

# THE SOWER.

OLD SERIES,  
VOL. III., No. 1.

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

NEW SERIES,  
VOL. I., No. 5.

## MY HERO.

Bleeding, and stained,  
There he lies—  
And fixed his eyes  
Glassy and strained.

Yea! there he lies,  
Low, his proud head,  
Stark, stiffened, dead,  
Beneath the skies.

His face upturned,  
His muscles rigid,  
His features frigid,  
His life out-burned.

Yea! life that burned  
Like liquid flame,  
Within his frame,  
To icy coldness turned.

O, thine, the song, I sing,  
And tho', thy stiffened hand  
Was ne'er raised in command,  
Thee, I, my laurels bring.

O thou, my hero art,  
Not he, of steed  
And epaulets—no need  
That I should sing his part.

For he is crowned  
With honors of command;  
Throughout the land.  
With battle fame renowned.

For him, they pave  
The way with flowers;  
For him, fair Fortune showers,  
For thee,—a lonely grave.

A common soldier do I sing,  
Common? Ah! 'tis not so!  
A common hero? No  
There can be no such thing.

But grand and glorious,  
My hero, in the strife  
For victory, gave his life  
Death, only was victorious.

ALICE M. SINCLAIR.

*From the Weekly Discourse, by the Guides of  
Mrs. Cora L. V. Richmond.*

## THE DAY AND THE HOUR OF SPIRITUAL BIRTH.

DELIVERED AT CHICAGO, ILLINOIS, SUNDAY,  
NOVEMBER 23, 1890.

### INVOCATION.

Infinite Parent of Love and Wisdom; Mother, Father God; Divine and Allperfect Light; Life of the Universe and Glory of Eternity: Thy children turn to Thee in praise, remembering the bounty of Thy Love, the perfectness of Thy wisdom, remembering that the universe reveals the glory of Thy law, and the firmament declares the splendor of Thy works; that the earth, feeble and small though it be amid the constellations of space, is none the less fraught with beauty and loveliness; every form of life yielding the perfect fruition of its existence, and all bending in accord to Thy perfect law. Whether atoms are whirled into forms of beauty or abide slumbering in the shadow until the light shall quicken them; whether upon the insect's glittering wings, or whether in the petals of the flower, or in the deep, dark caves where the diamond has its birth, still Thy law of life and perfect existence thrills and pervades the whole. Souls conscious of their divine estate, though immured in the shadow of time and sense and tethered with the darkness of earth, still perceive the glory, the chains of light that link them to the immortal realm, feel the thrilling of Thy Divine Life. Oh, may every heart turn to Thee such consciousness as each possesses, may the knowledge of immortal being be awakened and pervade all lives until death,

# THE SOWER.

OLD SERIES,  
VOL. III., No. 1.

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

NEW SERIES,  
VOL. I., No. 5.

## MY HERO.

Bleeding, and stained,  
There he lies—  
And fixed his eyes  
Glassy and strained.

Yea! there he lies,  
Low, his proud head,  
Stark, stiffened, dead,  
Beneath the skies.

His face upturned,  
His muscles rigid,  
His features frigid,  
His life out-burned.

Yea! life that burned  
Like liquid flame,  
Within his frame,  
To icy coldness turned.

O, thine, the song, I sing,  
And tho', thy stiffened hand  
Was ne'er raised in command,  
Thee, I, my laurels bring.

O thou, my hero art,  
Not he, of steed  
And epaulets—no need  
That I should sing his part.

For he is crowned  
With honors of command;  
Throughout the land.  
With battle fame renowned.

For him, they pave  
The way with flowers;  
For him, fair Fortune showers,  
For thee,—a lonely grave.

A common soldier do I sing,  
Common? Ah! 'tis not so!  
A common hero? No  
There can be no such thing.

But grand and glorious,  
My hero, in the strife  
For victory, gave his life  
Death, only was victorious.

ALICE M. SINCLAIR.

*From the Weekly Discourse, by the Guides of  
Mrs. Cora L. V. Richmond.*

## THE DAY AND THE HOUR OF SPIRITUAL BIRTH.

DELIVERED AT CHICAGO, ILLINOIS, SUNDAY,  
NOVEMBER 23, 1890.

### INVOCATION.

Infinite Parent of Love and Wisdom; Mother, Father God; Divine and Allperfect Light; Life of the Universe and Glory of Eternity: Thy children turn to Thee in praise, remembering the bounty of Thy Love, the perfectness of Thy wisdom, remembering that the universe reveals the glory of Thy law, and the firmament declares the splendor of Thy works; that the earth, feeble and small though it be amid the constellations of space, is none the less fraught with beauty and loveliness; every form of life yielding the perfect fruition of its existence, and all bending in accord to Thy perfect law. Whether atoms are whirled into forms of beauty or abide slumbering in the shadow until the light shall quicken them; whether upon the insect's glittering wings, or whether in the petals of the flower, or in the deep, dark caves where the diamond has its birth, still Thy law of life and perfect existence thrills and pervades the whole. Souls conscious of their divine estate, though immured in the shadow of time and sense and tethered with the darkness of earth, still perceive the glory, the chains of light that link them to the immortal realm, feel the thrilling of Thy Divine Life. Oh, may every heart turn to Thee such consciousness as each possesses, may the knowledge of immortal being be awakened and pervade all lives until death,

and time, and the shadow of the senses shall no longer enthrall, but each life yield the perfection of its being and every form respond unto the spirit that is within: May Thy love encircle, Thy power encompass all, guiding each unto the knowledge of the life divine. Amen.

## DISCOURSE.

The first birth is in Adam, in which all men die; the second birth is in Christ, in which all are made alive.

"Behold, I come quickly."

Theologians not interpreting the meaning of Adam and Christ have made the first to signify physical death, the second the resurrection—either of the spirit and the body, or of the soul without the body. The dogmas of creed and the thralldom of sectarian bondage have prevented many earnest seekers from really knowing the meaning of these utterances, and they have been relegated to the domain of theology and superstition without inquiry as to the purport of the original meaning.

Adam signifies the earth, literally the "red earth," and means the body that is born of the dust and clay. The birth which is of Adam is into the senses, is therefore that which suffers the penalty and conditions of the senses; that which it takes upon itself, clothing the spirit for the time being with the habitation of clay. Whatever the immortal inheritance may be, which all true believers in the life immortal confess, it is known that the body is bondage. Everyone admits that he is tethered by the clay, yet with strange inconsistency many of those who confess themselves tethered by the clay consider that the spirit is the result of the body; as though a prison could yield that which is innately free; as though that which is in itself bondage and can decay could yield anything that is imperishable. The very fact, that the mind and spirit feel fettered in the body proves the mind and spirit superior to the body.

Say what you will, believe what you must, of the state preceding mortal life, there is no greater certainty of a future than of a past immortality of the soul or spirit that can feel the thralldom of the dust. There is no evi-

dence that any other form of existence feels this; there is no proof that the birds with wings that soar in the air, or any other form of animal life, feels fettered by the body which expresses all of their existence. But with man, with human beings, there is a perpetual restlessness, there is a constant deviation from the life of the Adamic race. The body which is formed for expression is nevertheless rejected and despised, and whatever the laws which are beneficently ordered for the government of material forms they are disregarded by man, proving that there is something in him which rejects these conditions of the dust, and prefers to have fatigue, suffering and pain, rather than be chained to the body. It is different, of course, when the moral nature has supreme control. Everything is wisely ordered so that nature has her full expression without hampering the mind and spirit. But in the conditions of the undeveloped human life, the restless, resistless urging on of the body by the spirit, there is that which proves distinctly another power, a power that is not yet disciplined, does not feel the full sway and government that is within.

This birth into the body, this outward habitation which is a prison into which the spirit consents to be plunged, this life which is for the expression of the mind and thought while here is not only a birth, but a death, and if you look to the meaning of the first few chapters of the Book of Genesis you will find that the real death is the plunging into outward existence; that no other fall was meant than that the spirit gradually receding from its spiritual state *a priori*, experiences death in the tethering of the senses, so that when once the physical form is taken as an avenue of expression, whatever is incident to that form must be experienced, until the spirit has learned to govern it by spiritual powers.

The natural laws are only dominant in the perfect expression, when the spirit also has full possession, or in those primal races, the first stages of existence, where the natural law is supreme, another law is dominant. Therefore between the primal race of Adam, which is the expression in the senses perfectly and

the full expression of the spirit, is all the struggle of human existence; is all that fetters and binds the human spirit. The false interpretation of theology has made people look forward to dread the physical change called death, instead of feeling that they are in death now. Some theologians think that the physical change only was what was referred to instead of the thralldom and fettering of the spirit while here.

There can be no real life unless the spirit and mind are absolutely free under the dominion of the highest power which can govern, that is spirit. When the body is thus led, when the mind is thus unfettered, and when the spirit is thus free and conscious of its power that must be the ultimate of the possible life on earth. Between the consciousness of the physical birth, the physical experiences of the senses and their allurements, and all of life and its ambitions, and the awakening of the knowledge of the spirit is the death. All those states of human existence wherein the physical only is sought, wherein man suffers, because the penalty of physical existence is there, in all that state is the Adamic death. When the body passes from the contact of the spirit, or when dis severance takes place, it is no penalty—it is simply the result of physical existence, and is but the culmination of physical death. As the body dies daily measurably as once in seven years its atoms, according to science, entirely change, wherever there is sickness, imperfections of any kind, there is measurably death. So the physical form that is not pervaded by the spirit must be in a state of death in that degree, and is in the state of death from its physical birth and growth and death, and therefore belong generically to physical life. There is no particular penalty or punishment; the consequence of the taking on of the physical form is simply that the spirit passes through the experiences incident to the physical form, whatever the necessary life must be of that form, added to that the spirit may pervade it with, whatever purpose or impulse is possible in its line of life or destiny, but may not utterly escape from the thralldom of the physical body and the senses under any of the condi-

tions of the Adamic state; that is the state of generic life, the genesis of the material body for the intellectual and physical conditions and hopes and all that belong to the outward life, thus is the spirit measurably fettered by the senses. Not so with the spirit when awakened from within.

Nearly all the aims and objects of human life as presented to-day, even after ages of experiences, even after all the generations and nations that have passed, the principal object seems to be the seeking for material things, the diving, the delving, the sowing and reaping, the building for material existence. For a man is called a goodly man who provides physically for his family and leaves them a goodly material inheritance; and he is doubtfully good in public estimation who does not succeed in providing physically, but may bequeath an inheritance of moral excellence greater than all the splendor of material things. If in the material world a babe is born in a palace, people think it a cause of congratulation, and if one is born in a hovel they regard as a cause of commiseration. If between the palace and the hovel the struggle is that the babe shall be born in physical affluence and the mental and spiritual conditions are rarely thought of; if accompanying the fact of physical birth there is pomp and ostentation, that is enough. When the child of a millionaire comes into the world, there is even the publishing abroad of the luxury that surrounds that child and the daintiness of the wardrobe, while in the lowly chamber there may be the bordered curtains of celestial light, the clothing and raiment that angels wear, and the babe may come into existence with such love as gives more beauteous drapery, more delicate adornments, than e'er human fingers wrought, or human mind conceived, yet no note is taken of birth there. If even now, if after centuries of Christian teaching, the Lowly Birth and its symbols are forgotten, and the glowing purple and fine raiment of princes are accounted of value, what is to be said of the second birth?

Lives that have been wrung through agony into the acceptance of the divine life, hearts that have been strung through long suffering

into the knowledge of Christ's kingdom, and the few who, wrested from the whirlwind and tempest of material contest, have been content to walk the ways of lowliness rather than serve Mammon, those who have perceived the adornments of the spirit, choosing to wear them, though they led to material poverty and rags, all these are exceptional, and the world moves on in its physical seeking and splendor, accounting such lives eccentric, considering them the extravagant products of over-enthusiastic brains bordering on the verge of insanity.

