering where her boy is.

We mothers who have boys of our own do not know what will befall them. Let us extend the hand of pity to the unfortunate ones they too, are God's children.

If we do good while on Earth it will make our crown brighter "over there." Is that not worth something? Methinks it is.

Remember but a short time ago there were two millions of men out of work in our land. God pity the poor tramp!

LILLIE FARNIEAU.

AN ITEM FOR WOMEN.

A movement is on foot that will be of benefit to women. Eva Warren Collier of Townsend, Montana, invites women to correspond, giving their ideas &c, on the establishment of a "Woman's Mutual Life Insurance Co." This she proposes to found if enough energetic sisters will join the movement. She states that over three hundred have written her. In her own words:—"We will need no salaried officers, no agents, except as each sister calls a friend's attention to the association: we will pay living wages for the actual time employed for our writing, and the only other expenses will be for printing, postage and paper." Mrs. Collier is a liberal minded woman; a friend for whose honesty and feeling of sisterhood I vouch. Write her—and enclose a stamp.

ALLIE LINDSAY LYNCH.

Memphis, Tenn.

"I take it America never gave any better principle to the world than the safety of letting every human being have the power of protection in its own hands. I claim it for woman. The moment she has the ballot, I shall think the cause is won."—Wendell Phillips.

CHILDREN'S DEP'T.



Lovingly your Adopted

"Uncle Charley," 412 Eaton St., Peoria, Ill.

DEAR CHILDREN:—From now on I will endeavor to write for the first column of this department a short story which I am sure will interest you all. Here it is:

BARNUM'S MUSEUM.

Mr. P. T. Barnum is said to be one of the greatest showmen in the world. I have been told that he has been the founder of several very beautiful museums. A museum is a place where is kept strange and curious things of all kinds. P. T. Barnum kept a great many strange and curious things in his museum. I wish I could have the pictures of some of them to put in THE SOWER so you could see how funny they were. As I cannot do that I will try and tell you about them, or some of them at least and hope you will all be able after reading the description of them, to form some kind of a picture of them in your own minds. That perhaps will be as good as though a picture of them was put in THE SOWER. Mr. Barnum once kept in his museum, a little boy man—an American dwarf, although he was old enough to be a man, he was only two feet tall. Tom Thumb, for that was what Mr. Barnum called him, was a bright little fellow, and looked so much like Napoleon that he was sometimes called the "Little Emperor." Mr. Barnum traveled all over the world taking Tom Thumb with him. Tom Thumb saw the Queen of England, shook hands with her and they ate together.

There are a good many of my little boy

readers and girls too who have never seen the Queen of England or the President of our own country. Tom Thumb was married to a nice dwarf, smaller than himself, the whole ceremony was like a paper-doll affair.

Little Tom Thumb is dead now, his little spirit has gone to its spirit home.

Mr. Barnum had other dwarfs but none he loved so well as Tom Thumb.

Che-mah was a little dwarf Chinaman. He was sometimes called the Boy-Doll because he was so small. Among the funny little men and women Mr. Barnum had with him in his museum, there were also Giants—Big men, which would make my story too long to tell all about them.

A very strange creature Mr. Barnum was said to have in his museum at one time, was a cow with two heads. Just think of it—two heads, two mouths, four horns, four ears, two tongues and four eyes and only one body. She was said to have been a beautiful as well as an odd looking creature. With her little baby calf by her side she attracted the attention of pleasure and curiosity seekers wherever Mr. Barnum placed her on exhibition. Won't that a funny cow?

And some children when they saw the two headed cow winking and blinking her four eyes at them would ask Mr. Barnum "Don't she know more than other cows?" "Does she ever have two headaches at once?" And I think the little boy or girl who asked the last question must have been troubled some with the headache too. Mr. Barnum loved children and he would look at his little questioners and kindly say: "I don't know darling." "I think some other foolish cow must have said to her some time, 'let us put our two heads together!'" Then he would laugh but I don't think the children understood his joke. Do you?

I will continue the "Barnum's Museum" story in the next SOWER and I hope the little boys and girls, whether they take THE SOWER or not, will write their "Uncle Charley" a nice little letter for the Children's Department so I may know how you all like the story.

