

THE SOWER.

OLD SERIES, }
VOL. III., No. 6. }

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NEW SERIES, }
VOL. I., No. 10. }

ONLY A SEWING-WOMAN.

A LITERAL INCIDENT.

"Only a sewing-woman!" so it was said,
By one who had never toiled for her bread;
Who never had struggled with sorrow and care,
Or strove with the demons of want and despair:

'Twas a scornful remark.

The one had been blest with the favors of wealth,
And basked in the sunshine of vigorous health;
Knew not of the toil which had purchased for her.
What nothing but its lasting triumphs confer:—

She was a female drone.

The other, alas! was the victim of fate,
Who suffered from sorrows no pen can relate;
But who yet over all, triumphant and pure,
Fought the battle of life its bread to secure:—

And so wrought for others.

Perhaps in the end when the toilers have done,
And their passport from earth have faithfully won:
Each drop of the sweat that is wrung from them
now,

Will in crystalized form embellish the brow:—

Where no scorner is heard.

"VERDE MONTE."

MARRIAGE.

A DISCOURSE GIVEN THROUGH THE TRANCE-
MEDIUMSHIP OF MRS. H. S. LAKE. BEFORE

THE SPIRITUAL FRATERNITY SOCIETY,

AT THE FIRST SPIRITUAL TEMPLE,

BOSTON, MASS, SUNDAY,

MAY 25, 1890.

(Reported by *Ida M. Spalding.*)

INVOCATION.

Again, as ever, we turn our attention to that world of life and beauty, of strength and reality, with which we have been so long conversant, and we strive again to enter into that fellowship of spirit with those who have passed onward from material cares, which will render us more sensitive to all that we need

to know, and bring us into closer relationship with intelligences capable of understanding the perplexing problems of material life. To these we address our thought on this occasion, conscious that they wait, so near that it is possible for us to touch the hem of their garments, ready to communicate all that we are capable of understanding in regard to all of those things which may be made subservient to our highest good. As we think together this afternoon, in the spirit, we desire that we may radiate an influence of intelligence and light, which shall penetrate the darkened places of this material world, where others stumble, struggle, and oft times fall. May we, by reason of this fact that we may have risen, measurably, to some place of safety in spiritual things, reach the hand of help to those who are striving to attain the heights beyond: and thus, bound together in the bonds of fellowship and love, may we march on with those angel messengers who come to us from celestial spheres to give us courage, hope, illumination, and peace. Amen.

DISCOURSE.

I cannot say to you this afternoon, friends, that I come with any degree of pleasure to the task at hand; and my reason for making this statement is, that we are so likely to be misunderstood, it is so difficult for you to apprehend that which we wish to convey. I do not say that we, as spirits, find it less easy to so clothe our thought that our statement shall not mislead you than do those who are yet incarnated in the material organism, for you oft times suffer very largely from the same cause, in all the relationships of life. You feel that you do not know each other,

there must be laws to hedge them about, or they will certainly trespass upon some other person's territory. This is what the laws, at present, represent. Now we believe that, with higher spiritual development, marriage laws, like all other laws which exist upon your statute books, will be changed. We believe that it will sometime be possible for men and women to strive to be their best and truest selves without receiving opprobrium and reproach in consequence of this fact. We believe that some time and somewhere, in the remote future of your material universe; that man or woman who dares to be true to the inward promptings of his or her spiritual nature will receive the world's approbation, instead of its condemnation. But it will not be now; it will not be ten years from this time; it will be still later on, when the world has grown so that it may see men and women spiritually. Do you know what the trouble is now? It is the opacity of the flesh; but when your psychic power is developed to that degree that you can see your neighbor as he is, and comprehend his motives, then you will not denounce him as you now do, oftentimes unjustly, when the higher self tries to assert itself over the lower.

"But does not marriage," you ask, "hold the lower and animal man in subjection?" Well, I answer you, marriage, as at present instituted, and placed upon your statute books as law, does not hold the bodily man in subjection, does limit the activity of the bodily man and woman in directions which you might term vicious, *at times*; but you must remember that man is a *spirit*, and not an *animal*. One of ancient times has said, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." No law can reach a circumstance like that, and you could not frame one which would. What we are dealing with is: the *spiritual* part of marriage; showing to you that external forms and customs should symbolize spiritual things. Doubtless many of you here this afternoon think that the marriage customs and laws, as placed upon the statute books, are what they ought to be. But we do not believe that

crime is committed in the body, but in the spirit. That man violates the conjugal compact as effectually, so far as the spirit is concerned, when he does not desire to live with his partner, as though he were physically associated with another;—that is, he has sundered the spiritual bond.

The reason why we choose to speak upon this question on the present occasion is because there are many persons, not a few of whom are known to you, who, as teachers of the spiritual philosophy, as interpreters of the spiritual phenomena, and as instruments of the spiritual world, have dared to take this matter in their own hands; have risked the opprobrium and reproach which has been placed upon them in consequence of thus daring to do, and when they have expected support, and an understanding of the motives which animated them; when they have expected commendation and encouragement, they have found themselves cast aside by those whom they have thought to be their best and truest friends. The spiritualistic public, looking with disapprobation upon them, have expressed themselves in this language and manner: "I do not believe that was right, I have decided that that was an infraction of moral law, and I am not going to countenance that person in his violation of custom, law, and all that the general public holds sacred." Now I want to ask the intelligent and interested persons who may thus express themselves, how it would be possible for spirits, illuminated intelligences from realms beyond, to introduce any reform into your material world, on lines of principle, if every spiritual instrument were compelled to go to the general public for permission to abide by his revelation? I opine it would take about a hundred or two hundred years for the instrument to gain permission to act, and at the expiration of that time the individual would no longer be capable of expressing himself on your material plane. Consequently, we find it necessary, now and then, to seize instruments who are capable of understanding principles, and through them express a spiritual truth; but I wish here to present an idea which may have eluded the comprehension of some, and that

is: that we never control an individual, liberally and automatically, to perform something which he would not, in spirit, do,—never! but if there be within the person a certain degree of development, which could naturally express itself in external forms in some different way from the majority, we assist that person to action. That is all there is of control, and I say this for the benefit of many people who get confused, and state that “Instruments are mere automatans, run by the spirit world, and I would not like to be controlled in that way.” This is the idea entertained by many persons who do not understand the workings of the world of spirit; but as I have already said, when the spirit realizes what it desires to perform, if the environment is unfitted for the carrying on of that work, we try to change that environment, and to sustain the individual in his efforts.

You ask, “Does harmony of spirit constitute marriage, in any form, in the spirit world?” Harmony of spirit constitutes marriage, not only in the spirit world, but in every other place. If there is no harmony, there is no marriage. You may have all the ministerial ceremonies that can possibly be instituted; all the rites that the state is able to perform; and all the sanction that society can throw about such a relationship, yet, if there is no harmony of spirit, there is no marriage; and the relationship might be denominated by the basest term that you could possibly apply; but we do not look upon this matter in the light in which the majority of mankind view it.

On your plane marriage is imperfect, like everything else; it necessarily must be. It is imperfect in the spheres nearest related to your material globes; it is imperfect wherever there is non-development of spirit. Now, in view of this statement, which must appear logical to you, does it not follow that marriage, in all these imperfect spheres is experimental? does it not follow that it is a discipline, and that it must necessarily oft times change? Does it not follow that, if the spirit is in a state of transition from one degree of development to another, and the comrade or partner is also in the same condition, some-

time they may be driven apart; that they may naturally dissolve in spirit I mean? Of course, they would not naturally dissolve in the external, because the natural world would not naturally permit them; but in spirit, naturally, there might be dissolution of relationship in consequence of the divergence of development. But the creeds of the church, and the statutes of the state, do not permit such a thought to arise in the minds of the people, and their formulas read, “Until death do us part.” Death means, to these law-givers and statute-makers, the death of the body; whereas the death of the spirit of love is the greatest death of all, and covers all that might be supposed to be death in the material sense. Therefore, when two persons repeat the sacred marriage now, which joins them “until death,” they assume a responsibility, at the very outset, which is infinite in consequences, and may be inconceivably disastrous. Hence, *I arraign the mental state among the people which permits this formula to be expressed.* I arraign it in the spirit, I cannot interfere with it legally; but I do affirm that it is the duty of all individuals who are progressive, who are true, who are anxious to make your material world better than it has been, and now is, first of all not to impugn the motives of any man or woman, who otherwise appears conscientious, if he endeavor to correct a mistake that he may have made in this, or any other relation. It is your duty to try to understand what marriage is, and when you have done so, in a measurable degree, it is your duty to try to present that relationship in its highest and most perfect form throughout your planet.

“Oh,” you exclaim, “that would mean the general disruption of home life!” That is a worse arraignment of your moral statute than even I would make. If a general disruption of home life were to follow the abrogation of the marriage laws now existing, then you are living more materially than even I have presumed to affirm; but I do not believe such to be the case. I do believe and know that there are many beautiful marriages of the spirit in this material world of yours, that neither time nor death can destroy; and that reunited beyond the grave, these truly mated souls will

make their way in the progress of the eternal ages, into other states, spheres, and planets; for the more perfect a marriage, the most enduring it must necessarily be. But if it be not enduring, it is not an indication of crime; it is rather an indication that the spirit had not made its way sufficiently in matter to illuminate the understanding.

"There are people," you may say, "who marry without either illumination or understanding." I grant it, and why? Because the situation involved in the relationships of the world seem to impel and compel it; because women, in your present social state, notwithstanding the progress of the age, are mere dependents upon man's bounty; because, almost universally, in some form or other, there still continues the feeling that, no matter what woman may be or may do, somehow or other she is not the equal of man, she is a *little* his inferior. Let me explain why this sentiment exists. It is because man has deified, as it were, external power; because he has believed in the superiority of muscle over spirit; because he has believed outward circumstances were more important than inward ones. That is why this erroneous conception of woman's inferiority has its place in the world. But you are within the vestibule of a new era. Already spiritualism has brought forward a new force in social life. "I do not believe, some one says, that spiritualism has had anything to do with woman suffrage, and all the other conditions involved in labor and general social customs." You do not believe that spiritualism has had anything to do with these? It is the association of the spirit of man and woman that has brought about these conditions. It is the perception and apprehension of *justice*, which is a spiritual faculty, that has illuminated your world, and brought about a change in social and industrial life, and is still further pushing that change. I remember one criticism made by one of the many critics who have attempted to give Bellamy's dream a passing thrust. It is this: "Is it possible that intelligent and moral people will support a social scheme which will emancipate woman from the drudgery of the home, and give her

an opportunity to be free? If this is done, the whole social structure will fall, and the home will no longer exist. Therefore, we oppose the scheme introduced by Bellamy's dream in 'Looking Backward.' It looks to the disruption of home, and the disintegration of the marriage relation."