Christ walking the streets of Jerusalem to-day, or the dusty way that led from Galilee, or entering the city upon his lowly steed, with the few who were His followers strewing palms in His way, would be accounted a vagrant in the world of to-day. No one entering the portals of the proud temples dedicated to His name, who would appear in the garb that He wore, or that His disciples were content to wear, would be accorded even a moment's notice; possibly they might be seated in a corner or sheltered nook that would hide their dusty and travel-stained feet, this at most would be the way they would be received; and yet this is termed a Christian age, and you are thought to be far along in the enlightenment of that age which yields the highest civilization to the world—more temples dedicated to His name, more structures reared to the service of Mammon, and cities builded in the name of the civilization which they outrage every day; nations and kingdoms rising to power on the very struggles of those to whom Christ came, and the pitiful pleading and silent sorrow, the pain and poverty of the multitude unheeded save by that kind of Christian charity, that graciously gives its worn-out garments and the few pennies it does not care to expend in luxuries.

Aye, what is this second birth then? The life of the Adamic race is barren and void; nothing: the red earth swallows up none too soon those who, wearing crowns and bearing sceptres and sitting upon thrones, rob people of their outward inheritance. It was no fable. Cain and his brother are in the world to-day; the legitimate descendants of that which Cain

expressed are every where to be found; and those who despoil and slay are neither a thousand years ago, nor are they all dead from the face of the earth.

But shadowy as is this picture, darkling as it broods upon the human spirit, the line of light has been unmistakable in all the years, and the fact that there are those whose spirits even now flutter and strive to rise against the prison doors of the physical and visible death, that thousands are looking toward the light, and thousands more are endeavoring to open their eyes that never yet have seen a glimmering, proves that thousands wait for such voice or spirit as shall touch the eyes and the consciousness with the wonderful possibility of the awakening.

Sleeping in the ground the germs do not know what quivering pulses of spring may be abroad long before the snows shall depart from the winter landscape. Waiting for the silent voice of the mother bird the young within the nest, still helged around by the calcareous covering which is their home, do not know what trembling songs are sleeping within their silent lives. Sometime the shell is burst; sometime the upper air claims them; after the wings are grown is flight; then comes the lesson of song, the mornings and evenings of wonderful warblings that win them far into the groves that are never more silent.

Aye, that is the birth of song! What time this power, this consciousness, comes to the individual, of an added note, of a note never before known, of an undiscovered power, of a potency that hath never yet consciously been exercised, that cannot be named. The mistaken theologians who suppose that it comes in an hour of mere feeling, and who think that under some psychological or magnetic condition of a revival the spirit of Christ may come, do not know the real Pentecost; they have not felt its stirring power; all that which is within must belong alone to the individual spirit. Under whatever ministration it comes it does not matter, whether it be Christ or another, whether Buddha's light is the awakener, or whether under some distant, far-off sun the tremblings of that life have appeared, with

whomsoever have perceived that life, the perception is unmistakable.

You often hear about converts to religion who are backsliders; you often hear about people who have supposed that they have had an awakening in religion, and who are said to have turned back again unto the dust. Make no mistake; the bird never goes back into the shell from whence it came; make no mistake; these leaves and blossoms, cultured and tenderly cared for, will never be buds again, they have passed that stage; they yield their petals of beauty unto the sunshine, to the care which has nourished and fostered they yield their fruition, their seed will yield other buds, but they will not go back. Nor can lives recede, though false heights of fictitious stimulus, or impulse, or mere sentiment of religion, may come. That is not the real birth. You know enough about nature to know that her methods are forward, always forward; you know that the falsehood which comes is sometimes illustrated in the blossoms that are cast to the ground without fruition; the many forms produced from the great matrix of nature that do not yield their kind are only suggestions, prophecies of the real.

Out of this winter time of the senses, out of this death of the Adamic life, out of this seeking, and striving, and ambition that the world calls life, into what is called the grave and that which comes after, is not all the spiritual birth there is. Though the great and wonderful silent mother, death, is as much more an angel of birth than that which awakens human birth as is the full-grown man more than the child; though the pinions of that silent, brooding mother are the physical illustrations of birth into the next state of existence, this is not what is meant by the spiritual birth. To-day, this hour, such moment as any life becomes aware of the quickening of the spirit, that spirit is a possession, an eternal inheritance; that the things which belong to the material nature, that body and mind are not all there is to man, that moment there is birth. We have known it to come under the stimulus of a perfect love, for even human love makes people so far forget themselves that this life stirs within, and they do

for that awakening what they would not do under an impulse for self; then we know sometimes it comes through a great thought for humanity stirring the heart and tongue to a quickened fire of utterance that shall free people from bondage, liberate men body and spirit; sometimes it comes with the overwhelming consciousness and humiliating thought of one's unworthiness, when all the pride of mind and intellect, and all the splendor of mental attainment fail to prove equal unto the task of life, and there comes the consciousness of this diviner nature, this deeper and more perfect life bringing such humility, such a conviction of being small even in all outward things, such knowledge of the vastness of the spiritual realm and the glory of the skies. It may come to you at the hour of the presence of death, when some loved one is passing from mortal sight, when the form is laid to rest, and the spirit has fled you know not where. Most people then feel utterly stricken, they look to the minister to bring them comfort. The words that he says seem to be barren and void and they go away with a desolate weight upon their hearts, not even finding comfort in the name of Christ. But were the Christ there, were the spirit of the man or woman awakened, were there a real consciousness of the life divine, sorrow would not be there to overwhelm, and the grief would not be for the passing away, but joy for the release unto spirit life.

We were called upon to minister at the altar of a spiritual awakening this week just past, and the little girl, just entering early maidenhood, was snatched away from her parents, humble in earthly life, but full of the riches of love and spiritual truth; and what was the atmosphere around that dwelling? No gorgeous pomp of mourning, no external display—for there could be none afforded, and there was no need. But such loving remembrances of this child, such fond statements of her acquirements and graces, and withal such recollections of her spiritual knowledge, as made glorious even the tears that the mother shed, and gave a halo to all that shadowed home. Then the knowledge she had of the messengers that were about her, the spiritual

companions that accompanied her life; finally, when the hour came the rapture with which she sprang into the immortal realm proves that the child had experienced an awakening of the spirit long before the passing away of mortal life. Over and around the younger members of the household that memory will stay enshrined and enthroned, and be a guarding power. Aye! and be sure that even the minister who was present on that occasion, who came as a neighbor, felt the spirit of the hour, for he said so; and out of the strength of that baptism and birth, the death in life and the physical death were both conquered.

Sometimes this birth comes when human hopes and human strivings fail, when by other toms than those of the physical body, you sit and mourn; when the aspirations and hopes seem blighted that you held in youth or early manhood or womanhood, when those whom you thought were friends turn away, and the members of your own household and fireside seem to have departed from you, then in the midst of that desolation the spirit cries out and lo! the quivering pinions of light are above you and a new peace descendeth, a new gladness is born, the new light appears.

Great and wise and wonderful is the baptism of tears; deep and pervading and all-potent is the experience of sorrow; for out of the tears and from the sorrow the heart learns its lessons: the selfish lives are melted away and the walls of adamant that come in material prosperity vanish like ice before the spring-time floods. Make no doubt in your hearts that these are the methods by which the outward rock is smitten in the wilderness of time and the waters of life come forth.

This birth that comes quickly, that comes upon you unawares, this knowledge of the rightful inheritance places one aright in the kingdom of existence. Then the feverish striving is gone, the earthly ambition no longer worries and harrasses, each line of duty is valuable as any other line. The lowly, plodding foot-step can go to the daily task as proudly as an emperor to his throne; because when the spirit is prince and king and empress of all life, who is great, and who is lowly, who has a right to be proud, who needs to

be humble, save those who feel the necessity for humbling the pride? This spirit does this. No one enters the birth of the spirit through self-exaltation. That life that says boastfully, I am a conqueror, I have great spiritual knowledge, great light, I have gained the victory; such time as the shadow comes, the overwhelming tempest which has not been met appears, down goes this fictitious, superficial heights; down goes this which was supposed to be secured. The lowly feet make no mistakes; that heart that is lowly has no false exaltation, and the height that is serene and calm makes no boastfulness of the birth that has come unto it. Nor need one go shouting through the world: I have found Christ to reveal it. Nor need one say: I have found the truth to have it declared. The light that illumines the face, the deeds that are daily performed, the hands that are ready in their tasks, the feet that go unflinchingly forward declare it.

When the spirit breaks the bondage and fetters of the death that men have been taught to fear we often wonder how soon or how late it will be before the real death is conquered. Not always when the loved ones approach from the immortal shrine is there the second birth in human lives, not always does the written or spoken message reveal this inner nature; not all who know of spirit existence are aware of spiritual birth. Whatever day or hour is appointed, such time as the life is ready this unseen, yet palpable birth takes place. While it may be accompanied by no outward demonstration; while there may be absolute silence of lips, and the hands reveal nothing, there must be such a wonderful light in the individual life that the earth and the heavens and all things in the world are each changed "in the twinkling of an eye," the long night of prayer, the long shadow, the long struggle is over; and as one who has been tempest tossed and struggling on a sea without compass or rudder, the place of safety—the harbor of security—have come, for nothing can disturb, nor make afraid, on sea or land, in the day or night, in the tempest or clam, in the whirl of Mammon or upon Olivet. Who can make one fear when the

spirit hath entered a different realm?

Such quiet and tranquil lives as men and women often wonder at; such people as you criticise, saying: Oh, they are just as good as they can be if they only had a little more wordly wisdom; aye, if they had brought their death along with them, their coffins, their graves, and introduced those into their tranquil kingdom of heaven, they would have been just perfect in human eyes. But death and life do not mingle, decay and birth are not the same. When one is ready to be born, one rejects the coffin and charnel house.

Out into the world of human strife many people pass who are not affected by the striving. who go their daily paths, do their daily duty unnoticed of men, still there are all about them the quivering pinions of light, there are all around them glories more radiant than the morning, there is a presence about them that gives people tranquility and rest. And one often wonders what it is that makes such people so valuable and lovely. When this added birth comes, instead of the loud acclaim like that which heralds the birth of a prince, behold the lowliest place; behold the humblest garb; behold the symbol of Christ then appears and the spirit of the real life.

This mortal death, the Adamic birth, passing away from the earth. Such lives as have passed through it, have conquered, and the whole of the visible world is affected by the quickened spirit that will one day set all lives free. More lives are ready now; more are nearing the preparation, and when the time comes, whereas they are now blind they then will see, where they are now deaf they then will hear, where they do not now understand they then will understand the things of the spirit. This quickening touch of the immortal birth will set their lives free while still closed upon with the senses, shadowed around with time and dust, lo! they are not dead, but immortal, living souls, aware of their inheritance while here, beautifying the earth with the life that is eternal.

#### THE SECOND DEATH AND THE SECOND BIRTH.

[IMPROMPTU POEM: THE SUBJECT BEING SUGGESTED BY A MEMBER OF THE AUDIENCE ]

When the soul passes from paradise,  
The paradise of the love of God;

Not wandering from His loving eyes  
Not lost in the ways where time hath trod,  
But unconscious of its higher birth,  
By the taking on of the mortal breath;  
Then it loseth all its higher worth  
In the consciousness of human death.

The first death is into time and sense,  
Unto the oblivion of dull clay,  
Unto the feeble recompense  
That you win in time from day to day;

And its inheritance is here,  
And its inheritance remains  
The portion in this earthly sphere  
Of the kingdom of its toil and pains.

The second death is the real birth,  
When Adam dies the Christ man lives,  
Awakening to its immortal worth,  
The splendor of the soul survives:  
And even here in time and space  
You feel the soul's unsullied grace.

The life divine quickens that flame,  
Immortal birth bursts the bonds of clay,  
And the outward death and the outward shame  
In that light of love all melt away;  
Dead to hate, scorning and strife  
Ye enter the eternal life.

#### BENEDICTION.

May that life-giving breath, that quickened soul-flame, that all-potent power of love divine win every life unto the immortal birth. Amen.

*Written for The Sower.*

#### EXPERIENCES.

*(Continued from January number.)*

My mother when a girl, I believe, belonged to the M. E. Church, but ever since I can remember she has been a faithful Seventh Day Adventist. My father on account of a lack of veneration or spirituality or possessing too much sense, never has belonged to any church. I was a member of the S. D. A. Church for about fifteen years, and of the M. E. Church about a year. I joined the S. D. A. Church in the spring of 1871 when I was about thirteen years old, and remained therein until the fall of 1885, when I became dissatisfied and withdrew. I then joined the Methodist Episcopal Church, and remained a member about a year, when I began to investigate the phenomena and philosophy of Mod-

ern *Spiritualism*. It was about one week before Christmas, 1886, when I openly denounced all church dogmas, and avowed myself a *Spiritualist*.