Lovingly your "UNCLE CHARLEY."

N. D. C. PUZZLES FOR LITTLE FOLKS.

No. 1.—When any one seeks to become a member of the N. D. C. how and why are they like the man mentioned in Matthew 13:44? (*Bible.*)

No. 2.—Why are members of the N. D. C. like those mentioned in Matthew 5:13-16? (*Bible.*)

No. 3.—What three noted men of history are represented by these three letters—N. D. C.? (*History.*)

No. 4.—What word can you form denoting state or quality by adding six more letters to, or with N. D. C.?

No. 5.—What sentence can you form by using N. D. C. as first letters to words containing five, three and five letters, respectively; and adding two more words of five and three letters, respectively; will denote light or coming light?

No. 6.—What two extremes are denoted by N. D. and how does C. harmonize them?

No. 7.—What word can you make by using D. first and C. third, by adding five more letters that will mean—TO MAKE KNOWN?

ANSWERS TO N. D. C. PUZZLES IN NO. 6.

The Seven Wonders of the World—"Pyramids of Egypt," which were built as tombs for the kings.

The dead bodies found in the Pyramids" are called mummies. The Obelisk in our own Central Park was brought from the land of the Pyramids.

"The Colossus at Rhodes," was said to have been a great statue which stood on an island in the Mediterranean Sea. It was said that great ships could pass between its feet.

"The Temple of Diana" was a large and beautiful building erected by the people of Ephesus in honor of their great goddess.

"The Mausoleum" was a splendid tomb, built by an Eastern queen in memory of her beloved husband.

"The Hanging Gardens of Babylon" built by the king of that country to please his wife.

"The Pharos" or light house which stood at the entrance to the City of Alexandria in Egypt. The last but not least for notoriety "The Statue of Jupiter."

The Father of his country—George Washington.

Noah, the daughter of—Read Numbers 27:1.

The Golden Rule—Read Luke 6:31; Matt. 7:12.

N. B. Any one having conundrums or puzzles that will be of interest to the children will do us a favor by sending them to me for this department. Fraternally Your brother for the advancement of "The Cause."

C. T. H. BENTON.

BELFAST, ME., Feb. 22, 1891.

DEAR UNCLE CHARLEY:—A week ago to-night we had a lovely N. D. C. Circle. Blackfoot came and many other spirits. There was a nice influence. I think that THE SOWER grows better.

Oh! I forgot to say that Blackfoot gave us a test. I don't have any way of earning money like other children for I am not well, but may be I can after I get well, a little to a time to get me a Badge pin. My little sister Lelia and I have got charts.

Lelia says that she will write to Uncle Charley when she gets older. She thinks no one is quite so good as "Dr. Bliss." I do wish Dr. Bliss would materialize to our N. D. C. Circle. I have seen Dr. Bliss clairvoyantly before and since he went out of his body. Is your little sister Daisy a Spiritualist, Uncle Charley? I see a great many lights materialized, black ones, and white ones, and sometimes golden ones. One Sunday night mamma saw at the Circle a half circle. Any one will ask a question on a piece of paper and I can get the answer in symbols without seeing what is asked.

DAISY BRABRANT.

No! my little sister Daisy is not a Spiritualist but I hope she will be some day. It is so dreadful to me to see people living in fear of God or any body else. So many dare not investigate the claims of spiritualism on account of this fear that has been instilled in to their young minds by their early religious training. I am so glad little Daisy you are so free from superstition and I hope the good angel friends will help you to keep your life pure and free, knowing that it is not so much what you believe but what you do that counts for or against you. I hope you will realize all the desire you so wishfully expressed in your letter. Your Loving "Uncle Charley."

NOTICE:—When the little boys and girls write to "Uncle Charley" for THE SOWER, be

sure and write only on one side of the paper and give your name, postoffice address plainly, also the state in which you live.

All letters, conundrums or puzzles for this department must be mailed so as to reach "Uncle Charley" by the first of each month to insure their insertion in the next number of THE SOWER.

EDITORIAL BRIEFS.