This from an intelligent critic! How do I know anything about this criticism? Well, we spirits are capable of seeing the trend of human thought, even if we do not read your papers and your magazines. We are able to perceive the emanations, with their different colors, which rise from the brains of persons on your material plane, and knowing their significance, we are not obliged to read your books or papers to learn your views and purposes; Let me say to you now, that the whole tendency of the industrial revolution, which is impending, is just what this critic apprehended, *the liberation of woman*. When she is freed from the state in which she has so long existed, then the settlement of the marriage question will be more easily accomplished; for I do not need to tell you that these unspiritual and inharmonious marriages, which are constantly taking place, are caused very largely by the industrial situation, the custom of woman's dependence, for maintenance, upon the muscle of man. I need not tell you this, I repeat, for it is patent to every observer. The difficulty is that you are wont to exonerate—I do not know that I mean any of you sitting before me this afternoon, but some persons are,—a woman who marries for a home. "Well," you say, "she could not have done better. He has a fine property and a good occupation!" You feel satisfied that this marriage is proper and right, when perhaps there may not be a single element of spiritual affinity between them, and by your words of approbation you add psychological force to the waves of hypocrisy and crime which are deluging your world with woe; for it is a notable fact that what you call the law of transmitted tendencies (which I have not the time to explain) is of such a character that these children, born under conditions instituted by coercive marriages, are limited and feeble in spirit. When I speak

of coercive marriages. I do not mean that any one compels another by force to marry, but I do mean the psychological coercion of custom, the coercion of industrial necessity, etc.

The children born of such an union may be good animals. There are multitudes of fine animals born upon your material plane, of animal parentage, of the law of animal procreation; but the spiritual man and the spiritual woman are never born of such a relationship as that. They are born of the interblending of the finer and higher part of the man and woman, who constitute the parents.

Oh! these wonderful laws of human procreation, and, oh, that a condition should exist in society which renders it almost impossible for a person to speak, with any degree of sincerity, upon these questions, without being ostracized therefor! Yet it must be done; and there is a time coming when you will intelligently discuss, in large assemblies, not in small groups, the question of marriage, and its significance, and no one will be crucified in consequence.

You ask "What is the best age at which to marry, considered physiologically, morally, and spiritually?" That is the best age and time for the consummation of the marriage union when, presumably, you have found your counterpart. Let me say, however, that boys and girls do not habitually think of counterparts; they do not habitually think of spiritual unions. It is not general, in society, for boys and girls to think of dual relationships, soul-mates, and all of those questions involved in spiritual marriage; but when the energies of the animal nature manifest themselves, boys and girls, young men and young women, who have not been trained to know what marriage is, enter this state wholly unfitted to take the responsibilities of the same. I arraign society, mothers, fathers, teachers and all educators, for not intelligently instructing our youth as to what marriage is. At this period of time, the magnetisms which belong to animal life play upon the sensitive spiritual nature; for in early life it is the body, usually, that dominates the spirit; while, in later life, it is the spirit that usually dominates the body, but not always; and this

bodily relationship, entered into for bodily purposes, by bodily youths, whose spirits are not developed, is supposed to endure, even throughout eternity. Think of the inconsistency of it! and yet, if, fifteen or twenty years after this unfortunate union has been contracted, the growth of the spirit reveals other necessities, the circumstances demand other conditions, and there is a thought within the minds of those persons that they wish to separate, the world cries that "Marriage is a failure." Bodily unions, for bodily purposes, generally, are failures; but spiritual unions, for spiritual purposes need not necessarily be failures, in the sense in which you contemplate marriage.

Therefore, in answer to your question, we say: develop your children, spiritually and morally,—I need not say physically, for just now the tendency of the times is toward excessive physical development; just now the rage for physical accomplishments is considerable;—teach them what marriage is; teach them that when they have found their counterpart, the revelation will necessarily be made to them, and not to their parents, or guardians; tell them it is possible that they may know to whom they are attracted, and that their father or mother may not understand the matter at all; for the person whom you might select for your daughter's husband, or your son's wife, might not necessarily be the one whom they would select, by any means. This marrying by proxy is entirely unspiritual. No man or woman ever yet married the right person, because some other one believed he should.

"Well," you say, "do I understand you to state that parents should exercise no supervision at all over the relationships into which their children enter?" If you think I made such a statement, you are mistaken. The idea I sought to convey was this: Having taught your children what it is essential for them to know of marriage, on general principles, then you can leave them to the selection of their own partners, but if you have taught them nothing of this kind, you have not done your duty, and it becomes necessary for you to supervise the associations they have formed.

The duty, however, lies back of the association, in the education you ought to have imported.

"Are we sure of meeting those who are endeared to us by family ties? and are we tangible beings? can we clasp hands?" Oh! how earnestly the human heart, embodied, asks this of the spiritual world. I do not wonder that you do so, because you live so in the physical; because it is so difficult to arouse the spirit, and because only by thus arousing your interior selves can you comprehend spiritual things; and I answer my questioner in this way: Your world is not tangible at all in comparison to ours; it is not substantial at all in comparison to ours; it is a dream, it is an hallucination. Look into your lives and see if it is not so! Do you not remember the dreams of your childhood and youth? There are gray-headed persons sitting before me this afternoon, who in their youth had so many dreams of accomplishment in the future. How is it now, my friends? You have toiled up the highway of your human progress, but have you gathered all the roses that you saw growing by the pathway? have you caught all the strains of music that greeted your interior ear, as you stood in the vestibule, and looked forward with anticipations of success? No; scattered here and there, at the right, at the left, and behind you, are the broken dreams of your early manhood or womanhood, and you can well declare, with me, that this is a world of delusion, illusion, and hallucination; but it is all the world that you can understand at present. You call it a tangible world, you clasp hands and come to the grave, where you leave the outer body of some beloved friend, and you say, "I wonder, oh, I wonder if life ends here! I wonder if I shall clasp the hands of my boy in the great beyond! I wonder if I shall meet my husband, whom I loved so dearly, but whom the Angel of Death has taken from me, and look into his eyes, and read again the love once written there!" Oh, yes, my friend, mother, wife, husband, father, you will clasp the hand, you will look into the face, aglow with human affection; for I want to tell you, as my last message here this afternoon, that affection, with

all its imperfections,—fraternal, parental, filial, and conjugal, is deathless. It is the immortal part of man; and I will end, as I began, by saying to you,—all that is real of life is affection; out of it everything else grows; it spans the gulf of the grave; it gives to the skies of darkness the rainbow hues of beauty; and it will carry you all on and on, no matter what the trials are, for we of the spirit world stand by your side and we clasp your hands now. Why! do not think you must wait, until you are "dead," to clasp our hands. We are here as rational, intelligent and tangible beings, though you may not see us with your material eyes. We love you, and we say to you always: "Come up higher; but more than that, we say to you, Do not crucify the chosen instruments through whom these messages of love and immortality are given!" We say to you, try to understand the motives which animate people; believe in the reality of human love, human duty, and human devotion, and then, consecrated with a realization of the sacredness of all love, with a realization of the obligation resting upon you to make the very best and highest of yourselves, and of every one else, you will go on, and on, and this, and every other question that perplexes you, will forever be settled in the light of immortality.

IT IS A CHILD OF PROMISE.

The People's Party Platform has the merit of brevity. It is simple and comprehensive. It is radical yet conservative. It has the ring of a great change in the affairs of government. Its first and cardinal plank is to have all forms of money issued by the national government, thus abolishing national banks as banks of issue, the treasury notes to be legal tender for the payment of all debts public and private. This with the proposed method of loaning money at two percent interest upon nonperishable property when put in law as worked for, is indeed a startling innovation, and involves a beneficence to the producing classes that cannot be measured. Hopeful as it appears, it needs to be guarded, lest monopolists somehow take advantage of the sub-treasury

plan. Matched in with the money system is prohibition of alien ownership of land, revenues limited to the necessary expenses of government, graduated tax on incomes, just national control of the means of public communication and transportation, and should this fail to remedy the ills the people suffer, then government ownership of such means of communication and transportation. There is a demand also for the election of president, vice-president and United States Senators by a direct vote of the people. Such are the more conspicuous planks. The conference prepared for a national convention to be held in about a year from now for the purpose of nominating candidates for president and vice-president. An attempt was made to commit the conference in favor of the abolishing of the liquor traffic, but it signally failed; but it is implicitly recognized in the endorsement of the St. Louis platform which is committed against the liquor traffic. Well, what do you think of it? is asked. I think it is a step forward, a step too, that will compel both the old parties to entrench themselves upon the advance line. The People's party has a great battle to fight, and some of its principles are destined to be law. Let us remember that true and lasting victory is not always by electing candidates.—*The Progressive Age.*

"BOB" ON CREEDS

COL. R. G. INGERSOLL GIVES THE PRESBYTERIANS A SCORCHING.

"The Presbyterian Church is on the toboggan slide. The vote on Dr. Briggs was the beginning of the end. The men of thought are to be turned out. The orthodox will remain. The Church will keep the settlings. Every little while the cream will be skimmed off and what remains will continue to grow thinner and thinner. Poor old John Calvin has had his day.

The above sentences were uttered with great force by Col. Robert G. Ingersoll at the Wayne Hotel yesterday afternoon. He was on his way to New York from Chicago. He said he wished he had a chance to whoop it up against the Presbyterians.

"It is simply idiotic," said he, "to talk about such a thing as expelling Dr. Briggs."

"How do you view the heresy hunting fad?"

"I don't think you can call it heresy hunting. The game seems to be hunting the hunter. Heretics are plenty nowadays. This is the result of a growth. The sensible people are getting tired of the old creeds, the absurdities and the infamies believed by their fathers. It is a question of growth, Dr. Briggs sees that Calvinism is infinitely absurd. He knows that a good God could not make men and women with a view of tormenting them forever. He knows that the creed is not in accord with the civilization of the nineteenth century, and so he took a step in advance. 'Twas only an inch, mind you, then the small, shriveled souls began to shout heresy. Dr. Patton got Prof. Swing out of the Church, and now he is anxious to remove Dr. Briggs.

I hope that all the heretics will be put out."

"What will become of the Church then?"

"The Presbyterian Church will be left without a doubter and without a thinker. Then the Church will enjoy true harmony. It will be like a waveless pond covered with a good thick orthodox scum, no tide, no current, no life. Then the men who are now the enemies of honesty will have control. They will have figures in the pews and stuffed clothes in the pulpit."

"Do you think that the old creeds are fast dying out?"

"Certainly. This age is not satisfied with ancient theology. Men of science look with pity on the true believer. Orthodoxy has been stunned by science. Geology is its enemy, astronomy hates it, history denies it, ornithology hoots at it, and all the other sciences guy it almost to death. The old creeds are back numbers. They have done all they could to make the world miserable, many have been driven insane by what they call "glad tidings of great joy," millions have been imprisoned and murdered and persecuted and burned and torn into pieces for the love of God as set forth in the old creeds.

For many centuries the future was kept lurid with the flames of hell. Now the Church has lost its power and the old things cannot ever return. Men have enjoyed the luxury of thinking and it has become a necessity.

Thinking is bound to enjoy the superstition that has been masquerading as religion. With all this the world is growing better. Men are becoming civilized and they are trying to civilize religion. Let us hope they will succeed."—*Detroit Sun.*

THE TEMPLE MESSENGER DEPARTMENT.

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

OUR COUNTRY.

What is our country?

An asylum for the oppressed of every nation.

Who has made it so free from the despotism of the old world?

Noble and liberty-loving men.

What did they do?

They framed the immortal "Declaration of Independence," the *Magna Charta* of American liberty.

Who were these men and where did they meet?