#### A SPIRITUALIST MEETING AND SEANCE.

About the first Saturday in December 1886, I made up my mind to attend a Spiritualist Meeting about seven miles away. I had been holding religious meetings in the country at school-houses, assisting the pastor in his regular work on his circuit. The Saturday before mentioned I received word from the pastor that my services were needed the following Sunday, so my intended meeting with Spiritualist had to be abandoned.

The next Saturday the pastor made the same demand in person. I gently informed him that I had an appointment at a school-house and could not comply with his request. I attended two meetings. At the second one, after the meeting was over we had a circle,—Mrs. Jennie Rosenberger was the medium, through whose organism a number of my loved ones made themselves known to me. I received a number of raps in answer to mental questions.

Towards the latter part of the seance a strange feeling came over me, and I was controlled. Before the spirit could take control of my organism, I was advised to have something tied over my eyes; where upon my eyes were covered securely with a handkerchief, thus enabling the spirit to control me. This suggestion may be beneficial to some of my N. D. C. brothers and sisters just beginning to sit for developement; and I have known it to render great assistance to some who have been sitting for years for spirit control. I saw many of my loved ones and conversed with them. I have been a clairvoyant, clairaudient and trance medium ever since, and my powers as such are increasing.

#### MY NEXT SEANCE.

Was at North Lansing, Mich., at the house of Dr. Edson, a clairvoyant physician of considerable note in the place. The mediums were Charley Barnes and D. A. Herrick. It was a dark seance for physical manifestations. Being somewhat acquainted with Dr. Edson

and the mediums, and relying a good deal upon my own clairvoyant powers, I felt no danger of being deceived.

The demonstrations were all genuine and satisfactory. The guitar was played upon by spirit power—every note clear and distinct while I sang an inspirational improviso to the tune of "*John Brown*" and the instrument seemed to float near the ceiling over our heads, keeping time as one walking in mid-air. Trumpet speaking, materialized hands and independent written messages were the principal demonstrations. My sister came and slapped me on the shoulder and patted my head. Others received similar expressions from their loved ones from the immortal life.

#### MY EXPERIENCE WITH DR. REID.

Some time in July, 1887, I prepared a sealed letter in the following manner: I wrote the names of six spirit friends, addressed them by relationship, asked them questions, signed my own name in full, sealed them up and called on Dr. W. E. Reid, of Grand Rapids, Mich. Without seeing the questions or breaking open the letter he was controlled and automatically wrote the answers to all the questions except one, which he received clairaudiently, giving name of my uncle, who then promised to take charge of my developement, and who has been the leading developing control ever since. The Doctor also wrote the names of all the rest as they signed them when in earth life. To authenticate this I could refer to hundreds of others who have obtained like tests but will not mention any here now. The above has made me a full believer in spiritualism, and I can truly say it gives me more consolation now, hope hereafter and a greater trust in the Infinite than any ism I ever knew.

(Continued.)

Dear friends to you I now appeal,  
For in my soul I deeply feel,  
That these are facts both grand and real,  
As firm as rocks and bands of steel.

They come! to greet us here once more—  
Those who have passed from times cold shore,  
Amid the storm and tempest roar—  
They come to greet you here once more.

And loved ones from the battle field,  
Who bore the sword, the spear and shield,  
And carried honors from the field,  
Proclaim to us that life is real.

Dear ones of earth, there are no dead,  
But all is life and love, instead;  
With truth our souls are daily fed,  
And man by angel ones are lead,

Fraternally your brother,

DR. C. T. H. BENTON,

### ATOMS-WORLDS IN MOTION, ETC. RE- LATED TO SPIRITUAL SCIENCE.

BY A. C. WILLIAMS.

Until we understand atoms the finer forces of Nature, then will we understand just how the spirits perform their wonders to us. As our spiritual faculties are opened we will comprehend the above, especially that of sight and clairvoyance. Being a clairvoyant, and directly interested in meteorology my guides have shown me the atom, and it is in perpetual motion sometimes faster than others owing to conditions; heat heightens their motion, and cold lessens. My chief meteorological controll is the late Gen. Myers (old probabilities.) I was once enlisted in that Government Service (Sig. Serv.) when Gen. Myers was at the head of War Department at Washington, D. C. The spirits dwell in the realm of velocities. Revolve lead fast enough, (science) and it cuts steel. Revolution is the atoms motion, and they are round, though Bro. Babbitt has it they are elongated. Disintegration takes place when the motion of the atom arrives at a certain velocity, the centrifugal force overcomes the contripetal and *vece-verse* cold, the cold of space by which both powers are overcome (deadening so to speak) and the atom being free, having once filled its mission again—reverts back into space again—the home of the atom—the past home of the human soul—the ‘Great I Am’—‘the all in all’—“God.” The world moves—our blood circulates—waters run, &c., &c. and why not the atom in motion too, as all things else are. When we have ‘a fever’—the atoms composing our body—are in intense motion, wearing themselves out—hence our bodies waste away. The spirits see this, and can

measure, or predict the final subsidy of such atoms and we are translated to spiritual spheres; some call it death but that is not the correct word as we Spiritualists are so happy to know, and blessed be ‘God’—the ways of nature they are right and true. I am shown worlds in motion clairvoyantly and I assure you it is a pretty sight in which I see, and to my surprise—every atom of that world in motion, and at the same time I realize that no mortal eyes have ever seen the atom, either by the telescope or microscope. Now then, for corroborative evidence. While travelling in the state of Iowa with Dr. Adams, as his medical clairvoyant we occasionally stopped over in Eddyville with a spiritual Bro. Mr. Crowley and held seances. Mrs. C. is quite a medium and was at one time under spirit controll for some three weeks. There was wonderful spirit manifestations taking place; eager eyes came from far and near, and crowding both the house and yard, to see and to hear, the account ran through at the time—the *Banner of Light*, I think. Now Mrs. C. told us her spiritual experience, how she was afraid they (the spirits) would take her away—and even through the walls of the house—as she found it of no obstruction and how they sang to her, and too by motion of hands—gestures—that the soul could understand—but the seeming strongest thing she saw—was the atoms in motion—“in the walls of the house, and in the chairs.” Gen Myers has given quite a new theory to me of our immortality I think, and it is thus connected with the atom that we as a soul came from the atom, which of its self is indestructible and that our spiritual bodies can never loose that amount of material of the *pristine* atom in which the soul or spirit—the mind—self conscious lives, and further that we will arrive at a perfect knowledge of all things and then our ‘school days’ having been completed we will spend eternity in social relationship—its loves and blessings, etc.

As I see (clairvoyantly) worlds in their motions—science has yet some new astronomical data to fathom. Concerning the corona of the sun, I am informed and by mechanical writing that it is caused by atmospheric ‘thalls’ but

what that word represents I have never yet found the dictionary that tells. Our earth has at least five motions, viz:—orbital, polar, diurnal, oscillatory, and the grand promenade; and she is slowing her motions, like all bodies with age. Progression by change, variation, transformation, etc. is nature's eternal fiat. The earth has variation of season, heat and cold, wind and rain, etc., etc. and of gravity and that as yet unrecognized by science.

A few years ago I set up two forms of instruments to test if possible, the possible variation of gravity (monthly) and found it to be as I was led to anticipate, and the record thereof with plan of instruments, is now on file at the War Department, U. S. Sig. Serv., Washington, D. C. and now I am seeking Government aid to build a stone tower hollow, and at least forty feet high—in which to further experiment and verify. When we as mortals, in the flesh—having to eat of material to support our material bodies, shall arrive at sufficient knowledge of spiritual science—we will manufacture our food out of the elements—having understood the secret of how the plant materializes; for the food is already in the elements before the plant materializes, atom by atom. No material has a permanency except the atom. The earth, like a spirit form somatized—is only for the transient time being.

All heat is chemical—cold the opposite—cold comes down upon us from space—the home of the static where it is in action, until chemicalization takes place—a marriage of two atoms, so to speak as Mrs. M. M. King has it.

A. J. Davis says he sees (clairvoyantly) atoms going off from the earth and our bodies also, to the spirit-world. The action of the atoms composing any animate nature are in much more intense action than those composing inanimate—hence salt put upon flesh after the spirit has departed there from, slows-up—or transfixes the fleshly atom. Spirits in passing matter through matter, separate the atoms so quickly and return them, that it is a surprise to them—so to speak—that they do not lose their attraction, the so called solid matter remains intact. The atoms of water at a certain

temperature becomes relatively static—hence we have ice. Acids and fire are only destructive by the intense action of their communicable atoms. Poisons act as reverces—bring discord. The atom is at the bottom of all mystery—either material or spiritual.

The atom was never made, (by any God) it always had existence—the all there is—only different combinations producing different effects, ad-in-finitum. Principles are only laws of the differentiation of the atom—not a thing—anything. The atom is all there is in existence, *per. se.* material.

#### AN APPEAL TO THE N. D. C. MEMBERS.

Finding it absolutely necessary as a member to fathom and put in practice the social and material wants of this generation and their yet unborn as well, to unfold, cultivate and protect those Spiritual Powers inherent in all the children of *God*. Exemplifying the declaration of Principles of the N. D. C. whose aim and object is to revolutionize the social system in a peaceful and harmonious manner. Growing with the tide of progress, recognizing the fact that we are all born free and equal, and equality of the sexes in the capacity of all emergency in the walks of life be established.

Who will deny this right? only those persons who do not understand or have not unfolded their spirituality. Let every one weigh the question carefully that is of a different opinion and their convictions will carry them *en rapport* with my thoughts.

Some time in the future I will give the Woman question a better understanding (which duty I owe for the sake of humanity) not wishing to encroach on the rights of Mrs. Bliss or N. D. C. for too much space in THE SOWER.

I therefore appeal to all members of the N. D. C. to endorse the Plan suggested by Sister Holmes as a mode of paying monthly dues to sustain THE SOWER permanently in a practical and systematic manner. To publish a paper or magazine costs money, and if the N. D. C. occupies the time of Mrs. Bliss and Mr. Burose (which I know it does) and there is no

eight hours a day about it either. For I know personally; was one year and a half closely connected in Spiritual work in Cincinnati with Dr. Bliss, and I know many times he worked far into the night. I think now (hoping you all agree with me) that it is time to put the N. D. C. on a paying basis. It is the only fearless systematic Spiritual Organization in America and I defy contradiction. To make its power felt, and sustain its dignity, it requires the moral and financial support of every member. I, therefore, forward for publication a plan of operation which is feasible and the same was adopted by a resolution at a meeting of Branch No. 1 of Louisville, Ky.

#### RESOLUTIONS.

Whereas it is our sacred duty as members of the N. D. C. in accordance with its principles toward humanity to promote and elevate morally and financially its objects in ameliorating the condition of the material and social wants of the masses.

Therefore, be it resolved, that this Branch No. 1 of Louisville, Ky. at a meeting held Thursday evening Jan. 8, '91 at the residence of Martin Metzger, D. D. M., No. 2127 Duncan St.

Amended their by-laws to pay monthly dues of ten cents each month. Payable the last circle meeting in each month and forwarded immediately by the Historian to the *Head Quarters of The National Developing Circle* for defraying expenses.

Be it further resolved, that said Resolutions be forwarded and published in THE SOWER and shall constitute a part of the N. D. C. laws; provided that such amendment is indorsed by the Guides of the N. D. C. to make it valid.

Therefore, be it resolved that any amendment offered by any member or Branches shall be submitted to a popular vote through its Organ, THE SOWER, and a majority of votes cast in the affirmative shall amend, in the negative reject.

Thirty days after publication in THE SOWER shall be the limit giving every member ample time to vote which shall be stated at the bottom of each amendment, how to vote in

favor Yes against No.

These Resolutions shall in no wise bar any member from exercising the *right* of enjoying the advantages of Spiritual culture of the N. D. C. by being not able to pay as required here. Nor does it bar any one from paying more.