PLEASE note the difference in the ad. of Mr. Heath's.

THERE is mistake in the article on colonizations where it speaks of the Mexico Colony it says with some four members which should be *four hundred*. Also, instead of 'Lulare' (Co.) it is *Tulare Co.*

IN the "Temple Messenger Department" will be found for our May number Memorial Service for Decoration Day—Echoes of Decoration Day 1890. Ideas of Heaven. The Influence of Hunger for the world's good with other Lessons.

THE NAMES OF THOSE WHO ARE IN SYMPATHY WITH THE MARIA A. HOLMES PLAN OF PAYING DUES.

DUES.			
[Received Cash from March 16th to April 15th.]			
Mrs. Arien E. Sawyer	.60	6 months paid	
Frank May	.10	1 month paid	
Mr. Bauer	.10	1 "	
Mr. Schwab	.10	1 "	
Mr. Gally	.10	1 "	
Mr. and Mrs. M. Metzger	.20	1 "	
Miss Amelia Wentzel	.10	1 "	
Miss Maggie Metzger	.10	1 "	
Mrs. Catharine Marker	.25	1 "	
"L."	.10	5 "	
Anthony F. Ittner	.20	1 "	
Mrs. M. Brabrant	.10	1 "	
Mrs. Lathrop	.10	1 "	
Angie Lathrop	.10	1 "	
"Daisy"	.10	1 "	
"Lelia"	.10	1 "	
M. J. Cullar	.25	1 "	
Mrs. Henry Woodard	.10	10 "	
Mrs. C. A. Culver	.10	1 "	
Mrs. F. C. Rouse	.20	1 "	
Mr. and Mrs. Eaton	.50	2 "	
Miss May Elliott	.10	1 "	
Thos. & Hannah Clayton	.25	3 "	
Clara Hary	.10	10 "	
Mrs. E. Franicau	.25	1 "	
Mrs. B. Burdick	.10	1 "	
Total	\$6.20		

CONTRIBUTION.	
Mrs. M. A. West	.24
Louise A. Werschky	.10
George Simpson	.10
Carl E. Kreische	.50
Caroline F. Paul	1.00
Almeda Castle	.50
Mrs. Dyer Wilson	.50
E. J. Sayre	.50
Total	\$3.44

THE N. D. C. SUSTAINING FUND.	
To Mrs. James A. Bliss, Dr.	
Total Debt to February, 1891	\$41.00
Total Contributions to Apr. 1891,	\$4.50
Total due,	\$37.10

If you would know

Your future business prospects consult FRED A. HEATH, the Blind Medium; price reduced from \$1.00 to 50 cents, the readings occupy half the usual space; enclose lock of hair and stamp, remit in any way except stamps. Address, 120 Mich. Ave., Detroit, Mich.

DR. BENTON'S MAGNETIC WINE OF LIFE

Imports healthy action to every function of the entire System. The remedy on trial for one month for only \$1.25. Sample box by mail 10 cents. For further information address, with stamp, THE PEORIA MAGNETIC MEDICAL Co , 412 Eaton St., Peoria, Ill.

A WONDERFUL OFFER.

By a powerful clairvoyant and magnetic healer. Send me three two cent stamps lock of hair, age, sex and one leading symptom and I will send you a full and I correct diagnosis of your case. Address, DR. W. F. LAY, Grand Junction, Colo.

MRS. ALICE SETZER,

PSYCHOMETRIST, will give Life Readings, consisting of delineation of character, marked changes of your past and future, advice in business, and other affairs in your career. Required, lock of hair, \$1.00 and stamp. Address Columbia, Iowa.



VITAPATHY,

THE NEW SYSTEM OF PRACTICE,

IS THE RISING SUN OF THIS PROGRESSIVE AGE.

VITA—Life, cures PATHY—Disease.

Every physician should learn it to be successful. Reading Free. Apply to or address PROF. JOSEPH BUNYAN CAMPBELL, M. D., V. D., American Health College, Fairmount, Cincinnati, Ohio. Prepared students admitted to Regular Sessions FREE. Higher Graduation and Ordination for the worthy.