In Philadelphia, Pa., Thomas Jefferson, Benjamin Rush, Benjamin Franklin and others framed that immortal document. But the guiding genius was Thomas Paine. Truly, without his name being mentioned, the history of Liberty cannot be written; and the day must surely come when his name shall come foremost and justice shall be done him—as he with his pen contributed as much as Washington with his sword toward the independence of our country.

What did President Washington say in regard to this country?

"The government of the United States is not in any sense founded on the Christian religion." Remember it boys and girls of to-day.

Why is our government popular?

Because it is for the happiness of the governed and not for the elevation and enrichment of those who govern.

What is principle worth without a pledge to protect it?

Nothing; and so the signers of the Declaration said, "we will protect it with our lives, our fortunes and our sacred honor."

How many signers were there to this document?

Fifty-six.

How many States did they represent?

Thirteen.

Whom did they sign for?

For not only three million people living at that time, but for all who love liberty and freedom, in all the ages to come, and to-day fifty millions rise and bless those men who signed that immortal document and supported it with their lives, their fortunes and their sacred honor.

What does the Declaration of Independence mean?

That we should have something to build upon, that we should have a country, a history; and to day we have an edifice that the whole civilized world looks to for a home, a home free from all the blighting effects which are seen in European nations.

What constitutes a nation?

National character; a moral essence which comes only from growth.

When did we become a nation?

When War was tired, his beautiful daughter, Peace was called. From that moment we became a nation.

What did the Declaration do?

It severed the ties that bound us to England and showed the independence of our nature.

What does our country rest upon?

Upon the nation which is upheld by the State, the State by the town, and the town by the people; and thus it is that our country rests upon each and every individual.

What does our country teach and why does it live?

That all citizens live for the happiness of those around them. America lives for the nations of the earth and she says with clarion voice: "In time I will liberate the whole world."

Conductor. Then let us erect upon this temple of liberty, a purpose; forget not the principles of the immortal few who drafted that document in that small room in the city of Philadelphia so many years ago; forget not Thomas Paine, whose mighty mind amid the darkness of American independence guided the army of brave men by his pen to the temple of freedom. Let all lovers of freedom gather around that temple and once more sign their names and protect their rights with their

lives, their fortunes and their sacred honor.

What does a true democracy require?

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

When will America be a true republic?

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

What should be engrafted in this temple?

Women's rights and toilers' rights.

What would be a step toward the freedom of conscience?

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

What is also the mission of America?

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

What has the spirit of despotism caused?

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

What is the duty of all Spiritualists?

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

What is the leading element of every national civilization?

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

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

The whole fabric of ecclesiastic power

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

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

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

Conductor. We shall conclude this lesson by saying.

That in the coming day, in the archives of the past, will rest those gorgeous baubles the crowns of the god-anointed kings, that ruled and ruined the world by divine right, and the rusting sword then sheathed forever in peace, that once flashed in all lands and carved the sensitive bodies of millions of men; and on that same shelf will rest the keys of the dungeons that once held the suffering and dying soldiers of liberty, martyrs of religion and martyrs of philosophy; for there will be neither dungeon nor gibbet, nor crown, nor king, nor fort, nor a standing army, in an emancipated world. So let us not weary in well doing, but keep on showing to all humanity the holy brilliancy of our light from the spirit spheres which is destined to establish the brotherhood of man on earth.

RESPONSES.

The patriotic leaders in the advance armies of progression, who have died on the scaffold or pined in exile, have not lived to see the completion of their work.

But in the bright light of the spirit land they can look upon a country made better by the part they took in it.

The early defenders of the Declaration are watching the completion of the work commenced by them.

Hail them as deliverers from bondage, all ye down-trodden ones of earth.

The glory of the Declaration will never fade.

It has endured for a hundred years and shines to day as clearly and brilliantly, a bea-

con to which all the people of the world may turn their eyes as an abiding light—a saving light.

To-day no man stands beneath the stars and stripes who is not his own master, and who, in the eyes of the law, is not an equal of any other man.

Throughout all the years under all the chances, the immortal Declaration has taught that thrones shall topple and fall to dust.

The integrity of the state should be as sacredly guarded as the supremacy of the nation.

The country is a sanctuary for the exile and a guiding star to liberty and happiness.

Fostered under its care and protection we should die in its defense:

The success of the American Revolution was a victory of the grandest elements of human nature.

Long may this government stand based upon the Declaration which the pen of Thomas Paine and the sword of Washington gave to the world as the charter of liberty.

The ballot is a sacred trust and voting the highest duty of the citizen.

The work of true heroes is as large as liberty and as broad as humanity.

We have passed a century since Washington was inaugurated as the first President of the American Republic.

Peace, commerce and honest friendship with all the nations, entangling alliances with none.

This country is the home of the oppressed of all nations of the earth, whether Christian or Pagan, with no union of state and church.

Those who are selected for a limited time to manage public affairs are still of the people, and may do much by their example to encourage that plain way of living which among their fellow-citizens aids integrity and promotes thrift and prosperity.

May our grand and glorious Republic be eternally blessed with peace and unity and may we never forget its defenders.

Let our aspirations be for the continued growth and prosperity of this mighty nation.

All are watching with eyes of sympathy, and entertain the largest hopes for the future

development of the human race.

America, the brightest of all the jewels in the crown the goddess of nations wear.

Long live thy Liberty, thy Honor and thy peace.

Thy starry flag shall float above all nations, showing thy intrinsic Truth and Liberty.

Throw out thy Banner, bind it around the Earth and like thy Eagle, onward to thy Destiny.

No bar of endless night exiles the brave.

History is the recording angel of the past and the counselor of the present, and it will make all things bright at last.

The Constitution which prescribes the oath of the President is our oath.

The President taking the oath to preserve, protect and defend the constitution only assumes the solemn obligation which every patriotic citizen on the farm, in the work-shop, in the busy marts of trade should share with him.

The government which we have chosen him to administer for his term is ours.

The price of our liberty and the inspiration of our faith in the republic is the people's will, impressed upon the whole framework of the civil policy,—municipal, state and federal.

In view of the grandeur of this age, bury all animosities, and endeavor to perpetuate that union which has been given to us by our father.

Let the grand Benediction come that shall waft peace, good will and prosperity from shore to shore, from sea to sea, to every house and hamlet, every town and city in our country.

There are great principles underlying this government which will endure forever as monitors to warn, as teachers to guide those who are entrusted with authority.

American Liberty has been accepted by all the civilized nations of the earth as true Political Liberty.

It were well to meet on memorable occasions to think of deeds of valor which, although passing into history live with us always having their influence, character and power felt as in the years that are gone.

The march events, the development of the

people, courage of the men, carried us through to the present time to a nation that now bends its heads to no other nation of the world and recognizes no other as of greater dignity, intelligence or morality.

The triumph at Lexington and Concord was the beginning leading to the great end.

Their noble courage, their firm resolve has not lifted the responsibility from the people at large.

They must uphold and advance this triumph so that the step shall not fail of the glory it was entitled to.

The test of a people is not in what they will wish, not in what they will say, not in what they promise, but what they will do and perform.

The soldier is never in a free governed country in his right place, unless he is the supporting arm of the civil power.

Our best entitled fame lies not in our individual or collected wealth, not in our splendid temples, not in our great development of industry, but in our true-hearted, liberty-loving, free and independent people.

We mean it is the liberty born at Lexington and Concord and kept alive by the industrious, intelligent, liberty-loving and law-abiding people of the country.

The hopes of Freemen and the people of the world were centered in the valor and devotion of the heroes at Lexington and Concord.

Our Constitution was launched by the founders of the Republic and consecrated by their patriotic devotion, and has for a century borne the hopes and aspirations of a great people through prosperity and peace, through the shock of foreign conflicts and the perils of domestic strife.

Conductor.—A nation more blessed than any other people in history unhampered by ancient customs and traditions, and in possession of more magnificent field of action, fresh, vigorous and strong, chastened by trial and respected throughout the world, shall proclaim the true principle of social organization, the emancipation and elevation of labor, and the freedom of all men, who are able and willing to work, from pressing poverty and

absolute want, and may we live to see the day when the war drum shall be muffled, and the battle flags furled in the Parliament of man, the Federation of the world.

THE PRINCIPLES OF THE GOVERNMENT OF AMERICA.

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

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

What did it mean to the religious world?

Freedom of thought.

What is the result of that declaration?

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

What have we enjoyed for an hundred years?

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

What is America in her political life?

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

What is the greatest enemy to our institutions?

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

What is the great religious organization of the centuries?

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

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

The imperial will of its council and its pope.

What have we shown in our own republic?

That Americans were great enough and

free enough to develop a pure democracy—to find the source of government of themselves—and they adopted a “Godless” constitution, and in their establishment upon this foundation they accepted the greatest and grandest thought of the age.

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

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

What resulted from the Reformation?

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

Who is the wisest man?

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

THE DECLARATION OF INDEPENDENCE.

The Declaration of Independence is the one great truth on whose observance alone popular institutions can securely rest, and by the upholding whereof the Union and the Constitution with all its guarantees can alone be preserved and maintained as the ark and covenant of liberty on the continent.

What is the 4th of July?

A day peculiar and sacred to the American people for more than one hundred years.

What assertion did the immortal few make?

“That all men are created equal;” “that they are endowed with inalienable rights;” “that they have a right to life, liberty and

the pursuit of happiness.”

What has been the effect of this assertion?

That it has wrought many and vast changes for the welfare of man.

What was the Declaration?

An assertion by the whole nation of the only real foundation of civil government.

At what was the first blow aimed?

At government based upon divine right and conquest.

What did it proclaim?

The inalienable rights of the people.

What was born in a day?

A new society, without the traditions, bonds or customs of the old world; without bishops and nobles, and the worst of all—Kings.

What other great good did it do?

It swept away all the accumulated rubbish of centuries, consisting of the absolute authority of monarch and priest, the hard rule of caste and class, and the servitude of ignorant and superstitious submission.

What did it establish?

A new nation on a virgin continent, without religious tests and establishments, hereditary privileges and born rulers.

What is safe to predict?

That in the near future the same civilization the same political privileges the same form of government, throughout the length and breadth of North and South America will control 300,000,000 of people, bounded only by the gleaming icebergs of the poles and the restless waves of the great ocean.

What was the influence of the Revolution?

It crossed the Atlantic and was felt in every part of Europe, and Franklin was hailed with delight; the time had come when the evils of despotism were felt, and men would not endure them longer.

How does progress come?

By the repeal of laws, and by not enacting them, and the less the government meddles with our affairs the better shall we prosper.

For what are great reforms?

To remove some barrier which was built in the path of human development by legislation.

Upon what should man depend?

Upon himself and not upon the statute book, if he would be strong, independent and self-reliant.

What should our government be?

Fair, just and economical; the public offices open to all men, without distinction of party, as citizens of a common country; the public laws so administered as favoring no one individual more than another; fostering no monopolies and obstructing no branch of trade.

Why is this the grandest country on the earth?

Because it has common schools, a free press and free speech, and a variety of occupation and industry.

Conductor. One hundred years ago we were on the threshold of our national history, with a courage and daring unparalleled and unprecedented in resistance to England, that in defiance of all the precepts of history we proclaimed the true principles of political power and privileges, that sovereignty is inherent in the whole people, and that all authority is their gift for their own benefit, and may be taken away at their own will or pleasure.