It is necessary to take this step and any fair-minded member will favor it. The fund of the N. D. C. should be plentiful so that this country may be flooded with spiritual literature that will bring out hundreds of thousands to investigate this philosophy, who are thoroughly disgusted with the preachings of the past. Hoping these Resolutions may meet the approval of every member.

Fraternally,

MARTIN METZGER,

D. D. Medium.

---

### N. D. C. CONFERENCE.

---

Mrs. Cathrine Marker, of Pittsburgh, Pa., writes: "I shall send in my "mite" toward that "Debt." If all the N. D. C.-ites would send twenty-five cents a month outside of their subscription I think it would be a great help. I will do all I can. I like THE SOWER better and better. I hope it will be enlarged.

The *magnetized paper* I got has helped me wonderfully.

May God and the Angels bless you for the good work you are doing and remember I am ever a true N. D. C.-ite."

Mrs. J. C. Carter, of California, writes: "I enclose \$2.00 to renew my subscription and the other for the photo. of Mrs. Bliss and baby; also the flowers with Brother Bliss' photo. If there is any money over, donate it to the "debt."

I have received my chart and am much pleased with it. I have been a subscriber for the AXE and SOWER for many years. I am pleased and proud to receive this beautiful magazine. I hope we shall all do what we can to help it along. I value it very highly."

Joseph W. Taylor, of California, writes: "Some time ago I wrote to brother Bliss to send me THE SOWER which was done, and on

the receipt of them I was notified that our dear brother had gone to the angel world. Heaven bless him is our earnest prayer.

Dear Sister, it is so long since the transition of your beloved companion, and our dear brother I think any further writing of letters of condolence rather late, but myself and wife cannot restrain entirely and we do most assuredly sympathize with you. In these sad houses, you are experiencing and we do hope you do find plenty good warm hearted friends to give you cheer while traveling on the self same path our brother did, who now has gone to fill a higher mission that was assigned to him by the untiring noble workers of the N. D. C. in Spirit. They have crowned him one of the most faithful, while in the *mortal* is my conviction, and I feel proud of him God bless every effort of his earth life and soon we will notice him as a greater Benefactor in Spirit. It is consoling to understand in this way they are assured to eternal happiness.

Hoping you have recovered somewhat from the loss of companionship of our beloved brother who has gone on for a greater purpose, soon to be realized by the entire N. D. C. brothers and sisters. As ever for Truth and Justice."

Thomas and Hannah Clayton write: "Enclosed please find postal note for two dollars—one dollar and sixty cents for renewal of subscription and premium as offered in the "SOWER" the remaining forty cents to be placed to the N. D. C. fund and I for one pledge myself to pay twenty-five cents every month during the present year 1891 if I remain so long in the mortal.

As is our custom we kept open our house on New Year's day not as is the usual practice for mortals, but for the reception of our spirit friends who one and all claim to be true N. D. C. ites. We are happy to say they numbered nineteen; we give you some of their names whom you will recognize. Red Jacket, Mam Walker, David McAllister, Dr. James Parkerson, Rev. John Bates, Rob't Calhoun, Rob't Dale Owen, and No Name. To say we had a good time but faintly conveys the true pleasure derived from their sweet com-

panionship and council. Among other things they said, there were some members sunk in lethargy and supineness, caring little about its claims, but the time was not far distant when they would be brought to see their duty and there would be an awakening and the N. D. C. would become a praise in the blessings it would bring from the Angel world to all Humanity, we heartily say Amen. Yours Fraternally."

### A MOST IMPORTANT N. D. C. DEPARTURE.

ONCE A MEMBER OF THE N. D. C.  
ALWAYS A MEMBER.

With a view, to increase the membership of the National Developing Circle, and to meet the universally prevailing "hard times" of which *all* justly complain, combined with advice and instructions received from our N. D. C. Guides, we have resolved that on, and after, May 1st, 1890, the fee for a Life Membership in the National Developing Circle, including the beautiful N. D. C. Chart, postpaid, shall be

**\$ 1.00.**

All members whose time has not expired up to that date, will be included in the above, by the payment of \$1.00.

All who have their names upon the "*Roll of Honor*", having "paid" for a chart, will *not* be required to pay any further fee than that already sent in.

Hoping this most liberal offer will be the means of greatly increasing our membership all over our loved land,

We remain  
Fraternally,  
BLISS & BUROSE.

"THE *Morning Light* is breaking" among Spiritualists should just now be changed into "The Sun is setting in the West," unless our people commence to wake up very soon to the demands of the hour. Subscribe for THE SOWER and join the National Developing Circle NOW.

---

## EDUCATIONAL DEPT.

---

### EDUCATIONAL LESSONS.

#### FOR OUR CHILDREN.

It is of the first importance, both to the future of every child and to the growth of our holy cause, that the Lyceum be sustained by all parents whose minds have become emancipated by the approach of Spiritualism. If we have any views, any convictions, any persuasions, as to right or wrong, as to human character and destiny that we think are worth holding, we should do our utmost to give them to our children.

This department is open for correspondence, and reports are desired from Lyceums everywhere. ALONZO DANFORTH, EDITOR, 1 Fountain Square, Roxbury, Mass.

---

In assuming the duties of this department it is accepted with an honesty of purpose, with the idea that the Lyceum movement should be uppermost in the minds and interests of Spiritualists, as it is one of mighty import, as through the teachings of the spiritual philosophy to the children, they will in more mature years become proficient in the grand work which is to liberate the world from the thralldom of the creedal doctrines which have been stumbling blocks in the world's progressive thought. The Lyceum is the all-important element in Spiritualism, for it is something that is to anchor it in the future, and we should realize and begin to act upon it, and to treat each child as if, when all possibilities were developed, they would come into the great future as supporters and standard bearers of Spiritualism.

In these days people ask of every institution what is it good for? The only real ground of appeal to men and women in our day for any association is, that it does some good. The Lyceum movement is incomplete with its present exercises. We need teachers in this department to teach the principles of our progressive truth, that is to make the children better men and women than they could possibly become under the teachings of the Theological Sunday school. Those who are willing, every Sunday to devote so much time should realize that they should educate their children. All believers in whatever religion owe their first duty to their children; they send them to Sunday school and they are taught in what their parents believe. All

children are sent to the public school for a common school education, they are taught in the different studies, they are not allowed to do as they wish, but have a system, and they are obliged to observe it. There is something more than the thought, that out of some one or more of our children may grow the man or woman who is to do some great and good work for humanity in the future. It is sometimes thought that the number of people who are constantly aroused without even acting, and the number of people who are always finding out what is the best thing to be done without ever doing anything, is steadily increasing.

When there is work that one can do, as well as something which one can talk about, not thinking about thinking, or thinking about doing, but doing the work that lies at hand (for we never fulfill our mission until we begin to act for something in the society we are placed in) then we attain the full stature of a person, of the real person doing a real work. Many Spiritualists as they peddle their petty schemes, and differences appear between them and they do not exactly agree with each other, and form themselves into little sects and sometimes wish they were alone in the world. They forget the value of the rising generation. Our lecturers are sometimes in the habit of feeling very deeply about the wrongs of humanity and thinking about the great problems that vex men in our day, to the complete ignoring of educating the young, but who will, by that education, expel the wrongs of humanity and other great vexing questions.

Readers of THE SOWER under this head, read and ponder well how our children shall be taught so that in the days to come they will become supported of our grand philosophy.

---

## SPIRITUALISM.

### LESSON NO. 1.

What advantage has Spiritualism?

It does not depend on tradition or doubtful scripture, but has its foundation in facts of daily experience and observation, facts supported by testimony that cannot be disputed.

110

Handwritten text in the top section of the left page.

Handwritten text in the second section of the left page.

Handwritten text in the third section of the left page.

Handwritten text in the fourth section of the left page.

Handwritten text in the fifth section of the left page.

Handwritten text in the sixth section of the left page.

Handwritten text in the seventh section of the left page.

Handwritten text in the eighth section of the left page.

Handwritten text in the ninth section of the left page.

Handwritten text in the tenth section of the left page.

Handwritten text in the eleventh section of the left page.

Handwritten text in the twelfth section of the left page.

Handwritten text in the thirteenth section of the left page.

Handwritten text in the fourteenth section of the left page.

Handwritten text in the fifteenth section of the left page.

111

Handwritten text in the top section of the right page.

Handwritten text in the second section of the right page.

Handwritten text in the third section of the right page.

Handwritten text in the fourth section of the right page.

Handwritten text in the fifth section of the right page.

Handwritten text in the sixth section of the right page.

Handwritten text in the seventh section of the right page.

Handwritten text in the eighth section of the right page.

Handwritten text in the ninth section of the right page.

Handwritten text in the tenth section of the right page.

Handwritten text in the eleventh section of the right page.

Handwritten text in the twelfth section of the right page.

Handwritten text in the thirteenth section of the right page.

Handwritten text in the fourteenth section of the right page.

Handwritten text in the fifteenth section of the right page.

Handwritten text in the sixteenth section of the right page.



of death, and if there is anything that we should hold sacred, that we should enter into deliberation, forethought, earnestness and sincerity, it is to prove the reality of the life that lies beyond.

What then should be done?

Spiritualism should be so organized as to control its phenomena by holding its mediums above the power of temptation, and spirit manifestations will not be based upon the solid foundation that it should be, until such time as you hold is so sacred, that you will raise a fund and prepare a place for the work under holy and pure conditions.

If that should be done what would be the result?

The earnest investigating public could come and they could be recommended to a medium for the particular phase they should desire to witness.

How would mediums regard it?

If they valued truth for truth's sake and prized their high and holy gift, they would willingly place themselves in a position to be cared for by an organized body that would see them protected, cared for, and supported in a way that the needs of the body should not lead them into temptation of a pecuniary order.

How can we conclude this lesson with profit to ourselves?

That the Spiritualism of to day is what it is, after forty years of growth and in that time it has moved the world, it has gained adherents from all ranks and one has said who is in the pulpit, that "the great, the mighty, the wise are not with us. The best thoughts the widest knowledge, and the deepest philosophy have discarded our church. They detest what they call inhumanities of our creed. \* \* \* They shun us because of our ignorant misconceptions of heaven, and man, and God."

And Spiritualism is passing through an ordeal out of which it will come brightened, purified, uplifted and exalted, and there is wisdom and strength enough in Spiritualism and in the ranks thereof to carry our mediums, our mediumship and spirit phenomena forward until we shall all realize what a mighty

power it is that is brooding over the nations seeking to bless and uplift humanity.

## RESPONSES.

These responses are executed by the alternate reading of the conductor, the groups, and officers, the conductor leading, and the rest responding, led by the guardian.

Care and practice should be given to effect the utterance of the response in unison.

Leaders should converse with their children, drawing out their opinions encouragingly, and if the general question is beyond their understanding, select one more simple.

It is desirable that each member give a brief answer to the question, the member should arise in his seat and report to the conductor in a distinct, courteous manner, so that all in the hall may hear. The responses are often more interesting than the most learned lecture. It is a very good way to secure carefully selected subjects for lessons, to have one person chosen every Sunday to bring in two or three questions for consideration, which are presented to the Lyceum and the one desired chosen. Much and careful attention should be given to the internal growth of the Lyceum.—*Lyceum Guide*.

We do not reject the teachings of the great Nazarene, for his teachings are enforced by the teachings of the more progressed, and exalted in the spirit spheres of light and knowledge.

The world is growing better, we can catch a glimpse of the light that will usher in a better day, when no one shall suffer injustice or wrong, when every man shall recognize a brother and every woman a sister, and when our great strife shall be to see who shall be the mightiest helper, and who shall do the greatest amount of good.

Education is at home a friend, abroad an introduction, in solitude a solace, in society an ornament.

The present has risen in its purified conception of God and his attributes, so far above that of the past, that language cannot keep step with it, and words fail to properly express the exalted ideas we now entertain of

the Divinity.

The God of the past was one of a small sphere, the God of the present is the God of that great universe of which past generations had not the least idea, and of which the present, even, has only begun to catch the first glimpses.

Plans and details of grand and beautiful designs in architecture are all laid and proportioned in the brain of architect long before their beauty and grace become objective to the eye.

Paintings which thrill and enchant the senses are simply material expressions, wrought out, perhaps, through months of energetic labor, of an idea, an interior conception in the mind of the artist.

The body is not vile—men make it so by harboring vices in its tenements.

Believe that every hour, every moment of work well done, makes up the treasure with which success in the affairs of men is to be purchased.

Study must precede action; action is studies done.

There is no learning, no habit, no thought gathered, which does not go into the bone and sinew with which the struggle of life is to be maintained.

#### TEMPLE FRATERNITY SCHOOL.

The past month has been one of great interest as the *Temple School*, the essays, and extempore speaking by the pupils on the subject lessons have been good and progressive; showing their interest in the school and that they are developing both intellectually and spiritually. There were many good things said by the children on the subject of Creeds. The spirit of Thomas Paine was seen standing by the side of one of the pupils as he spoke eloquently on that subject. I will copy here an essay by one of our younger pupils (of twelve years only) on the same.

I did not select it because it is better than others, but being short, thought it would not encroach to much on your space.

#### CREEDS.

"Creeds are a set of rules which people

have to believe in, to belong to certain churches, especially the Evangelical church. For instance: The Baptist believe they must be dipped under water to be saved, but the Methodist think they can be saved by sprinkling the water over the n.

Spiritualists don't believe in creeds, as they would have to believe one thing all the time; but they are free to let new truths come into their minds."

Two weeks ago to-day (Jan. 25) we missed from his accustomed place Dr. David Wilder one of our members who has been a constant attendant at the school since its establishment.

Last Sunday we knew the cause when we learned that the Friday previous he had joined the Army of Workers on the "other side." The funeral services were held in the *Temple*. An hour before the regular afternoon service quite a number of his friends, and the members of the school were present.

The services were simple but impressive. "The Home of the Soul" was sung by the school led by Mrs. Bowker: an exquisite poem was touchingly rendered by Mrs. Gardner. Mrs. Bowker sang "Only a thin veil Between." Dr. H. B. Storer who was a near and personal friend of Dr. Wilder, gave the funeral address in beautiful and inspired language. Knowing our arisen brother—intimately he could speak with authority of his long and useful life.

The services closed with the singing by Mrs. Bowker of that ever beautiful hymn "*Life Beautiful Life*." Though our brother has gone from mortal view, and his place in the school will appear vacant to our eyes yet, we know that he will be there as active and interested as when in material form, and we feel that we shall gain help and power from his influence to go on with the work in which he was so interested while here.

The subject lessons of the Temple School for January have been "Thoughts on the New Year" and "Spirit Return."

MRS. WM. H. CHURCHILL.

 SUBSCRIBE for THE SOWER, \$1.00 per Annum. 



beautiful sayings and teachings of Jesus limb from limb. Even the beautiful sermons on the mount are torn into fragments as though unworthy to be remembered.

One would suppose from this discourse of the learned gentleman, that Jesus was a worthless idler, indolent tramp, disturber of the peace and causing his followers to be an army of beggars, doing nothing but harm where ever they went.

Jesus might have built himself a house and lived and died in it, and spent all his days like the majority of people in those days, as well as in our own, to work and scheme for his own selfish self, instead of teaching the wonderful truths (unpopular ones,) of the Fatherhood of God, the Brotherhood of man, the communion of Angels and the healing of the sick and dying that he did.

Was that the life of a worthless tramp, whose followers were an army of beggars, we would ask? Strange how it is possible for those of the same age and tongue to take such opposite meanings to the same things. "Take no thought of the morrow what ye shall eat or what ye shall wear," does not mean for us to take it in the strict literal sense: Doubtless it was in those days as now, people were worshipping the God of Mammon and selfishness, and it was necessary for a teacher to preach that there was something beyond the treasures of this life that so soon pass away—something of greater importance than living for nothing beside the fleeting transitory things of time and sense.

We believe the majority of Spiritualists are ready to accept the teachings of Jesus more than any other class of people; for they corroborate with Modern Spiritualism. And we are the only ones who can know there was any truth in what the gentle Nazarene taught; as we have evidence that those so-called wonders and miracles that he did, can be done to-day under the proper conditions.

"The Laborer is worthy of his hire," is a maxim that has lived because it is *just* and right. But, does that mean that its author encouraged dishonesty and idleness? Jesus says: "Render therefore unto Cesar the things which are Cesar's, and unto God the

thing's which are God's." He taught his disciples to obey the law of the land—that was a time when the whole world paid its tribute unto Cesar; but unto the Spiritual part of our natures we were to render that tribute unto *God*. The tribute of love and veneration toward divine things, and the justice of dealing with all God's children in righteousness and kindness.

"Do unto others as ye would that men should do even unto you."

Would there be one single wrong perpetrated if that one maxim was lived out to the letter everywhere and by every one? No. There would have been no need for any one to sadden our minds with a record of "*Darkest England*." No: we should have no need for books of that sort. There would have been no need for a Bellamy to rise up and lead the children of America out of the wilderness of competition, into the glow and grandeur of the practical teachings of this despised *Nazarene*.

"Love ye one another" and if such were the condition of the people, the nations, or those in Authority, would work for the good of the many, instead of the approbation of the few *Money kings*.

It matters not how they came into possession of their great wealth—if they have it, it is enough. Their bodies may be diseased, their minds narrow, their souls soiled, but there are the dollars which are sufficient; and there are many time-serving small souled officials, who are ready to barter soul and body to please their masters, the Billionaires.

It matters not how much learning we have, if we have not a little ideality of the illuminated minds who have been touched by the light of inspiration, we are like those whom the Bible speaks of being destitute of charity:

"Though I speak with the tongues of men, and of angels, and have not charity, I have become as sounding brass or a tinkling cymbal."

Throughout the whole of Mr. Brown's discourse, we find Jesus the target for assault, and his best sayings attributed to Socrates or some others of ancient lore. Does it seem exactly fair to attack a man who has so

long past away? We have no evidence that Jesus left any writings—the only time the Bible ever mentioned his writing was when he wrote in the sands.

Consequently all that we know of his life is by tradition. Our commentators do not agree about the exact time of the first records of Jesus; some say it was only sixty years after his death, while others claim that it was all of three hundred years. However, we ought to be charitable enough to make some *slight* (?) allowances for anything that seems incredulous or contradictory, for we have reason to know that human nature is the same in every age and clime, and stories are not liable to diminish any from circulation but like snow-balls grow larger.

Then again, the records have been translated from one language to another, which might cause some changes, and it has since been revised twenty-two times if we have been correctly informed.

If it were not for our knowledge of Modern Spiritualism we fear we should be on the agnostic line, quite ready to believe the Jesus of Nazareth a mythical character entirely.

Blessed Spiritualism! 'Tis the Saviour of this world, and it has kept the masses from rushing headlong into the rankest kind of Atheism, for people were out-growing the small, narrow, contracted creeds of the past, and many souls were praying and crying for some *light*, and it *has* come to those who wish to know the truth, and the "*Truth Shall Make us Free.*"

#### MRS MARY A. LIVERMORE.

We were not able to procure the services of a stenographer to take down the Lecture of Mrs. Mary A. Livermore as we were in hopes to do. But we attended the lecture ourself, and will try and give a few thoughts from memory as best we can.

The lecture was two hours long, and that grand and noble woman in her 70th year spoke without a break, a cough, or a note during all that time. To say we were very much pleased, is to express ourself very mildly.

It was to us an inspiration, a stimulant, to observe what one woman could do with intelligence and goodness combined.

"*Superfluous Women*" was the subject.

She went back into the past, and traced the steps of woman from degradation and slavery, to the most favored women of the nineteenth century.

She said "Woman from our old Theological creeds was made as an after thought. God made man first, for *His* glory, but made woman for man; a help-mate, and so those ideas had been prevalent among people for so long that it was hard to make many believe any differently.

Woman has shared all of man's hardships and burdens in all climes and ages. Every right has been refused her but the right to *suffer*.

The Greek wife was the slave, not even allowed to speak the language that her husband taught—what is the consequence? The Greek language is a dead one as it should be when such wrongs were perpetrated upon the mothers of the race.

The Chinese women were slaves, and in consequence they had beget a miserable race of men—slaves whose eyes were put in biasing, and who are an inferior race.

Mrs. Livermore deplored the idea that so many people seem to think that the greatest aim, the one road, for woman to seek is marriage.

A noted physician has in one of his publications, called "*Superfluous Women*," those whom have not fulfilled their mission, (which mission was) to be a house-keeper, a wife and mother. Mrs. L. then selected quite a number who would come under this head, according to this noted Dr.'s verdict.

Maggie Mitchell, (who had never brought the blush to any cheek,) who had been before the foot-lights for so many years, and who had given of her means to the poor, and charitable Institutions 600,000 dollars, and left 600,000 of her earnings to do good with after she was gone.

Mrs. Livermore says: She must have been a *superfluous* woman, as she had not fulfilled her mission according to this Dr.'s standard.

She spoke of the lovely soul Miss Louisa M. Olcott, who had never been a wife or mother, but how she had written books that had blessed the hearts of children and older people, that she had brought up and educated her sisters children, and how much good she had done, and the fortune she left from the labors of her pen, and yet *she* too, was a "Superfluous woman." Was she a superfluous woman? she added:

There were several other individual cases brought out, and then she added, "Were the vast army of sisters of charity whose kindness and goodness none could gainsay (not withstanding their religious views)—were their works of kindness of no account on the battle field, hospital, and every where they went? were they too, "Superfluous women?"

She said: "There were many superfluous men who could be spared just as well as not. They could drop out of this world at the rate of 60 per minute from now until morning, and we would never *miss* them. The sound of many wheels would be the only thing that would make us know they were gone."

She spoke of reading a very fine Editorial in one of the New York papers, speaking so nicely of the success and scholarship of our young lady students, but closed up with a regret that so many of them rushed right into some kind of active business, rather than to become wives and mothers; and the Editor thought it was not right, and that parents and teachers should take special pains to instill into the minds of the "girls," the *necessity* of getting married. Mrs. L. added that many people talk as though a girl would not get married only to have a man support her, and if it were possible to earn her own living she would prefer to remain single.

Mrs. L. said: "God forbid that she should say one word to disparage the sacredness of marriage, how she had been a wife for forty-seven years and they were years of sunshine and happiness; but she did not think people should be taught that they must get married for any mercenary motive, or other than the heart's desire to unite in marriage with the one we love and admire.

She felt that the young lady after leaving

school, should have a trade or profession just as much as a young man, and because the father was very wealthy was no reason why they should not have some self supporting profession or trade, for "riches sometimes take wings," and it is best to be provided against all such adverse conditions.

There was one very touching incident that she told, which brought the tears to more than one mother's eye. It was something like this: Mrs. L. knew of a young woman whose husband died and left her without means of support with three or four small children, the youngest of whom was only a few weeks old. She knew that she could not make a living for herself and children, with the little infant to claim the greater part of her time, and she did not know what to do. She met Mrs. Livermore, however, and told her that if she knew of some mother in good circumstances who had lost a babe and who would take hers and love it as her own, she would let her have it. Mrs. L. *did* know of just the right one—A very wealthy lady who had buried six children, none of whom ever lived to see their second year.

Mrs. L. informed the wealthy lady of this poor woman, and she was anxious to take the babe, providing she could have the little one made over to her legally and firm as law could make it, and that the mother should give the child up, and must not even know the name of the lady who was to have it. It was done. Mrs. L. told of going there to take the babe away; she brought from the wealthy lady a bundle of costly clothing, and put them on the infant. The little children gathered around, and began to cry and feel very badly to part with the little baby sister. One says: We want the baby, when I get big I will make lots of money and take care of her; another one rushed for its little purse, and drew out ten cents thinking that a *great* amount and sufficient for a living. The mother and Mrs. L. talked to the little children telling them how much better it would be for the little one, and at last they ceased crying. The mother left the children and went into another room *with Mrs. L. and the babe*. There she

broke down, and she told Mrs. L. to tell the child after she was old enough to understand, that her mother did not part with her because she wanted to, but she *sacrificed* her.

Mrs. L. promised to call and see the child once a year, and then write her a letter and inform her of its health and progress.

Mrs. L. said twenty-two years had past since then, and she had kept her word, she had called to see the child every year, and written to the mother each time.