SONGS OF THE G. A. R.—1890.

[To the tune, "Marching Through Georgia," closing with one stanza from "America."]

BY REV. EDWARD A. HORTON.

I.

Hark! the call is sounding for the boys in blue, once more;

Yes! I hear the bugle as it rings from shore to shore;

See! the ranks are filling as from states we pour,

While we go marching together.

Chorus:

Hurrah! hurrah! we sing the good old song;

Hurrah! hurrah! we join the mighty throng;

Raise the chorus to the sky and shout it loud and long,

As we go marching together!

II.

Flag of battles many, not a star is lost to thee;

Land of martyrs noble, thou art country of the free;

Sword of right and justice, 'tis thy day of jubilee,

As we go marching together;

(Chorus.)

III.

Comrades who are tending on the other side to-day,

Come and march beside us as we take our onward

way.

None are dead or missing, all are on the roll we say,
As we go marching together.

(Chorus)

IV.

Far and wide "Fraternally" our word of peace we send;

To our suffering comrades noblest "Charity" extend;
And our watchword "Loyalty," forever we'll defend,

As we go marching together.

(Chorus.)

V.

Loyalty, Fraternity and Charity, these three,

Long live all to see them one with law and liberty;

So we sing the freeman's song o'er land and echoing sea.

As we go marching together;

My country, 'tis of thee,

Sweet land of liberty,

Of thee I sing.

Land of the pilgrim's pride,

Land where my fathers died,

From every mountain side,

Let freedom ring!

THE INFLUENCE OF HUNGER FOR THE WORLD'S GOOD.

In what light may we look at the hunger?

As a fact in the economy of nature, as a fact in human life, the far-reached-hand, the thirsty lips, the open mouth, the unquenched aspiration are phases of hunger.

How can we illustrate the facts of hunger?

From the garret comes the despairing cry, "Oh, God, that bread should be so dear, and flesh and blood so cheap." Those who hunger for fame and power, the yearning of lovely souls that go through life hungering for a companionship and sympathy they never find, the opening flower in the spring holding up its cup to be filled with sunshine and to drink the welcome rain, and plants must hunger for moisture, flowers light, bodies for food, minds for truths and hearts for love.

What does every human hunger imply?

The existence of that for which it craves.

What are the true conditions of growth?

Hunger and supply, and in this world of man, hunger must always precede the supply as it creates the demand that shall stimulate to activity, enterprise, discovery and labor.

What is our whole modern American life?

The eager opening of a million mouths, the reaching out of a million hands in the effect to grasp the objects for which we hunger.

What is one of the world's unsatisfied hungers?

The hunger for bread is the hunger for physical life, and the gaunt figure of hunger has stalked the earth, the pinched features of famine have accused the apparent negligence of nature and the wailing of children crying for food has re-echoed back from the unanswering heavens.

Accept for illustration the "Garden of Eden Story" what can we justly say?

That the best thing that ever happened to the race was the driving of Adam from Paradise and we should thank Eve for her disobedience and smile at the impotent curse of labor knowing it to be a blessing, and the Serpent told the truth when he said that the eating of the forbidden fruit meant life instead of death.

What have hunger and labor been?

Twin angels to lead man out of the wilderness of barbarism where he was born, to teach him to turn the earth into a garden, and the curse-fable instead of destroying, has created the only Eden man has ever known and will create fairer still in the future.

What is another phase of hunger?

Man's unsatisfied thirst for power.

What was victory in a lower grade of civilization?

When it came to the battle of tribe with tribe and nation with nation, the strongest then was the best and out of such winning the world progressed.

What was the next step in the progressive unfoldment?

Mind became stronger than muscle and thought climbed the throne and seized the sceptre.

What was still another step?

That moral sense of collective humanity became stronger than intellect, so that now in the great nations of the world, conscience asserts its rights as king over both brute force and mind.

What is the verdict for conscience?

The mightiest governments have to bring their deeds, both of war and peace, before the world's judgment seat for sentence and they dare not disregard the verdict.

What then?

Why this, that the world's age-long-hunger for power has turned from selfish domination to the universal service of man and he that will be great, must now be a servant; and the same power that formerly devastated, now organizes the world's commerce, explores the heavens, dredges the deep seas for their secrets, tunnels the earth's mountains, and converts her deserts into cities, and her forests into gardens, and changed is the hunger for power, into the hunger for the elevation and the service of man.

What has been the routine toward the development of truth?

The attempt has been repeated over and over again to make men content with such dribblets of supposed knowledge as the various revelations and infallibilities has chosen to dole out to them.

What has been the religious scheme?

To hedge in with a fence of dogmas, to have mythical dragons, angels with flaming swords, with threats of endless pain, but—the desire for the fruit of the tree of knowledge has overborne them all.

What have progressive minds done?

Broken through the hedges of dogmas shattered the schemes of the universe all the way from the baby-house of the Jews to the better way of to-day, defied the dragons, and dared the penalties of hell in the onward march to the Temple of truth.

What other hunger deserves our attention?

The desire for love and the physical basis of this is at once the life and the bane of the world.

What is this love when analyzed?

The mightiest and most universal of all human forces for it has devastated human lives and undermined homes but—beyond all other agencies it has been the active force that has created and built the temple of human happiness.

Where do we witness this hunger of love?

Was drama ever acted, was story ever written, what painting ever touched the human heart, what opera ever thrilled the world that love was not the pivot of all?

Where do we see the devotion of love?

In the world's great sisterhoods of mercy—the tender women who shrink not from the horrors of battle-fields or the worse horrors of plague infested hospitals and when you read the secret of this devotion you will find it is the unsatisfied hunger of woman's love.

Where is this hunger for love seen?

In thousands of homes where either husband or wife has on his or her face the look of hunger that tells of a life-hope disappointed and of hearts unfed. Perhaps one side of the husband's nature the wife fails to appreciate, or the wife has two or three rooms in her nature to which the husband has never found the key.

What is very true in regard to the hungers of this life?

That from the unfed hungers of this life numbered woes have sprung but when we calmly read the lesson of human history we cannot fail to see that these unsatisfied hungers of man have been the mainsprings of human progress, and we must feel that the hunger for life, for the ideal, for the forever unattained, is a promise written by the divine finger in the soul of man that points toward an endless life.

Conductor. In conclusion can we say?

That "Excelsior" rings out through every age, that though we may perish by the way we must never cease the attempt, and to sleep even with truth for a pillow is not so grand and noble as this eternal search. We may not discover the origin of man but we will either do it or try forever—or that God is past finding out, for this God thirst possesses their souls and the infinite lore is mightier than any Syren song of peace or any threat of endless torment, for all this accumulated knowledge of the world is the fruit of the conquests that these phases of hunger have wrought.

LESSON.

What do we find as we enter our great libraries?

Printed treasures of our civilization, wherein are records of what has been done and said by wise and noble minds who have lived and passed higher.

What should we gain by those treasures of

thought?

Knowledge. Knowing that the great wave of ignorance has in every age of the world been the bitterest foe to truth, we feel safe to smile at the ignorance displayed to-day, as well as in the years gone by; that we shall, by the aid of science dispel the mists and inspiration shall be given to the philosopher, scientist and poet to drink at the fountain of knowledge, and strength to live and toil.

What has science done?

Set at naught the old established theories, and points to the starry worlds and marks the trackless pathway through space, of the shining orbs and their magnetic sweep onward, destined to live on through time and eternity.

Why are the words of the astronomer a treasure?

They have given to the universe a magnitude and a glory hitherto unknown.

What does the intelligent mind give?

To each as much mental freedom as he can take and leaves him to fashion his life after the higher laws:

Whence came the Christian's Bible?

We are told that it was the result of a holy council, convened at the command of their king, with the purpose of selecting from a vast amount of what was then called sacred writings claiming to be the word of God.

What has been done since that time?

Men of science, of learning, of thought have questioned its authority and criticised its statements.

What has science shown?

Disproved every statement made as regards the formation of this planet, has shown that the sun, moon and stars fulfill some higher purpose than that of merely lighting the earth.

What has common sense and reason said?

That the whole Christian scheme of salvation is blasphemous in the extreme.

What were the words used by this council to silence all enquirers after the truth?

"He who adds a word thereto or takes a word therefrom shall be in danger of hell fire." A sad fate awaits those who within a short time have revised the New Testament.

Do we want a new Bible?

No.

Or the old one?

No.

Why?

Because, in the defense of the old, all Europe has been drenched in blood, and millions of men and women have been sacrificed in its name; it has been the greatest stumbling block in the path of progress for centuries.

What should be the religion for the world?

The religion of human love and human sympathy. It is time that blessings should take the place of curses and the light of hope shine in upon sorrowing and desponding hearts.

What have the world's greatest Saviours done?

They have worshiped at the shrine of humanity and served God through love for his children, instead of empty and idle prayers.

Conductor.—Thomas Paine has been a Saviour to the race, and although the insults of Christianity have been poured upon his memory; although condemned, crowned with thorns of malice and rebuked by the religious teachers, yet he voiced truths of a world-wide importance. To-day the world owes much of its freedom of speech to the inspired words of this champion of truth. The time is almost arrived when the only temple we shall know, will be the family home, with its tender associations; the only shrine the human heart; the only law that of right doing; the only Bible, the bright page of nature; the only God, the mighty spirit of the universe, whom all space doth occupy and all motion guide.

WHAT HAS SPIRITUALISM DONE?

Sweeps in between intelligence and bigotry, enlightenment and dogma, the church and materialism with testimony from the only realm that can declare anything about man's immortality—the life, the light, the power of the Spirit-world.

What form of belief does it meet in its progress?

Materialism—which the creeds have been unable to reason with—with the only evidence that the world contains of man's continuous life.

What is Spiritualism?

The new inspiration of the hour, it is the open door of spiritual communion it gives the living testimony of our arisen ones.

What does it declare?

That God is a God of love that it comes not to destroy the spirit of Christ's teachings, but to set aside all that cramps in the creeds and forms of the Christian Church.

What does it proclaim?

A more perfect truth, that angels and ministering spirits have not left the earth—that we are not permitted by any thin film of creed, atonement, or death-bed repentance to enter into a state of spirit-life higher than our life here has prepared us for.

What is our only Salvation?

A pure life, and good kind actions,—over moral infirmities are like diseases that must be cured by the great healing power of knowledge, wisdom and love.

What is a law of Spiritualism?

That it is one of Evolution and Development, and extends into the domain of the future and applies to spirit as well as matter.

What does Theology teach?

That when a man dies his fate is forever decided, he becomes either an angel or devil.

What does Spiritualism say?

That death does not change the man, but that he remains himself, simply passing into another state of existence where his chances for learning and advancing are enlarged and extended.

Of what practical utility is Spiritualism?

It settles beyond controversy the fact of the continued conscious existence of man as an individual.

What has doubt been in past ages?

The tyrant of unrest, unhappiness and the parent of despair, but with the fall of this tyrant falls an unnumbered host of crude and wild speculations concerning God and his visible and invisible creation.

What does Spiritualism give to mankind?