The adopted child was married when she was twenty, and she was now a mother herself; but the mother and other children do not even know of the name of their child and sister, and have not lived four streets apart all this time. Such are the social conditions of caste.

Mrs. L. deplored the tendency of so many too fond fathers, who were anxious to keep their girls *babies* just as long as possible—they suppose they are to support the daughters as long as they live at home, and then, their husbands will provide for them.

But the time has come when the majority of American girls do not like to feel their dependance on any one; they wish to be self supporting and have the same opportunities that is accorded their brothers, to earn their own living.

Mrs. Livermore closed in a very spiritualistic vein, of the life just beyond, that we were going onward beyond the fogs and mists of Earth, and that this life was only the beginning of the "higher and brighter life."

---

### R. G. INGERSOLL.

---

MR. INGERSOLL'S VIEWS ON THE SITUATION—  
HE SUBMITS TO THE INTERVIEWER—  
WHAT HE THINKS UPON A GREAT  
VARIETY OF TOPICS.

---

Col. Ingersoll was in Chicago on Wednesday, January 28, and the Chicago *Herald* sent a reporter to interview him. The colonel's remarks are always interesting, and his ideas upon the topics of the times will prove delightful reading to the patrons of THE SOWER,

so we reproduce them:

Col. Robert G. Ingersoll and wife were at the Grand Pacific. Mr. Ingersoll is on the way to Butte, Mont., where he will look after the interests of Mr. Root in the famous Davis will case. While at dinner, the colonel was interviewed, and the genial lawyer talked pleasantly for half an hour. Mr. Ingersoll is one of the most approachable men in public life. "Now, if you want to interview me," he said, "you must ask me some questions, or I may load you down with stuff that you do not want. Where shall I begin?"

"Tell me what you think of the defeat of Senator Ingalls."

"I think that the farmers have made up their minds that it is time for them to present a long list of grievances. As a class they work hardest and in the end have little recompense for their labor. A young man who goes into the business of farming is liable to find at the end of ten years that he has lost his health, his labor and the land that he started with. Farmers have just as much right to the protection of the government as the merchants, manufacturers and speculators. The government goes to the rescue of Wall street whenever the stringency of the money market makes speculation dangerous, but the farmers are obliged to keep on paying two or three times as much for the use of money to develop and improve their farms as is charged for the use of money employed in the interests of great corporations. Mr. Ingalls underestimated the strength and sincerity of the Farmers' Alliance just as hundreds of other politicians did, but by this time he probably realizes that the farmers are in earnest."

"What do you think of the weight that Senator Ingalls' successor, Judge Peffer, will have in the senate?"

IN SYMPATHY WITH THE FARMERS.

"Just as long as he owns himself he will have the weight of one vote, and that is enough to enable him to play see-saw successfully with a good many senators without asking them to give him the long end of the plank. Just as long as he remains the sole proprietor of himself he will be all right, and his presence in the senate will be an influence

for the good of the Farmers' Alliance. His presence in the senate is likely to be the nucleus around which will form quite a contingent of farmers. I am thoroughly in sympathy with the farmers in their endeavor to obtain redress for grievances. There are a good many things in their new political creed that I do not believe in, but, on the whole, they are in the position which Shakespeare contemplated when he wrote: 'Thrice armed is he who hath his quarrel just.' I am delighted to see them aroused; to see them taking an interest at least in their own welfare. The people in towns unite easier than the farmers. They have had the benefit of organization. Now the farmers are beginning to see that organization means power. They know that bankers, merchants and railroads are willing to make all they can—willing to take the last cent from the farmer. Discussion will do good. Of course they will not do all they set out to do. But it is a good thing to find out what you can't do. The tillers of the soil are slaves in the old world, but they can be sovereigns here, and I hope that they will live up to their privileges. I do not want their votes. I ask no favors, but I know that no country can be great if the soil is cultivated by ignorance. We need intelligence in the field—education behind the plow."

#### SECRETARY WINDOM'S DEATH.

Speaking of the death of Mr. Windom, Col. Ingersoll said: "I was greatly shocked by the death of Secretary Windom. I have known him for twenty six years. We were always friends. He has filled the position of secretary of the treasury with great credit to himself and party. All my sympathies have gone out to his wife and children. Secretary Windom was an intelligent, industrious and able man. Besides, he had courage and cheerfully assumed responsibility. His last speech—I read it to-day—was probably one of the best he ever made."

Following his remarks about the late Secretary of the Treasury the conversation became general, during which Colonel Ingersoll said: "I suppose there will be a great stampede of political renegades to get into the al-

liance band wagon, and seductive bait will be thrown out by the two old parties to catch the farmer vote. An old friend of mine, who used to live down in Monmouth, Ill., was making a speech in a country school house one time, and, in trying to get on confidential terms with his farmer audience, he said: "I know what it is to be a farmer! Why should not I? I was raised between two rows of corn!" His speech at this point was interrupted by an old farmer who yelled: 'Stranger, you must be a punpkin!' At this point a waiter handed the colonel the regular daily telegram that he receives from home assuring him that his children are all right. After reading this and passing it over to his wife he said: "I think the Indian is entitled to sympathy at this time. I see by your paper this morning that Mr. Short Bull says that it was claimed that their messiah could make money and spring wagons by a simple twist of his wrist, as it were. For believing in this they have been held up to the scorn of the religious world, placed under surveillance by the military and treated as being of unsound mind.

#### LO, THE POOR INDIAN, INDEED.

"If they had believed their messiah capable of performing one hundredth part of the miracles that are vouched for in the Bible as having been performed, I suppose they would have been burned at the stake. The christianized Indian is the most mournful object of modern humanity. By forsaking the crude faith of his people he possesses himself of their everlasting contempt. By adopting the religion of the broken-down failures that are sent west as missionaries to the Indians to avoid over crowding eastern alms houses he becomes an outcast from his own people and an object to be grudgingly tolerated by the whites. In the end the christianized Indian becomes simply a wearer of old clothes.

"You have some wonderful papers here in Chicago," continued the colonel, suddenly changing the subject.

"Yes," interrupted Mrs. Ingersoll, "I like them better than New York papers. But tell me, why doesn't some one start a newspaper that says only pleasant things about people

and omits the dreadful things that are published so often?" This feminine view of what constituted a model newspaper was answered by Col. Ingersoll, who said, in a tone that proves that the honeymoon in the Ingersoll family is still radiant: "My dear, the modern newspaper is fearfully and wonderfully made. The business manager keeps one hand on the public pulse, with the other he presses the button, and the editorial force does the rest. The evolution of the American press is a wonderful thing to me. Time was when a newspaper was a sort of a literary shebang and printed very tough spring poems and long contributions from 'A Citizen,' 'Veritas' and 'Taxpayer.' Why, I can remember a time when they occasionally published speeches delivered in congress. But all this has been trampled under in the triumphant march of superior mental development, until to-day the great newspapers, like the green grocers and the preachers, offer anything for sale that the public wants to buy."

---

## EDITORIAL BRIEFS.

---

 SUBSCRIBE for THE SOWER, \$1.00 per Annum. 

MEDIUMS! try our advertising columns and we will then help each other.

 JOIN the National Developing Circle, Life Membership and Chart, \$1.00 

THE HOW TO BECOME A MEDIUM pamphlet has been revised and improved. Send for it.

WE have a host of letters to look over, many of them require a special answer, and many others are for publication. We hope none will take offense at not seeing their articles and letters in this number of THE SOWER for we have not had time to select and arrange them.

MR. A. C. Williams will from time to time write for THE SOWER on the following subjects:

COLONIZATION, Nationalism or co-operative Industry. Immortality of the Soul proven by

crystallization. Do Animals have a spiritual existence after death?

FRIENDS: Don't you call our SOWER a real family magazine, something to interest each member of the family?

Knowing magazines are kept, while newspapers are soon destroyed, we aim to have the most of our reading matter something that can bear reading and re-reading.

ON page 122 of this SOWER the word spelled leathery should be *lethargy*. We beg pardon for the mistake. It was not observed by the proof reader, compositor, or any concerned. We have all green hands on the work of THE SOWER, each one doing too much to do real justice to any thing. But we intend to do better in the future.

 In the twentieth (century) war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but MAN will live. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven. All hail, then, that noble twentieth century which shall own our own children, and which our children shall inherit!—*Victor Hugo's Prophecy*.

ONE of our wealthy and scholarly western men when asked by a friend if he had read "Looking Backward" replies as follows: "Yes, I have read "looking backward"—Regard it as the emanation of a noble mind and philanthropic heart. When the principles there eliminated are reduced to practice, earth will be nearer the millenium than now. It will not be in your day or mine. The waste places of earth must first be reclaimed and populated—a higher standard of intelligence achieved and the existing inordinate lust for Gold overcome. Of the latter the Book is indicative, and so far an educator.

THE beauties of the N. D. C. Chart cannot be described upon paper; it must be seen and studied to be appreciated. It only costs \$1.00 which includes a Life Membership in the N. D. C. and our Secret Work and Key—SEND NOW!

## WOMAN'S DEPARTMENT.

"Let us give a woman a chance."

### THE BRAVEST BATTLE.

The bravest battle that ever was fought!  
 Shall I tell you where and when?  
 On the maps of the world you will find it not;  
 'Twas fought by the mothers of men.  
 Nay, not with cannon, or battle-shot,  
 With sword, or nobler pen,  
 Nay, not with eloquent word or thought  
 From mouths of wonderful men.  
 But deep in a walled-up woman's heart—  
 Of woman that would not yield,  
 But bravely, silently bore her part—  
 Lo! there is that battle-field!  
 No marshalling troop, no bivouac song.  
 No banner to gleam and wave,  
 But oh! these battles, they last so long—  
 From babyhood to the grave!—

JOAQUIN MILLER.

### A WARNING.

To the world in general, but to all N. D. C.ites in particular I would say a few words. I feel especially in a talking mood this morning and as you are scattered over this broad land, methinks many of you have not awakened from your slumbers yet. To all that are awake will say. What the world needs today is men of principle and brains. The Americans of to-day are a thinking people, a progressive people. Then why let the race die out? simply because they are not educated up to the highest degree of morality, and they refuse to beget children.

One can scarcely take up a paper with out finding these words, *man know Thyself*. "The proper study of mankind is man." True enough; and if each one would study into the laws of nature and into the procreative part of their own being, then would they understand the *God* in man principle. The law of hereditary is a great one; but, it is a law that has stood the test of all time. Also *God's I am*, when he said "I will visit the iniquities of the parents upon the children, even unto the third and fourth generations."

This unchanging law has proven true since the world began.

One can see it in the people of our time, without much study, they know it is so, but do not know why?

Like father like son. Man is the originator of being, woman the receiver. Then Oh! man and woman! why prevert your manhood and womanhood; the God given principles you are endowed with? Oh, why? One of the greatest curses of our Nation is the "secret sin." You all would be astonished to know what a growing evil it has become in our land. Little children practice it, people of all ages practice it. Oh, mothers of thinking minds, look well to your off-springs. As long as your little ones will hug and kiss you, you may know them are free from this vice. Then oh mothers, keep them pure and innocent train the little mind so that when the time comes for them to go out into the world they will be strong to do battle for the right, and to resist the growing evils of the day.

Do not consider the time wasted that you spend keeping them amused and happy. Oh, no. The soul is of more consequence than fine clothes; for it is the *soul*, the *entity*, the thinking part of us that we take to our *Spirit home*. It is a saying "Live and learn but die and forget it all." I say, not so. The more we learn here the better advanced we shall be in spirit life. This is a progressive world, man has advanced from the dark ages of "long ago." Then why not make the advancement the world most needs to-day? And begin by educating the children in right principles, let them understand the procreative part of their own beings. As their little minds are developed to receive it, and you will find it would lesson the growing evils of to-day. No one is too old to learn something new, ever after they pass the age where they know it all. We all come to that age and pass it, if we stay in the mortal long enough, then we can look back and think how conceited we were. Now I would say a few words to the young men and maidens; to those that are married and to those who are about to enter the marriage relation; have a care, be sure you have found a mate one you can love and trust, and put perfect confidence in, for marriage without love will turn out bad every

time. Unless there is some tie to bind you two together, how do you expect to live in harmony, and unless there is harmony, good will, perfect trust and confidence between man and wife—there will be strife and discord or indifference.

Oh, woman, I would say; if you have a good husband, one worthy of you, keep him, guard him as you would the apple of your eye, make his home so pleasant and attractive that he will have no desire to go any where else for amusement, make yourself attractive to him, that is your mission. Then you will have no cause for complaint, and he will not think Mr. A or B's wife more lovable than his own. Oh, man! If you have a good wife keep her so. Guard her carefully and jealously. She is a jewel and worthy of any setting, the mother of your children.

It is passing strange how many "Lords of Creation" (as they call themselves) can ask any loving trusting woman to marry them, and then, after the knot has once been tied, look upon them as their inferiors, their slaves, bound to them by law.

The Bible says: "What God has joined together let no man put asunder." Methinks you will say: What has this to do with Spiritualism?

I say every thing. For, if you want a spiritual race of people on this mundane sphere, begin by begetting spiritual children, and the sooner the better.

If I have been too plain spoken this morning, or if I have said ought to offend I beg pardon I have tried to open your eyes to the growing evils of to-day, and, I know the thinking minds, the educated minds will agree with me.

I have written this in all kindness as I see the need of the time, and as such hope it will be recieved. Will sign myself,

ONE WHO KNOWS.

December 9, 1890.

#### WHAT IS NEEDED? PRINCIPLE.

The suggestion of Mrs. Churchill and others in that direction are noble, the M. C. Holmes plan is well adopted for those likened to the

inebrate who must sign the pledge to abstain from drink. All who subscribe and read THE SOWER have expressed sympathy for the widow, either in writing, verbally, or mentally, and have regretted Dr. Bliss departure but they (speaking in general terms) have not the root of the matter at heart, if so these words would be thought of and acted upon "If ye love me feed my sheep." Now if those professing admiration for Dr. Bliss would extend the helping hand to those left below at the mercy of us all, it would please him far better than any other out pouring of good will towards him.

We all know THE SOWER was his life here, his family a help to enable him to pass his life more pleasantly. Remember while each one that can contribute to the welfare of the continuance of his mission on earth, they in return will receive in some way from him an acknowledgement thus, if not prospering in worldly matters he can impress changes or benefits to you, if it is spiritual he has now more power to attend your needs than when here if not personally, he will know just who to send to assist you. in that way you receive interest for the principle extended, "Self preservation is the first law of nature" after the family wants are provided (be sure and pay all honest debts) then think of THE SOWER's interest as it is your mental food.

I have suggested to a party in my city that an entertainment be given complimentary to Mrs. Bliss. I know nothing of these matters myself and so I leave it to the directions of others. It seems to be what is needed first now, of course the returns if there was one given in every city that THE SOWER visits would release Mrs. Bliss of all present indebtedness and give her something over to relieve her mind. She needs all her magnetic strength and energies to carry on her work and we mothers all know she should have some time to think of the little one.

The women who are crying to be allowed to vote to advance woman's condition have the privilege now to vote, that is if they assist this woman according to their abilities—they enable her to sustain her position, if she can't continue THE SOWER, she must necessarily

perform some other work, it may be more laborious and menial.

So I think this is the best way for us women folks to vote—vote for good principles and carry them out to keep a woman in office.

A FRIEND.

### A WORD IN SEASON.

How good it is, if the seeker after truth and light only (Mr. M. V. Rowe) can glean a spark of intelligence from my way of discovery; then shall I be repaid for these few moments of pleasure. About two weeks before my daughter's departure I was impelled to rise and pace the floor. I looked at her, she extended her hand and pressed mine.

I continued my walking, she extended her hand again saying: Ma I am going, meaning as I thought then, that she had to leave me. As soon as the burial services were over my only desire was to see my child mind, I knew nothing of Spiritualism. In about two weeks I went to Chicago to a medium—she was entranced—there was my child—she talked to me. In about two weeks again I felt an uncontrollable desire to visit the medium. I did so; note, the hand extended twice before leaving, indicated that twice we would meet. It would be agonizing that only the veil as it were separated us. After the second return, would sit at the table alone and had beautiful manifestations day and night. You can perceive I did not spend my time investigating the "ism." I accepted the spiritual, was convinced of the return demonstrating that there was life to enforce the power.

The "isms" to the Spirit is like the different creeds to orthodoxy, the natural mind is searching and gets only natural understanding, the spiritual is spiritually discerned, you are then in communication with God (a spirit) through his messengers, your departed loved ones. The faith you need to exercise is the wish to see your departed wife. Visit a trance medium, who will converse with you which will certainly satisfy your desire for a knowledge of a life hereafter.

A FRIEND.

## N. D. C. RECORD.

LOUISVILLE, KY., JAN. 26 1890.

GREETING: - Enclosed postal order for sixty cents dues for the month of January; paid by the members of the Louisville Branch No. 1 of N. D. C. which will be forwarded every month at this date.

In connection with the above I wish to acquaint you and the members of the N. D. C. of the progress of our Branch. In the first place our Branch is a solid organization and governed by a systematic code of laws.

No one can become a member unless they pay for THE SOWER and membership and ten cents dues a month. The members in our Branch are developing remarkably well under the instructions of D. D. Medium Mr. Metzger, who is controlled by intelligent guides giving members instructions how to familiarize their own soul power to come *en rapport* with spirit influence.

Our circles are very interesting, they are opened with an Invocation and followed with very instructive lectures by the N. D. C. Guides through our D. D. Medium.

We are well supplied with test as Mrs. Metzger is a *fine test* medium (had private sitting with Dr. Bliss in Cin'ti.) She has several nice controls. Wild Rose is the name of an Indian maid, who is very amusing and interesting, and gives us many good tests.

For myself I would say: I have been controlled by an Irishman twice, and Mr. Bauer and Mrs. Schwab feel the influence very strong. Mrs. Schwab is developing nicely as a clairvoyant.

This is our experience in the N. D. C. circles for a short period of three months.

I hope you will please give these records a place in your valuable magazine.

GEORGE GALLY, *Historian.*

Branch No. 1 of Louisville.

Mr. S. B. Horton, of New York City wrote us some time ago that he had seen the materialized form of my late husband Dr. Bliss, at a seance held at Mrs. M. E. Williams, 232 West 46th St. of the same city. The spirit was strong enough to make himself know by giv-

ing his name and called Mr. Horton up to the cabinet to speak to him, he also called for the lights to be turned up so that he could be plainly seen. He encouraged this gentleman to develop his mediumship and promised to assist him.

Mr. Horton enquired of us how he looked as he had never seen even a photo. of him. We sent our circulars, copy of THE SOWER containing the *cut* of his photo. The gentleman wrote back immediately after receiving the above, and stated that it was correct to even the neck tie, and coat collar. He said that his was a face once seen would not be easily forgotten and he recognized the face at once.

Mr. Horton was so interested that he became a member of the N. D. C. and also his wife and a few others have joined, and they are having regular sittings and with very good results.

Mr. Horton writes that after this he will make a special report every month for THE SOWER concerning the progress of their circle.

After Mr. H. received his certificate of membership, he met a lady medium from Baltimore who was controlled by Dr. Bliss and for a test he says; you have at this time in your pocket a letter from my wife, and a part of the documents that belong to the N. D. C. membership. This was a very remarkable test to Mr. Horton as the medium knew nothing of the circumstances and writings.

At another seance at Mrs. Williams, Dr. Bliss materialized stronger than before, called for the lights to be turned up again, and called Mr. Horton up to the cabinet, and taking him by the arm drew him inside the cabinet, so that he could see the unconscious medium at the same time, and he finally dematerialized before him, leaving only a handkerchief that the Dr. carried in his hand.

Those are wonderful manifestations of spirit return and spirit power. We have every confidence in their genuineness, or we surely would not allow them a place in THE SOWER not to mention our *scared dead*.

We hear from every direction that our loved one is making himself know. And in our own home we have the evidence that what he

taught, fully believed and worked for in the form is a reality; that he is here, and is as interested in this work (if not more so) than when here in earth's condition. This is worth far more than a blind hope, a fearful trust. One grain of knowledge is more than an ocean of doubtful hope.

Spiritualists suffer (though not as deeply) for the loss of their friends as others. Yet they too feel the truth of those immortal words.

"There is not a joy the world can give like that it takes away."

Oh! but this disenchantment of all earthly things. It comes to us all sooner or later, but to the most of the children of men, not until time has brought wisdom and the heart has learned to trust in something higher than this life can bring. To others it comes when life is in its morning taking something from that life that this earth cannot restore. To another it comes when the ideal dream of youth is realized, (perhaps more than realized) making it seem that it was a dream too bright and beautiful to last on earth which was only a foretaste of the higher, grander life of the soul in that better country.

Let it come when it may, at what ever time of the spirits so journ on earth. It comes as a sweet angel, telling us so plainly that we are pilgrims and strangers and we are here for a wiser purpose than to be perfectly happy. For *God* can make no mistakes. In the grand ultimate *all is good*, just and right.

---

WE have received our samples of our Dickens' premium for THE SOWER; they are simply immense and worth five times our subscription price. See ad. on last cover THE SOWER.

---

WE are now ready to receive orders for the beautiful N. D. C. Badges. The prices may at first appear to be rather high, but when we consider that they are all solid gold, and will last a life time, the prices are very reasonable. It does not always pay to buy the cheapest, and a pin of this kind none will ever be ashamed to wear in any place. Send in your orders at once

## N. D. C. POET'S CORNER.

### RELIEF IN TEARS.

When our hearts are wrung with grief,  
Or pressed with gloomy fears,  
It often finds a solace sweet  
A blest relief in tears.

As when denied the showers of heaven  
Beneath a summer sky,  
The little tender floweret droops  
Upon the ground to die.

So droops the heart denied these tears.  
In its dark sorrow low;  
Or in its silent anguish breaks  
Beneath the heavy blow.

As when upon the dry parched earth,  
Falls the refreshing rain,  
The little drooping flower looks up  
And smiles in joy again.

JENNIE.

### WASTED LIVES.

BY J. H. BOSTWICK.

To eat, to drink, to sleep, to breathe,  
But in life's web no virtues weave;  
To cull no fruit, to pluck no flow'rs  
From all its precious freighted hours,  
Is but a sorry life.

To see the gifts of mind and heart  
Each one by one, their moorings part  
And leave the soul they might expand,  
A wreck upon its barren strand;  
Is an unwelcome sight.

To hear the wails of want and woe  
That from its wasted moments flow,  
While indolence with listless eye  
Heeds not the cry, or tear, or sigh,  
Is painful to the ear.

But oh, to feel when all is lost,  
The little gain—the fearful cost.  
Of wasted hours and ruin wrought,  
When earnest work reward had brought;  
Is death intensified.

Its knells will ring when life is o'er,  
When earthly hope can cheer no more.  
And eye and ear, and thought and sense,  
Can find through all no recompense  
For time forever fled.

### SOME TIME.

There will be some compensation  
For all the ills of life  
Some time, in the great Beyond  
When we are free from sin and strife.

Some time, when our souls have passed  
From all earthly cares away,  
To that border land of boundless time,  
The summer land of endless day.

We shall stand beside the angel  
With the Book of Life at hand,  
Wherein is written all the deeds,  
Of good or ill of every land.

And there will be meted unto us  
A recompense, both fast, and true,  
For all that we have suffered,  
And for that which is our due.

And as we've lived our lives on earth  
With good or evil deeds,  
So, shall we be rewarded  
According to our needs.

And some time in that happy land  
Where we are free from death and pain  
It will be a joyous recompense  
To meet loved friends again.

LAURA J. HAYES.

### THE SEEDS AND THE SOWER.

Ever so little the seed may be,  
Ever so little the hand,  
But when it is sown it must grow, you see,  
And develop its nature, weed, flower or tree;  
The sunshine, the air and the dew  
Are free at its command.