Rest—from the ceaseless turmoil of ages, and the heart of the race—peace from the storms of doubt which have kept it tossed as upon a tempestuous sea.

What does the Philosophy of Spiritualism

disclose?

A Spiritual universe broader and vaster than this material universe which we behold and of which we form a part.

Is matter and spirit under law?

Yes—there are no breaks in the orderly movements and processes of any part of creation emanating from the divine creating wisdom.

What is Prayer?

Upon our part it is sublime when it adjusts the soul and the life of the one who offers it in harmony with nature, but—it is a waste of words when it seeks a selfish end irrespective of fixed laws.

What feature in Spiritualism discloses the usefulness of Spiritual Philosophy?

It came to Earth with its humble manifestations of intelligence and force at a time when earth's students and thinkers were *comparing* the works of nature and the proclaimed nature of God, when life in all its manifold manifestations of joy and sorrow, pleasure and pain, smiles and tears, shame and agony, succeeded by sickness, pain, death and the tearing asunder of the holiest and best of earthly ties, were being tested in the balance of infinite mercy and love.

How have we embraced the eternal fact of spirit communion?

1st. A messenger comes with a message from the world of spirits, one we knew in mortal life with his identity still upon him.

2nd. The teachers, the philosophers, the students of earth and of the heavenly spheres have returned with their additional knowledge and have found mediums of communication with mortals.

3rd. They have given the facts of spirit life also a knowledge of that which has been blind and hidden to mortal observation or reasoning in earth—life.

4th. They show us a universe of Law, they teach us of the adjustments of both time and eternity.

5th. In accordance with law the two worlds of conscious being meet, mingle and fraternize.

6th. The Spiritual Philosophy is one of the advanced steps in the orderly process of

Evolution, and he is wise who investigates and receives for himself a knowledge of the comfort and love found in these sacred communings of soul with soul which prove existence beyond the grave.

7th. It offers a true inspiration to a cleanly moral life here and the building of a true and harmonious character, mentally, morally, and physically—for character is an abiding guest of the Eternities.

8th. One who builds his life on those higher planes, from teachings which flow into the soul from the eternal shores builds it safely.

9th. That when the earth recedes and the clamor of material life is over, one mounts the air with wings of spirit life, and his soul is in communion with the advanced immortal beings.

What then is it to be spiritual?

To shed the leaden feet of materiality and rise to the ether spheres of life—to take hold on the eternal verities of that existence where the glory of an unselfish purity, envelopes like an endless sea the souls of the departed and immortal—these are the real crowning of our harmonious spiritual philosophy of life.

YOUR HEART AND MINE.

We sometimes sigh and we can't tell why,
 And we sometimes laugh at our care.
 We are sometimes sad when the world is glad,
 And we weep when the skies are fair,
 There's an underflow to the joy and woe
 That come with a touch divine.
 In the pleasure and pain, the sunshine and rain,
 That steals into your heart and mine.
 There are phantom hosts of dead hope's ghosts,
 And the echo of funeral bells;
 There's the lasting bliss of a fadeless kiss
 And the pleasure our dreams, foretells,
 There the hopes entombed and the joys unbloomed
 Their lilies and ivy entwine,
 And no one knows of the thorn and the rose
 That are hidden in your heart and mine.

—Chicago Post.

—Husband. "What would you say, my dear, if I were to give you the money for a new spring hat?"

"Wife. "I would n't say a word, darling, until I had the money in my hands, for fear you'd change your mind." [New York Journal.

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*"I am in earnest,—I will not equivocate,—
I will not excuse,—I will not retreat a
single inch,—and I WILL BE HEARD."
WM. LLOYD GARRISON.*

EDITORIAL.

N. D. C. OBJECTS, 6, 7 & 8, INCLUSIVE.

6th. To demand that the distillation, importation, and sale of intoxicants shall be discontinued.

7th. That woman shall have equal rights with man in every respect, also the right to equal judgment in all matters upon questions of morality; that she is entitled to equal wages with man when she performs the same work.

8th. To demand that all public offices in our government shall be filled with those of both sexes who regard "public office as a Sacred Trust."

"Though the mills of God grind slowly, yet they grind exceeding small.

Though with patience he stands waiting, with exactness grinds he all."

Virtue and Truth are environed by Vice and Error, and a reformatory process is continually going on. Its success or failure is proportioned to the foresight displayed, and wisdom of the means employed.

The history of civilization is one of mental and spiritual evolution and emancipation, in which its representative characters have been compelled to struggle with arrogance, bigotry, and superstition; the dogmatic cupidity of the one, making the subjects of the others its votaries. Galileo stamping his foot and exclaiming "Yet it moves" when compelled to abjure his convictions by the blind and furious bigotry of the monks of his period, is an example in point. It seems to be a law in human progression that the obstacles to be overcome, are proportioned to the excellence of the result, and hence reforms that bless and benefit the world move slowly many times. "Yet they move" or their death ensues.

"A millstone and the human heart are driven ever round. If they have nothing else to grind they must themselves be ground."

Among the evils that agitate the present age Alcoholism is undoubtedly the greatest. It pollutes the fountains of freedom and perverts the sacredness and purity of the ballot box. Its baneful effects culminate in police courts, municipal prisons and state penitentiaries.

The assertion requires no elucidation. To attempt it would be to insult intelligence and stultify the individual so attempting. It is apparent. But connected with the effort for its extinction is a proposition to which the writer would respectfully invite attention. It is this. Man will never dethrone the evil without womans full recognition as his equal, and equally entitled to express that equality in the selection of representatives to voice the will, and frame the laws that govern society; be they municipal, state, or national.

And why should she not have that statutory enabling recognition, entitling her to all the privileges pertaining to "life liberty and the pursuit of happiness" that are bestowed upon a class of men who instead of protecting, persecute and retard her progress poison and rob her sons; subject her daughters to

brutality and ruin husband's and homes?

Is she less near to humanity than they? When reverses overtake the home and household is she wanting in fortitude and endurance? When sickness and pestilence come with wasting blight "walking in darkness and destroying at noon-day" is she less heroic or humane than her stalwart husband and brother?

When the dark clouds of war hung over the pioneer cabins of our fore-fathers, and British bayonets threatened the peace and purity of their humble homes; did she not mold the bullet and buckle the knapsack upon the backs of husband, father, brother and lover and with inspiring enthusiasm bid them Godspeed in the sacred cause of liberty?

When our more recent rebellion threatened the dearly bought liberty's and priceless legacy's of our honored ancestry, was she found wanting in patriotism, self sacrifice and devotion? By the memory of the boxes, baskets and bundles of delicacies and necessaries prepared by loving hands and sympathetic hearts, to be forwarded to the front for our famished wounded and dying soldiers; aye! by the memory of her heroism displayed on the battle-field and at the bedside in camp and in hospital, bathing the fevered brow, closing the sightless eyes and bearing life's last loving messages to mourning friends, the remnant of a nations veterans with one accord answer—Nay! She is Heavens best gift to man and in his direst struggles his most constant friend.

Is she less virtuous than man? Let the respective portions of the sexes ruined by dissipation or confined in prisons answer. Is she less industrious? Ask the rural fireside or the city workshop the salesroom and the office. Is she less intelligent? Take a census of the educators in our common and classical schools, our most entertaining authors, and note her advent and ability in pulpit and in forum; in the face of ridicule, prejudice and opposition; and then determine as an honest man, patriot and philanthropist whether you will continue to deny to liberty loving-self sacrificing intelligent womanhood the same privileges of protecting herself her children

and her home, that are accorded to the most ignorant and degraded emigrants of every nation-clime and color engaging in the most demoralizing occupations that ever threatened a favored people's life-liberty and happiness, remembering that:

God's mill fails not the seeds of destiny to stir,
And germs of truth evolve amid its ceaseless whirr:
While errors crumbling husks encasing them are riv'n,
And by Heav'n's own cyclones from its pathway driv'n,
Let man the warning take the danger dismal heed,
His pow'r cannot retard the whirling millstone's speed;
Woman with willing might would at his side be found,
But if he spurn her aid He may himself be ground.

“VERDE MONTE.”

By Special Request we republish Our Spiritualist Creed given by the N. D. C. Guides through the medium James Albert Bliss in 1888. We also append a few words from the pen of the same in connection with the creed from Old Series Vol. I. No. 9. SOWER.

PROPOSED DECLARATION OF A TRUE SPIRITUALIST'S BELIEF.

There are so many persons who are asking the question, "What does a Spiritualist believe?" that it seems proper that some kind of a statement of the fundamental principles of Modern Spiritualism, should be made public. It is not claimed for such a formulated statement of belief, infallibility, nor that *all* Spiritualists, will subscribe to every word of it "as it reads," but the attempt of the spirit author in formulating the following, has been to give the general prevailing belief of Spiritualists, in as concise a manner as possible, for the benefit of those who have asked the question above, and not for those who have arrived at the state of perfection or "know-it-all."

If the following Declaration is not correct in its statement and there can be found in it flaws, just let us know where they are, and we have no doubt if the reasoning is correct, that a change will be made in it by the author.

We are certain that no sane persons, even if they have arrived at the "perfection" stage, will for a moment decry the proposed reforms advocated in the "*Declaration*," for if they should do so, it will simply show that they are, even in this Nineteenth Century, encompassed with moral darkness that properly belonged to the "dark ages" when ignorance was considered a virtue and enlightenment a crime.

No doubt the great points to be raised against the *Declaration* will be the definitions of "God;" "Man;" "Mind;" "Spirit;" "Matter;" "the Immateriality of Spirit;" the "conscious existence of man, after the death of the body in a spiritual or dis-embodied state." All of these are very interesting and surely they are debatable questions. THE SOWER is always ready to allow the greatest liberty to rational correspondents, who may differ with its views upon these mighty questions, of deepest import to the human race.

Its aim always is to get at truth; for this it labors night and day, and if it finds itself in error, it hastens to get out of it, as soon as possible. The man who can say that he never made a mistake in his life, cannot be found in Heaven or Earth. It is the wise man who profits by those mistakes by being careful not to make them again in his future. This will not however insure him against mistakes of another character. We believe a man is made better by his mistakes, if he profits by them. But to *our*

PROPOSED DECLARATION OF A TRUE SPIRITUALIST'S BELIEF.

1st. I believe in ONE GOD; the Soul and Ruler of the Universe; a conscious entity, dwelling within the Universe as its Master. That God is a law unto Himself, and all Matter obeys His will through natural law.

2nd. I believe *man* to be the literal sons and daughters of the ONE GOD of the Universe; that at the hour of Holy Conception, God, through natural law re-incarnates a *spark* of Himself, in Matter and imparts to it an individuality which is immortal and undying. I believe this individuality to be *immaterial*, yet existing. I believe that the object of this re-incarnation is to allow the

spirit-man to take cognizance of earthly things, and to become fitted to enter upon a *disembodied* existence when the body returns to its original elements. I believe that the so-called father and mother of man, are simply the father and mother of the material body, but that God is the author and father of all the children of men, irrespective of birth or condition. *I believe that I am a natural son of the Living God.*

3rd. I believe that the material body of man, is of the earth, earthly; that it is useful to the true man-spirit to obtain knowledge of earthly and spiritual things, and at the hour of death, it returns to dust from whence it came. I believe that the individual—the I AM—exists after the death of the body in a disembodied state and that its individuality is enduring and everlasting.