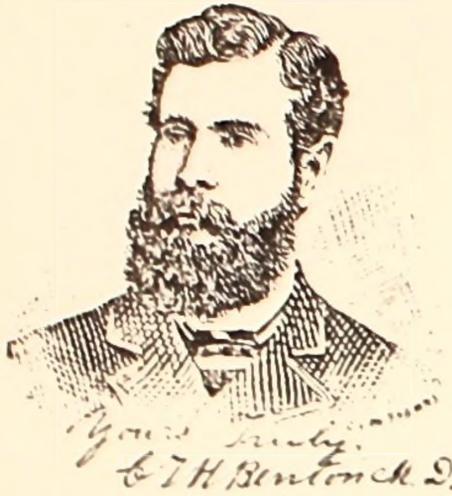
If the seed be good: we will rejoice  
In hope of the harvest it will yield;  
We wait and watch for its springing up,  
Admire its growth and count on  
The crop, that will come from  
The little seeds, we drop in the great wide field.

But if we heedlessly scatter with seeds  
All we may happen to find  
We care not for culture or what  
May betide, we sow here—  
And these are the high-way side  
Whether they live, or whether they die, we never  
mind.

Yet, every Sower must one day reap  
Fruit from the seed he has sown:  
How carefully, then, it becomes us  
To keep a watchful eye on the seed,  
And seek to sow what is good,  
That we may not weep to receive our own.

O. H. RANDALL.

## CHILDREN'S DEP'T.



Lovingly your Adopted

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

Well, my little boys and girls, how do you do? I want to talk some to you now, since I have become "Uncle Charley" to you all and you all are to be my little Nephews and Nieces how nice it will be for us to get acquainted with each other. How many of my little boys and girls would like to become members of the N. D. C.?

I will tell you how you can do it and pay for a chart all by yourself: save your pennies and when you get ten, fifteen or twenty-five cents send it to me and I will write down your name and the amount you send and deposit your pennies in a little savings bank for that purpose and when you have deposited one hundred pennies in the little bank I will send you the chart with your name nicely written on it. This way you could soon earn your own chart and one of the N. D. C. Badges too; but when you send your pennies you must tell me what they are for—the badge or the chart. There are hundreds of ways little boys and girls can get pennies: Go on errands—save up some eggs—make a little garden of your own—but when you write I wish you would tell me some nice plan of your own for earning and saving pennies for the N. D. C. chart or badge. Who will be first to commence in the penny work? You are all my little missionaries and I love you sincerely and will help you, my little ones all I can. When I get to traveling, treating the sick and working for the N. D. C. I hope I can have the pleasure of meeting all the little ones.

My children pray that the good angels may hasten the time when this will be.

Lovingly your "Uncle Charley."

NOTICE:—When the little boys and girls write to "Uncle Charley" for THE SOWER be sure and write only on one side of the paper and give your name, postoffice address plainly also the state in which you live.

Here is a nice letter from little Johnny—God bless the little fellow for his earnest sincerity in the cause of spiritualism. We older ones would do well to take a lesson from little Johnny.

DETROIT, JAN. 27, 1891.

DEAR UNCLE CHARLEY:—My name is John Martin Farnicau. I am four years old, and I have the nicest mamma in all the world and love her one million dollars. I have a nice little sister she is two years old, and I love her too. I have no brothers, but wish I had seven little brothers to play with me. I have an awful nice papa, and his name is John too and my Grandpa's name is John and the other one's name is Martin and is Deacon of a Baptist Church, and my mamma will send him this letter in THE SOWER—won't he be surprised? He doesn't know all about the spirit guides as I do.

I am a Spiritualist and spirits rap on the foot board, and I don't feel afraid to go any where all alone and take my little sister by the hand for the spirits will take care of us.

I know Cody Bliss, and I knew Dr. Bliss, he is a spirit now, but he knows me too.

I sit in circles with my mamma and Mrs. Bliss and Cody and Aunt Belle and lots of spirits come and talk (awful nice too) I like Effie best of all. She is a little spirit girl and she talks to me. She says she has been in the circles three years, and they never put her name in the paper once. and she doesn't like it very well. I know Blackfoot and Forest Lillie, German Dr a big preacher man Collier from Spirit Land and lots of more. My Mamma is a medium too, and lots of spirits talk through her and we have a nice music box in the circles, and we just have a good time, and my Grandma, and aunts and lots of good spirits talk to us and I just love the good spirits and we sing "Let the good angels come in" and I love good spirits, and they are all good that come to us in the N. D. C.

I know Mr. Burose, and he had a birthday yesterday. When I get big I am going to print on THE SOWER just as he does.

I send my love to all the little boys and girls who love the dear spirits, and to Uncle

Charley a big piece of love for letting me call him Uncle and writing letters to him.

MASTER JOHN MARTIN FARNIEAU.

The following two letters are from two little sisters. I wish they could not only write their "Uncle Charley" but could come in and see me too. I am glad they love Dr. Bliss. I never saw him in the body but have seen him and talked with him several times since he has become a spirit. I send my love to you my little nieces and hope to hear from you again.

Your "Uncle Charley."

LOUISVILLE, KY., JAN. 26, '91.

DEAR UNCLE CHARLEY:—I will try and write a few lines to the Children's Department. I used to go to Dr. Bliss' Sunday school in Cincinnati. Mrs Thornton was my teacher. We had many fine entertainments. I remember one Christmas Dr. dressed like a Santa Claus, and my little sister was afraid and began to cry. I always did like Dr. Bliss, he was so good and kind to us. I will close now, hoping that some other little girls will write to Uncle Charley too.

EMMA METZGER.

LOUISVILLE, KY., JAN. 26, '91.

DEAR UNCLE CHARLEY:—I am a little girl eight years old. My name is Dora Metzger. Now I will write about our Sunday school, we had in Cincinnati, Ohio about two and a half years ago. We had a spiritual Sunday school and Dr. Bliss was our teacher. He was a very good man. When Christmas came we had a grand time. Dr. dressed as Santa Claus and then he gave us each a box of candies. I like Dr. Bliss because he was a Spiritualist. This is all I will write this time.

DORA METZGER.

BELFAST, ME., JAN. 5, 1891.

DEAR UNCLE CHARLEY:—I am glad that there is going to be a Children's Department in THE SOWER.

I think it would be better if the Spiritualist would not send their children to orthodox Sunday school and Church, and send them to circles instead I have been to circles ever since I was three years old and I am ten years old and I will be eleven the last of this month.

I joined the N. D. C. a year ago last Fall.

I think the N. D. C. Circle is the best of any Circle that I have been to. When I am sick I call for Blackfoot and he is always sure to come.

I think that Blackfoot and Red Cloud are lovely Spirits. My little sister Lelia is four

years old and says she has seen Dr. Bliss and she belongs to the N. D. C. and loves it well as some older folks do. I love the N. D. C. and the good Guides they have done so much for me.

I think that the N. D. C. is going to prosper and grow. That is my way of seeing it.

DAISY.

The above is a letter from Daisy —. I did not find her other name—perhaps she forgot it. I have a little sister Daisy too. I think little Daisy you will become a clairvoyant some day for you see things quite clearly now, about the N. D. C.'s future prospects at least. That is the way I see it too.

Your "Uncle Charley."

Here is another nice letter. God bless the little boys and girls is my sincere desire and prayer.

Your "Uncle Charley."

CANTON, ILL., JAN. 25, 1891.

DEAR UNCLE CHARLEY:—I am a little boy ten years old. Am so glad THE SOWER has a Children's Department and have furnished us a nice Uncle Charley to write to. A great many people here seem to think if a person is a Spiritualist they have no religion. My papa and mamma say Spiritualism is a good religion for them and I think it is good enough for me. When we sit in a circle and the dear ones come and tell us nothing but good, that we should live pure lives, we must be kind to each other and love our little brothers and sisters. I wish Uncle Charley would write all those church people a letter and tell them how much better our religion is than theirs. I wont write any more this time Good Bye.

ROBBIE D.

I hope none of the little boys and girls will feel disappointed if they do not see their letters in the next SOWER. They will be in some time—if not room for them in the next issue. I think we will have to make our letters short so all will have a chance to write a little too. Don't you think so too? All who send their pennies to me for the N. D. C. badge or chart will have their names in THE SOWER'S Roll of Honor List. Won't that be nice?

Lovingly your "Uncle Charley."

 SUBSCRIBE for THE SOWER, \$1.00 per Annum. 

THE NAMES OF THOSE WHO ARE IN  
SYMPATHY WITH THE MARIA  
A. HOLMES PLAN OF PAY-  
ING DUES.

		DUES.	
Mrs. C. R. M. Mallen	- - -	.50	
Dorathy	- - -	.30	2 months paid
J. D. Churchill	- - -	.25	4 " "
M. C. Holmes	- - -	.25	2 " "
Thos. & Hannah Clayton	- - -	.25	2 " "
Mrs. J. A. Farnieau	- - -	.25	1 " "
Mr. & Mrs. C. H. Eaton	- - -	.25	1 " "
Louisville Branch No. 1	- - -	.60	1 " "
Mrs. Catharine Marker	- - -	.30	1 " "
Mrs. Julia A. Huntly	- - -	.10	3 " "
Anthony F. Ittner	- - -	.20	1 " "
Mrs. M. Sanchez	- - -	.20	1 " "
Mrs. M. B. Burdick	- - -	.10	1 " "
L. J. Hayes	- - -	.10	1 " "
Raleigh E. Karr	- - -	.10	1 " "
CONTRIBUTION.			
During the month of December 1890	- - -	\$1.75	
John Bobring	- - -	1.00	
Mrs. Ellen Israel	- - -	.25	
Martha A. Whelan	- - -	.10	
Joseph Taylor	- - -	.50	

Ten cents per month is the amount fixed as the standard price. (As it is within the reach of all.) All those who love the cause 2½ cents worth per week we hope will add their names to this list.

We do not ask any one to make a great sacrifice, but if one half of our members would desire to contribute the small amount of 2½ cents a week during this present year it would do untold good toward the spread of this gospel and would not make any one any the poorer.

For March number we shall give you a magazine that far exceed any thing we have had yet. We have one new contributor whose productions alone will be worth the price of the book.

Our Educational Department for next month will be devoted to the life of Washington and the Anniversary of Modern Spiritualism, and will occupy nearly double the space of this present issue.

All Spiritualists having children should subscribe for this magazine, as it is the only one that has Departments devoted to the instruction and advancement of the children.

AN UNSOLICITED TESTIMONY.

Terre Haute, Ind, Jan. 8, 1890.

TO ALL WHOM IT MAY CONCERN: This is to certify that Dr. C. T. H. Benton, of Battle

Creek, Mich., gave a true diagnosis of my case, and that he has been honest in all his dealings as far as I know.

Benj. J. Donaway, 1324 N. 7th St.

See his 'ad.' in this column from Peoria, Ill.

DR. A. C. WILLIAM'S LIBERAL OFFER.

Dr. Williams, the noted Prophetic Medium, for a limited time, makes the following very liberal offer:

"To any person who will send to THE SOWER \$2.00 in advance for one year's subscription, (12 numbers) and one beautiful Chart, Life Membership in the National Developing Circle, which includes The Secret Work and Cypher Key, he will send a Prophetic Reading, FREE."

All persons accepting this offer, must send the amount (\$2.00) named above and four cents (stamps) with their own handwriting. Address, Bliss & Burose, 232 1-2-5th St., Detroit, Mich.

NOTE:—Dr. Williams has given many readings to the subscribers of The Axe, also THE SOWER, and all who have received them have expressed themselves in glowing terms, as being satisfied with their genuineness. No letters of complaint were ever received at this office.—[ED. SOWER.]

SPIRIT TELEPHONE MEDIUM.

DR. BENTON, The wonderful Magnetic and Clairvoyant Physician, gives Free advice on health and (*financial and social*) business; also Diagnosis Free, for three two-cent stamps, your name, age, height, weight, complexion, and lock of your hair. Address 412 Eaton St., Peoria, Ill.

MRS. ALICE SETZER,

PSYCHOMETRIST, will give Life Readings, consisting of delineation of character, marked changes of your past and future, advice in business, and other affairs in your career.

Required, lock of hair, \$1.00 and stamp. Address Columbia, Iowa.

 SUBSCRIBE for THE SOWER, \$1.00 per Annum. 

MEDIUMS! try our advertising columns and we will then help each other.

 JOIN the National Developing Circle, Life Membership and Chart, \$1.00 

THE HOW TO BECOME A MEDIUM pamphlet has been revised and improved. Send for it