4th. I believe that under favorable conditions the *departed* spirit can and *does* return after the dissolution of the body, and that it can make itself known to friends in earth-life through *sensitives*, commonly known as mediums.

5th. I believe that it is my duty to cherish, protect and sustain the instruments of the Angel-World, by surrounding them with an influence of pure love, thus attaching to them wise and exalted spirit guides who seek through educated mediumship to "Enlighten the World."

6th. I believe that it is my *sacred duty* to aid all in my power, the establishment of colleges and schools for the *education of Mediums* that they may become better instruments in the hands of their guides, to battle with the materialistic skepticism of this age.

7th. I believe in the EQUALITY OF THE SEXES; the enfranchisement of women; the protection of the innocent from the wiles of the depraved; the abolishment of slander and evil speaking of one another; that all quarrels should be settled by peaceful arbitration under the Golden Rule, that "As ye would that men should do to you, do you even so to them."

8th. I believe in the recognition of all just laws which have for their objects the protec-

tion of the weak against the vicious, also the protection of civil and religious liberty, and that all mankind shall be permitted to worship God according to the dictates OF THEIR OWN CONSCIENCES.

9th. I believe it is my duty to do all in my power to break down *all* the walls of sectarianism, and so-called caste, which now prevent the children of earth-life from the recognition of the "Fatherhood of God and the Brotherhood of Man."

10th. I believe in the union of one man and one woman in the holy love and matrimony; the sacredness of the home relations; the duty of parents to *Educate Children in Spiritual Truths*; the abolishment of *Corporeal Punishment* for wrongs committed by them, and that the "little ones" shall be taught to respect the authority of the heads of the family through *love* rather than fear; that their lives shall be dedicated to *Truth* by their parents, to become fitted as missionaries (mediums) to proclaim it to the world.

THE NEW NATION,

Why a New Nation? Why will not the old one do?

These are some of the reasons why it will not do: In the old nation, the system by which the work of life is carried on is a sort of perpetual warfare, a struggle, literally to the death, between men and men. It is a system by which the contestants are forced to waste in fighting more effort than they have left for work. The sordid and bitter nature of the struggle so hardens, for the most part, the relations of men to their fellows that in the domestic circle alone do they find exercise for the better, tenderer and more generous elements of their nature.

Another reason why the old nations will not do, is, that in it the people are divided, against nature, into classes; one very small class being the wealthy; another and much larger class being composed of those who maintain with difficulty a condition of tolerable comfort constantly shadowed by apprehension of its loss; with, finally, a vastly greater and quite preponderating class of very

poor, who have no dependence even for bare existence save a wage which is uncertain from day to day.

In the old nation, moreover, half the people—the women, are dependent upon the personal favor of the other half,—the men, for the means of support; no other alternative being left them but to seek a beggarly pittance as workers in a labor market already overcrowded by men. In this old nation, the women, are, indeed, as a sex, far worse off than the men; for, while the rich man is at least independent, the rich woman, while more luxuriously cared for, is as dependent for support on her husband's favor as the wife of the poorest laborer. Meanwhile, a great many women openly, and no one can tell how many secretly, unable to find men who will support them on more honorable terms, are compelled to secure their livelihood by the sale of their bodies, while a multitude of others are constrained to accept loveless marriage bonds.

In this old nation, a million strong men are even now vainly crying out for work to do, though the world needs so much more work done. Meanwhile, though the fathers and husbands can find no work, there is plenty always for the little children, who flock, in piteous armies, through the chilling mists of winter dawns into the factories.

In this old nation, not only does wealth devour poverty, but wealth devours wealth, and, year by year, the asset of the nation pass more and more swiftly and completely into the hands of a few score individuals out of 65,000,000 people.

In this old nation, year by year, the natural wealth of the land, the heritage of the people, is being wasted by the recklessness of individual greed. The forests are ravaged, the fisheries of river and sea destroyed, the fertility of the soil exhausted.

In this old nation, under a vain form of free political institutions, the inequalities of wealth and the irresistible influence of money upon a people devoured by want, are making nominally our republican institution a machine more convenient even than despotism for the purposes of plutocracy and plunder.

These are a few of the reasons why the old

nation will not do, and these, in turn, are a few of the reasons why men are looking and longing for The New Nation:—

In The New Nation, work will not be warfare, but fraternal co-operation toward a store in which all will share alike. Human effort, no longer wasted by battle and cross purposes, will create an abundance previously impossible.

More important far, the conditions of labor under the plan of fraternal co-operation will tend as strongly to stimulate fraternal sentiments and affectionate relations among the workers as the present conditions tend to repress them. The kindly side of men will no longer be known only to their wives and children.

In The New Nation, there will be neither rich nor poor; all will be equal partners in the product of the national industrial organization.

In The New Nation, the dependence of one sex upon another for livelihood, which now poisons love and gives lust its opportunity, will be forever at an end. As equal and independent partners in the product of the nation, women will have attained an economical enfranchisement, without which no political device could help them. Prostitution will be a forgotten horror.

In The New Nation, there will be no unemployed. All will be enabled and required to do their part according to their gifts, save only those whom age, sickness or infirmity has exempted; and these, no longer as now trodden under foot, will be served and guarded as tenderly as are the wounded in battle by their comrades.

In The New Nation, the children will be cherished as precious jewels, inestimable pledges of the divine love to men. Though mother and father forsake them, the nation will take them up.

In The New Nation, education will be equal and universal, and will cover the entire period of life during which it is now enjoyed by the most favored classes.

In The New Nation, the wasting of the people's heritage will cease, the forests will be replanted, the rivers and seas repopulated,

and fertility restored to exhausted lands. The natural resources of the country will be cared for and preserved as a common estate, and one to which the living have title only as trustees for the unborn.

In The New Nation, the debauching influence of wealth being banished, and the people raised to a real equality by equal education and resources, a true democratic and popular government will become possible as it never was before. For the first time in history the world will behold a true republic, rounded, full-orbed, complete,—a republic, social industrial, political.

These will be some of the characteristics of The New Nation, to the advancement of which, till it shall have utterly replaced and supplanted the old nation, this paper is pledged.

N. D. C. CONFERENCE.

W. N. Wright writes: Mrs. James A. Bliss;—Enclosed please find P. O. order for \$1.00 for which please send me one Developing Mirror. Since I became a member of N. D. C. I find I am improving and am anxious to progress as fast as possible.

Miss May Elliott writes: Bliss and Burose.—“Please find enclosed 70 cts. 10 cts. for dues the rest for 6 months subscription to SOWER. Be sure and send me No.7. I like THE SOWER much better than I did at first, take four papers. But when THE SOWER comes I read it first.

Anthomy F. Ittner writes; Dear Editress:—“Enclosed please find twenty cents, my dues for the month of June.

I hope THE SOWER will not be discontinued during the hot weather, for lack of funds. If all would add their mite what a grand work THE SOWER could do.”

T. O. Telford writes: Dear Sister:—“Please find one dollar enclosed for renewal of subscription my time having expired with the March number. I am delighted with THE SOWER and the very able manner in which you conduct it and I heartily wish you God

speed and the blessing of all good. You are a brave little woman.

M. J. Cullar writes: Dear Editress:—"Enclosed find 80 cents for 4 months dues to the N. D. C. as per agreement to send least 20 cts. per month for the year 1891. I appreciate the work THE SOWER is doing; one thing THE SOWER has always done: the advertisements that appear in its columns are genuine and it will not publish an advertisement that is fraudulent, that is right."

Mrs. Clara Hary writes:—"Enclosed you will find \$2.00 one dollar for Dr. York's Blood Purifier and one dollar for monthly dues in the N. D. C.

We think THE SOWER is getting better every time and there is not another paper we like to read better. I am giving it to read to some of my friends and hope it will do good. May the good angels bless and guide you."

Mrs. Catharine Doty writes: "BETTER THAN MEDICINE. Many thanks for the benefits received from your magnetized paper. I have been troubled with asthma so bad that I could scarcely breathe or speak, my arms pained down to my elbow. I applied the healing paper in five minutes I was breathing easy. I have had three dollars worth and used it. It has done me more good than all the Dr.'s medicine I ever used."

Samuel Hodges writes: Sister and Brother:—"Your valuable and interesting monthly SOWER commenced its visits with us last Nov.

Every number I can truly say has been read with much satisfaction.

Though we take seven or eight papers—three spiritual ones with THE SOWER. I feel that I cannot do without yours for the coming year. I enclose \$1.15 for THE SOWER and HOW TO BECOME A MEDIUM.

Mr. John W. Sorrow writes: "I acknowledge the receipt of my chart, membership and developing paper which I received June 8th.

Am well pleased with the chart—it is *just grand*—I have it well framed and hung in my room.

I have not been a member long enough to sit but one night, but I can say that I felt the magnetized papers effect. As I had been sitting for four months with no outside help was in a good condition and give it a good trial. I will write again in regard to my advancement."

Otto A. Benkendorf writes: Sister:—"Enclosed please find seventy-five cents (.75) for one of your magic cups (as per circular.) I would like to join the N. D. C. and hope to in the near future. The only thing that holds me from joining is the scarcity of ready cash. Your letter of the 8th at hand. The minute I received it I felt the magnetism which was conveyed through it. I have heard of like experience by brother and sister Lang of Winfield they too hope to join in the near future. Wishing success to our cause I remain as ever.

Prof. R. W. Simpson writes: Dear Madam;—"Enclosed find two dollars for which give a life membership in N. D. C. One copy of secret work with key &c. and also one year's subscription of THE SOWER, I had a communication from you Feb 2nd. Four of us have had sittings. We all see much light, and have strong movement of table. Three of us sat on top of table one evening while the 4th. kept hands on it, yet it moved just the same and would have broken the table had we held it. I am very desirous of developing such phases of spirit manifestations as may be in harmony with spiritual progress. I sit Thursday and Sunday at 8 o'clock. I want your help with all members of N. D. C.

Hoping to hear from you soon; I remain yours Fraternaly, seeking Light.

VARIETY.

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and higher character.

WOMAN'S DEPARTMENT.

"Let us give a woman a chance."

HUMAN NATURE.

I have no rival, yet I know,
I rather would not have it so;
Pursuit doth often lend a zest,
And folly makes that seem the best,
What hardest 'tis to gain.
Poor fools, we prize not peaceful charms,
'Till harried out with war's alarms,
And often spill the bitter tear,
So far away the stars appear;
With joy we hug some pain.

ALICE M. SINCLAIR.

OLD LETTERS.

BY ALLIE LINDSAY LYNCH.

One very dear to me wrote once:—"Do you know the reflection comes to me at times, how precious the treasure of the letters of one absent, perhaps dead; to see the writing we know they traced and to re-read the sentiments which but gave their own hearts reflection. Bulver, alluding to such a train of thoughts, says beautifully:—'For a thought written in warm sunny life, and then rising suddenly up to us, when the hand that traced it, and the heart that cherished it are dust, is verily a ghost. It is a likeness struck off from the fond human being and surviving it. Far more truthful than bust or portrait, it bids us see the tear flow, and the pulse beat. What ghost can the churchyard yield to us like the writing of one who is dead?'"

The dear friend who penned the above and the author quoted are—not dead, but each have passed over the great Divide. It was reading old letters, to-day, that recalled the words of my friend; reading the letters of another friend who has also crossed the Divide—James A. Bliss.

Old letters accumulate, and to one who receives as many as I do, their multiplicity becomes so great as to occasionally require a thinning process by fire. A friend's letter I love to retain, and while of these I must destroy some, I keep a portion of those pronounced "Best." It was this labor of destruction among business and friendly missives that led me to re-peruse Dr. Bliss' old

letters. And as I read I found passages so exquisite in their showings of that most tender passion—but these were not for love of me—that I said:—THE SOWER readers, his loyal friends, ought to have this insight into the man's soul. I found passages relating to our business acquaintance that were kindly encouraging yet always a part of the jolly Dr. Let me give extracts of each, but first let me say that the spirit of their author was near as I read his old letters, and possibly he suggested the thought of my giving them to THE SOWER. I know that the decision to do so pleased him. In one he says:—"If some rich woman or man who has lived all for self in this world would redeem themselves by putting into THE SOWER about 25 or 50 thousand dollars, then we would start a Woman's journal and put you in as its editress on a liberal salary. If you write a book I will publish it for you at cost.* I think your book would succeed. Spirits are rapping all around me now so I guess they think so too. Say, if you will accept the editorship of the Woman's Dept. of THE SOWER I will allow you one page of a regular supplement. That page shall be yours for reading matter (and no ads.) to edit to suit yourself as long as you do not whack at its parent THE SOWER. That would be no go under any consideration. I hope you will someday edit and publish a paper of your own. It would be your forte to fill just such a position.

"Five weeks ago last Sunday, Mrs. Bliss presented me with a beautiful little daughter, now named Cora Louisa: Cora for her mother, Louisa for her mother's mother. She is most welcome."

From another letter I copy:—"Now about BABY BLISS: well you touched me on an awful tender spot there. Next to my own blessed saint Cora, Baby Bliss comes. God bless her. How sweetly she looks out of those beautiful blue eyes at me. When I said to her last Sunday, 'Papa's old sweet is three months old today,' she laughed right out loud,

*FOOT NOTE. The book has been written but, like many other hopes, lies on the shelf. Its chances of being a "success" seem bounded by lack of money, which cripples the usefulness of many and many efforts.

and her little 'goo' just sent a thrill from the tip end of my hair to my toe nails. O but she is the handsomest baby I ever saw! Oh! how I love her. But not as I do her own mother. Does this sound 'soft?' Would to God there were more 'soft' people of this kind in the world, and then we would not hear of so many people conspiring against the lives of the 'innocents' even before they are born. MY WIFE, MY SOUL, purity itself is verdict of my Cora, and the fruit of our union is our idol! Marriage is not a failure in the case of Cora and Albert Bliss. How can Baby Bliss help being a grand medium. Conceived right, born right; and she will be brought up right and independent of the fable Christianity. God bless mother and babe, they are my oasis in the desert of life."

Dr. Bliss had his enemies, as all public men seem to have, but who that has a heart for love, a soul with noble efforts for humanity, can read these out pourings of his inner feelings and fail to recognize a soul tender and aspiring. Those words certainly caused me to write him down as worthy of my friendship.

"Your clock stopped did it? Well so will our mortal bodies someday, and they can't be wound up again, can they? The 'noon whistle' will sound for our entry into a brighter life than this has been to the most of us. If it was not for Cora and Baby Bliss I would go wild to hear the 'noon whistle' that announces my entrance to the higher life and my good bye to mortality.

"O you wretch! How dare you hand the 'Age of Reason' to ministers to read? I know you enjoyed blistering that poor methodist. Well he can take it all to the Lord in prayer and get a real shower bath of comfort."

Who does not like praise from an honest heart, even though they feel that it is too rich. As the desire of my soul is to edit a Woman's broad-viewed paper the Dr.'s praise came soothing to that necessary injunction—'wait.' Said he:—"There is one thing I will say Allie Lindsay Lynch honest and above board, dead earnest now: you are the best fitted woman to edit a real live, common-sensed (not fashionable) Woman's Journal that I ever met in my life. Believe me or not I

mean every word I say."

And I, honoring the memory of Dr. Bliss shall still preserve these missives. In giving these extracts I have felt that it would be my tribute to one who was a devout Spiritualist, growing broader as he aged in knowledge—as all do—and tender in his inner or soul nature. More, I feel that the beloved wife should have this outside praise of herself, that the daughter, Cora Louisa, should catch the gleam of love the husband and father has left recorded in this private way. And I have hoped his words, thus shown, would stir his followers in his N. D. C. movement to a more active work and support of THE SOWER and the cause it advocated—and his beloved ones.

WHAT THEY ARE WEARING.

"What are women wearing?" asks a female society writer; meaning by "women," in this connection, those of her sex who "toil not, neither do they spin." May it please your innocent inquiry, they are, my dear, wearing the hearts and lives of hundreds of thousands of other women, mostly beautiful girls of tender years, in sunless, soulless factories; in sewing dens, located in buildings whose touch is contagion; in printing offices, that shatter the nerves and load with the poison of lead the delicate feminine frame, bookbinderies, where the system becomes drugged and drunken with aniline; in canning establishments, whose walls reek with filth, and whose halls ring with ribaldry; in cotton and woolen mills, that strangle the lungs with dust and dirt, blast the health, blight the life, and pluck the roses of youth. Nay, more: the women, with their cruel exaction for things to wear, force girls of fairy form and feature (fit dwellers of the "palace of the sylphine queen") to associate with coarse and angular characters of positively beastly dispositions; and so the thought becomes less pure the sentiment less refined, the words less fitly chosen, the fairy face less attractive; the mouth becomes coarse and vulgar, its "line of beauty" destroyed and ugly, and the eye a reflector of knowledge that is death to all that makes a woman a woman. These, and more, my dear, are what some of the women are wearing.—*Popular Women.*

CHILDREN'S DEPT.



Uncle Charley

Lovingly your Adopted
"Uncle Charley," 412 Eaton St., North, Ill.
MY SCRAP BOOK

Well children, what do you think of the title of our new story?

I shall continue the story of "My Scrap-Book," each scrap being completed in each number of THE SOWER, four or five months or as long as I can make it interesting. I have a good many very interesting clippings in my "Scrap Book," which I am sure will please you all, and I will esteem it a great favor to hear, from time to time, how you like my selections. The first is a Clipping sent me by Dr. Mary J. Wright, New Haven, Conn., from the *New Haven News*.

CORA MATTOON'S JOURNEY.

PLYMOUTH'S REMARKABLE CASE.

A YOUNG LADY DROPS INTO A TRANCE AND REMAINS IN THAT CONDITION FOR TWO WEEKS—ON AWAKENING SHE TELLS A STRANGE STORY.

"Plymouth, Conn., June 1.—The strangest case that ever occurred here, a case which has the elements of study by psychologists, is that of Miss Cora Mattoon of Plymouth Center.

Miss Mattoon was attacked with the grip on May 6, and a few hours later sank into a trance, from which she did not recover consciousness until May 20. Dr. Peas of Thomaston was the physician in charge of the case, and he administered nourishment as best he could to sustain life. When Miss Mattoon recovered, the first person she recognized was her sister, and she greeted her with the strange question: "Are you dead too?"

The family thought the young lady's mind

was wandering, but in a short time and as soon as she gathered strength enough to talk they were told a strange story, which, as our young lady is perfectly sane, is considered the queerest experience ever heard. It can best be told in her own words, as related to a News man in an interview today.

"When I became unconscious," said Miss Mattoon, "I saw strange and new surroundings, as plainly as I do the furniture of this room. I thought I was dead, and I could see them placing me in a large vault. Then I met two cousins whom I know, but who are both dead and a deceased uncle whom I never saw before. They told me I was dead, but when I inquired about my future state, they would give me no reply. They took me from the vault to the top of a mountain. There I saw many strange animals, but they were all gifted with speech and conversed among themselves and with me. I was left alone on the mountain, and from there I wandered to another mountain, from the top of which I saw many beautiful scenes, and some horrible ones that I cannot describe. After that I went to the ocean and descended beneath the waves to the bottom. Slimy fish and terrible serpents crawled around me in great numbers. I remained at the bottom of the sea for some time, and then returned to Plymouth, where I met on the streets many former residents whom I never saw and who died long ago. They talked with me and told me I was dead, but when I asked them the same question I had addressed to my uncle and cousins, as to the nature of my future home, they would tell me nothing. While in Plymouth I met Jennie Hawkins, a girl friend of mine, who was alive and well when I was taken sick. She said to me, 'I am dead and you are too.' I really believed that I had passed out of life, and when I awoke from the trance and saw my sister, I imagined she was dead also. It was several days before I could collect my thoughts and feel as though I was alive and on earth."

Miss Mattoon's story has created the most profound sensation. The strangest portion of it is, Jennie Hawkins, the friend she met while in the trance, and who told her she was

and really did die during Miss Mattoon's illness. There is all manner of speculation in regard to the case, but no one has offered a satisfactory explanation.

Miss Mattoon is a bright, intelligent girl, and is a member of one of the best families in Plymouth Center. Her veracity is undoubted, and the only verdict is that she had a very remarkable experience."

Dear children the above experiences by the young lady need no comments but each and every one of us who read the account will see marked evidence of the immortality of the soul, not only of one soul but all souls.

Your "UNCLE CHARLEY."

WATCH THE CHILDREN'S DEPT.

There is to be some changes and improvements made in this department before long—
"startling discoveries!" "Wonderful Manifestations!" "Scientific Explanations!!!" who knows?

Every body will want to read THE SOWER because they will find intellectual and spiritual food in it; every child will want it because they can understand it; church people will want it because it gives them "New Light" on their bible and religion; infidels will want it because it shows "The Universal Harmony" of all things; and what next?

Ans.—Watch THE SOWER.

ANSWER TO N. D. C. PUZZLES IN NO. 9.

(There will be none in this number.)

No. 1.—Read Judges 14: 14. The word *water* should read *eater*.

No. 2.—Read Genesis 18: 19; and think!

No. 3.—Samuel was clairvoyant, clairaudient and inspirational as well as many others; St. Paul went into trances and saw things that was not lawful for him to speak of; Jesus and all the prophets were mediums; and if you will take the time and have a bible you can make it very interesting as well as profitable to yourself by reading up the subject from the bible. But there is another medium which I will mention briefly.

Our opponents in their tirades against spiritualist mediums always refer to the intellectual and moral status of the medium of to-day but never think of applying the same

rule to the mediums of the past, especially bible mediums, therefore I will mention one or two as a comparison, but I want it understood that I am seeking justice and not ridicule.

Turn and read Numbers 22: 21-31. what a rebuke to a cruel man?

Do our spirit friends control such mediums to day? and yet the spirit, Balaam called Lord and God did control an ass, according to the recorded account (?)

Look at King Saul who was controlled by a spirit he called Lord and God; what a desperate character he became afterward. This is enough; mediumship does not make character or unmake it, but evil practice, poor antenatal conditions and bad surroundings do. (?)

No. 4.—A jug handle is all on one side, See?

No. 5.—Simple a mathematical result.

No. 6.—I (under)stand that (yo)u (under)take to (over)throw my (under)takings.

An elephant is like a traveling man because he always takes his trunk with him.

HAPPENINGS ON FRIDAY.

NOT MUCH OF A DAY FOR FRIDAY EITHER.

It was on a Friday that Lee surrendered, Moscow was burned, Washington was born, also Shakespeare, America was discovered, Richmond was evacuated, The Bastille was destroyed, The Mayflower was landed, Queen Victoria was married, Fort Sumter was bombarded, Napoleon Bonaparte was born, Julius Caesar was assassinated, The Battle of Mar-engo was fought, also Waterloo, Bunker Hill, and New Orleans, Joan of Arc was burned at the stake, The Declaration of Independence was signed, and a host of other things too numerous to mention, but don't let us be so foolish as to think that Friday is any better day than any other day on this account.

HOW TO MAKE FUN.

A NICE WAY TO RAISE SOME THINGS FOR THE CAUSE, IN A SOCIAL WAY.

Stretch a sheet across an open door-way where there are double doors, or across one end of the room. Put out all lights in both rooms except one, which must be a strong light, placed back of and some little distance

from the curtain. Seat the audience in front of the curtain. The shadows are formed by the players passing between the lamp and curtain, a trial or two showing the relative positions. To appear to jump or fly up into the air, as, "The old woman on a broom stick to sweep the cob webs from the sky," jump over the light from front to back; and for contrary effect, jump the other way. Any amount of amusement can be obtained this way. Reading can be nicely illustrated and a great variety of scenery produced, according to the fancy and shrewdness of those participating.

Try this in your sociables and see if it don't draw a larger gathering to them, which it will do if properly managed.

June 12th, 1891.

"'Uncle Charley'—I want to see you; when I get to be a big boy, I will come and see you. I have got lots of pets.

Good bye. From your little CLAUDIE."

"Dear 'Uuclé Charley'—I have got a cat and little kitten, some rabbits and little chickens. I send my love. From little Herme to 'Uncle Charley.'"

These little baby boys live in Lansing, Mich., and either of them are not seven yet if I remember, and yet they both wrote their own letters to "Uncle Charley." I have their photographs and how I wish I was able to put them in THE SOWER so you all could see what nice looking little boys they are.

Good bye with love to all.

Lovingly your "Uncle Charley."

A WOUNDED SPIRIT WHO CAN HEAR?

After reading of Mrs. Lakes condemnatory criticisms, and friendships resentments in Mrs. Churchills article I thought she is more to be praised than pited for if she has risen to the height that those minds away back in the yesterdays are so methodical that they cannot grant with progress in a little luminary, it shows there must be a stagnation in the rivulet of thought which has ceased to flow onward to the good of perfection. In reading a sermon in one of our dailies not long ago which said those who are most right, are the

most persecuted—I then "rejoiced and was exceeding glad for unwittingly" I had received from an orthodox an acknowledgement of the truth of my religion for I doubt if Mrs. Lake's persecutions will equal mine. If a mortal devotes his life to the cause of truth, I would rather be urged on by foes than friends. The former will incite to further diligence, tell of your faults, if true, you can try to overcome them, if not, they only serve as an incentive to bring out all the evil of your opponent. A friend, who and where, is he or she, may there be who are called such but when tested the falsity is too glaring. There are some however who from a parmonious action of duties are so firmly linked in mind that is proven to be more blessed to give than receive hence, there is true friendship existing between the parties. The recipient of favors seeing in the bestower no motive but a desire to benefit is necessarially obliged to accept the kindness with the act, thus uniting all that is noble and good in both into one band termed friendship.

Then ask not for gold or silver
To allure on to the path of duty,
But buckle on the armor sister
Of God. spirit, and a bright futurity.
Hope cannot be taken from you
That is steadfast and sure.
To your conscience ever be true,
Proven unseen friends will make you more
pure.

A FRIEND.

THOUGHTS.

There are the Solar and Lunar systems; the one magnet that draws or attracts is God. The belt encircles that environment of space from the large circumference to the small circle.

The eyes of Earth astronomers, cannot scan the beauty and splendor that shine forth to illuminate the world.

We above have need of Earth's mechanical genius to assist the optical vision. Holiness and purity is plainly discerned in their grandeur to dazzle the brain of the proud thinker for vain glory:—It is as it were the crumbs that fall to the hungry soul to be grasped, eaten, digested and return to fulfil the mission of divine justice.

A FRIEND.

HOW A TOURIST MAKES MONEY.

DEAR READERS;—While visiting places of interest, I spend my leisure time plating table-ware and jewelry and selling platers. I make from \$5 to \$15 per day. The work is done so nicely that every person wants it. I paid \$5 for my plater to H. C. DELNO & Co., Columbus, O. Why not have a good time and money in your pocket, when for \$5 you can start a business of your own. Write above firm for circulars.

A TOURIST.

LAKE SUNAPEE.

SPIRITUAL CAMP MEETING.

This Camp Meeting is not entirely unknown to the members of the N. D. C. A few of whom are annually found upon its grounds. The N. D. C. circles are also held here during the meeting.

The wisdom of the Guides in selecting Sunapee as the camp for their work is manifest. It is the only one that is free from thought or temptation of worldly gain. The spirit of speculation cannot assist it, for the owner of the grounds Mr. Geo. W. Blodgett refuses to sell an inch of the land so desirous is he of preserving the harmony of the meetings at Sunapee which he has seen sadly disturbed at other camps where the land has been sold. All his time, energy, and means are freely given for its support and success.

He could be a rich man to-morrow as far as material wealth goes if he would but sell a small portion of his estate on Lake Sunapee. But no, his one and only thought is the welfare of the camp. He is a spiritualist in the best sense of the word, living up to what he professes, doing his utmost to spread the light and leave the world better than he found it: would there were more like him in the ranks of Spiritualism who having the means to do good for humanity also have the inclination. I know of but one other such unselfish worker, Mr. M. S. Ayer, of Boston, the builder of the magnificent, costly and enduring SPIRITUAL TEMPLE in that city, who like Mr. Blodgett has given all things and endured all things for the sake of truth and progress.

We are hoping Mr. Ayer will visit Sunapee

Camp this season, it seems only natural and right that these two grand and noble laborers for humanity should be interested in each others work.

I take pleasure in stating that Mrs. H. S. Lake, Pastor of Temple Fraternity Society whose able and instructive lectures have appeared from time to time in THE SOWER, will visit Sunapee this season and speak to the people from the platform.

Mrs. M. E. Williams of New York one of our very best materializing mediums, and an expounder of Scientific philosophy will also be with us.

This lady is the medium through whose cabinet Dr. Bliss has come with such force and power.

No doubt he will manifest his presence at Sunapee with wonderful strength as it is the place dear to his heart as one field of his successful spiritual labors while in the mortal. Here he held the N. D. C. circle the first year of its existence and here he hoped to come again in the near future had he remained with us in the form, so we may rest assured he will embrace every opportunity to make himself known to his friends and will send out a force that will aid, encourage, and strengthen his mortal co-workers in the N. D. C.

I would inform the many friends of Dr. Geo. A Fuller, who annually visit Sunapee Camp that they will have an opportunity to listen to his grand and inspiring lectures once more, as he, and his talented wife will sojourn with us for a brief season. It will seem quite like old times to have this faithful worker in our midst again; and we shall endeavor to make his short visit so pleasant that the next year he will remain with us through the entire camp meeting. He and Bro. Bliss were old and firm friends and were at one time co-editors of "*Spirit Voices*" a bright little magazine. I think I may affirm that Dr. Fuller is a believer in the N. D. C. one of its true friends and will aid it as opportunity offers.

Many other and eloquent speakers and noted test mediums have been engaged. The musical talent also is of the best. The services of Miss Addie Seawell, a remarkable elocu-

tionist, of Boston have been secured to assist in the Saturday evening entertainment. Everything has been done to make the coming season at Sunapee interesting profitable and successful.

We cordially invite all the readers of THE SOWER that can to come. The hotel charges are moderate only one dollar per day.

It is well kept, the fare is good, all is under the personal supervision of Mr. Blodgett who never wearies in his efforts to make all comers to the camp comfortable satisfied and happy.

JANE D. CHURCHILL, *Sec'y.*

BOSTON, MASS. FIRST SPIRITUAL
TEMPLE CORNER EXETER
AND NEWBURY STS.

At the close of the discourse, which was heartily applauded throughout, by the large audience present, the following tribute to Mrs. Lake was read, and Miss Ella Bradlee came forward, and in behalf of friends visible and invisible, decorated her with the silver symbol of their encouragement and affection.

"Three years ago, or just previous to Mrs. Lake's first regular year with us, a group of spirits drafted a plan for a badge, which they wished made and presented to the speaker for the Spiritual Fraternity. That person afterward proved to be Mrs. Lake, but, while she accepted the position, she would not consent to receive the emblem which had been prepared and tendered to her. She has since, as most of you know, stood unflinchingly at her post, amid a shower of abuse, misrepresentation, envy and malice.

She has not remained with us, because she could not have gone elsewhere, many societies throughout the country, have recognized her worth, and have sought her services.

That she has uttered her convictions and those of her Guides, without fear or favor, I think few, if any, will deny.

It is not unusual for mortals to confer medals upon each other, in token of appreciation, why may not spirits, acting under the law of recognition, present to persons, symbols which signify their understanding of the integrity and devotion which has characterized one's career?—*Thomas H. Dunham, Jr., Secretary Spiritual Fraternity Society.*

VITAPATAY.

LETTER FROM ONE OF DR. CAMPBELL'S FORMER PATIENTS, THE NOBLE WIFE OF A NEW YORK MILLIONAIRE, WHOM HE SAVED FROM A CANCEROUS DEATH.

Elmira, N. Y., May 3rd, 1891.

DEAR DOCTOR CAMPBELL,—“Though we have not written for a long time yet you are not forgotten, nor the wonderful cures that you have made. Every day we think and talk of you, and of the good that you have done. And we can see plainly that the new sciences that are being advocated and claimed by others, are but a part of the sublime truths that you taught us in your college classes many long years ago, and now as then there seems to be that halo of light around you, and it seems so easy for you to push aside the sliding door of mystery and open wide the gates of life, and bring all nature to our view. As your noble teachings have been so uplifting to all, helping so many human brothers and sisters of our land, we all rejoice that you have lived, and that you have done and are doing such noble work for humanity, we with very many others will ever bless you, and hope that some of your pupils will be able to carry on and perpetuate the great System of Health you have established, and College you have founded, when you have passed to your great reward.

Your many *quick* cures seem like miracles. That wonderful cure you made in twenty minutes, in our presence, of six years bed ridden Mrs. Crandall; and the eight years helpless Daniel Corbin, whom you enabled to walk in half an hour, and to go to work the next day, and the case of hopeless, helpless insanity, that after a short treatment, seemingly but a touch of your power, was restored to intelligence and released from a four years' imprisonment in a lunatic asylum. While the many other remarkable cures that you have made that we know of excites our wonder and gratitude.

Mr. Clark joins me in this letter, and with me invites you and Mrs. Campbell to make us a visit this summer. Do, come!

We ever remain, gratefully, yours,
MRS. JUDSON H. CLARK.