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JUSTICE, NOT CHARITY.

BY ELLA WHEELER WILCOX.

All hail the dawn of new day breaking,
When a strong-armed nation shall take away
The weary burdens from backs that are aching,
With maximum work and minimum pay.
When no man is honored who hoards his millions;
When no man feasts on another's toil,
And God's poor, suffering, starving billions
Shall share His riches of sun and soil.
There is gold for all in the world's broad bosom,
There is food for all in the world's great store;
Enough is provided if rightly divided;
Let each man take what he needs—no more.
Shame on the miser with unused riches,
Who robs the toiler to swell his hoard;
Who beats down the wage of the digger of ditches,
And steals the bread from the poor man's board.
Shame on the owner of mines whose cruel
And selfish measures have brought him wealth,
While the ragged wretches who dig his fuel
Are robbed of comfort and hope and health.
Shame on the ruler who rides in his carriage,
Bought by the labor of half-paid men,—
Men who shut out of home and marriage,
And are herded like sheep in a hovel pen.

Selected.

JESUS AND ANN LEE.

PHRENOLOGICALLY CONSIDERED.

It is not my intention at this time to disturb the quiet waters of hereditary natures, and thus turn your footsteps out of the beaten path of tradition so long traveled by you as to become constitutionally involuntary. There are vast numbers of people who believe in Phrenology. Yet those still exist who persist in denying its claims, and taking refuge in ridicule of its teachings while the only cause of their condition of mind is found in their ignorance of said claims and teachings, they have not taken the trouble to separate the

true from the false but have satisfied their conscience by passing an unsparing condemnation upon the whole.

Phrenology is a science, that when better understood and appreciated, will make it obvious to the public mind the necessity of a thorough knowledge of its principles, by our teachers and officers in the various reformatory institutions, for the better instruction and government of their several subjects. Parents particularly should know of its teachings, that they may be better qualified to guide and instruct the tender minds of those committed to their care. Phrenology is, strictly speaking, the science of the mind, and its principles should be studied, taught and demonstrated, the same as those of any other science; and of this it is fully capable. It is the only one of the many systems enunciated by both ancient and modern philosophers whose principles are demonstrable by the methods of instruction with a precision equalled only by its simplicity.

It shows plainly the relation of the mind to the body, exhibits the diversities and wonderful capabilities of the human character, traces out the wonderful adaptation of man to the universe of matter which surrounds him, and indicates the relative position of the human race, and its creator God.

The question of man's origin and destiny has ever been one of paramount interest and the science which is the subject of our lecture, has contributed largely toward a successful solution of this interesting problem. The closer the lines have been drawn between the inter-correspondent influences of mental and physical life, the more strikingly have the truth of phrenology presented themselves.

The principles of this science are really as familiar as household words, being taught by the various lecturers and teachers under a more portentous name than its simple and self descriptive title. The advocates of phrenology are only glad to see the truth disseminated in what ever manner only that the people are enlightened in regard to those things which are of the utmost importance, viz. The nature and functions of the body, the conditions and office of the human mind.

From this great discovery phrenology has arisen the prevailing opinion that theology and metaphysics are diverse, and that to unite them is to produce destruction, but the facts are that the mind cannot maintain two systems in direct opposition to each other, but both will invariably blend together, however insensibly; and thinking mind can never rightly embrace theology, until it has a thorough understanding of metaphysics, for both relate to the same powers of the mind, and awaken the same processes of thought. We observe that the size of the different organs of the brain, vary in different subjects.

This is due to the temperament and conditions of the body, early teaching and hereditary influences, all of which have been brought to bear, and tend to throw the balance of mental power in an opposite direction from what it other wise would have been.

Political and religious assemblies afford excellent examples for the phrenological student.

Now let us look at Jesus of Nazareth, from a scientific point of view, phrenologically and physiologically considered. We do not claim to be able to do Him justice but will approximate as near as may be. His spiritual nature predominates largely over the material. This is what has made him so fine a pattern for human nature to copy and his examples of so refined and pure a quality. Notwithstanding this, he has been in the past and is to-day greatly misunderstood. As we proceed let us do as the Good Book bids—"Prove all things and hold fast to that which is good." We read in Matt. 10th Chapt. 37th verse. "He that loveth father and mother, or son or daughter more than me, is not worthy of me."

A man who makes such a claim must be ready with evident proofs or be set aside as an imposter.

The reverent grateful love of children for their parents; the self-sacrificing love of parents for children constitutes itself, a realm of sacredness.

Was Christ beside himself when he required the renunciation of such love in favor of himself?

No although he did not reach conclusions by painful steps of argument, being a spiritual seer, rather than a philosopher, he was calm, serene and practical, speaking ever "As one having authority and not as the scribes and pharisees."

The question which now presents itself is, what is Christ, and who is Jesus?

Aside from all speculations as to his place in the supposed Trinity of the Godhead, or his assumed double nature, two wills and personalities, his miraculous powers, of which are disputed in these days, but looking at him as his contemporaries know him, a peasant mechanic from the hill country of Galilee, who spoke his high message of love, lived his life of heroic sacrifice and died the death usually reserved for slaves, is he able to substantiate the great claim which he has made? On what ground shall this question be settled, to meet the objections of these critical times? Shall we view it Physiologically, Phrenologically and Spiritually? Have you ever thought what constitutes the value of the all too meager accounts of Jesus contained in the Gospels. They chronicle his deeds and work and through them we reach his spiritual nature, and what kind of a spirit do we discover?

Morally and spiritually He is matchless, yea more unapproachable.

He is the ideal spirit, the ultimatum of the dreams and aspirations of prayerful humanity.

The personification of God in human form. His was the purest spirit ever clothed in mortality and He the most divine and spiritual human being that ever existed.

I asked you to look at him simply as a spirit in the form, supremely pure, loving, faithful with no crown or titles, no dazzling

light of supernaturalism about him, and see Him in Himself capable of justifying the great claims which He has made upon us. To illustrate: A father requires of a son that he engage in some calling, which while pecuniarily considered may be eminently successful, yet at the same time would be detrimental to the good of the community in which he lives, and so outrages all the better feelings of his nature.

Shall the son sacrifice principles and stifle the voice of conscience, for the sake of exemplifying his filial love? Shall the daughter unite herself in obedience to her parents sordid commands; to a being gross, sensual and in every way antagonistic to her refined nature, simply that she may obey in letter the command, "Children obey your parents." Decidedly not, and so Christ in commanding us to make as secondary all filial, parental and conjugal love, is simply an indispensable agent of the highest moral and spiritual life; a medium, and an inspirer of noble deeds.

It is not frigid truths and rigid rules that teach us to realize the government and watchful care of our Heavenly Father. It is through the affections and through the spirit that we feel the intimacy and government of the Eternal Spirit. In this way our spirit merges into that of duty and resolves itself into love for a supremely lovable spirit.

What do we find most affectual in radically bringing the wayward heart to a realizing sense of its deficiencies and from that a resolve to reform? Threats! nay, Threats may prevent deeds, but only until the danger of punishment is gone. The heart says, "I would if I dared."

For this reason we would condemn the old orthodox creed, now happily becoming obsolete, which shook its delinquents over an eternally burning hell.

The orthodox religion is essential to the world's children and many there are who are still incapable of receiving the truth in any other way, and then only as a common rag doll stuffed with sawdust unfolds the principles of affection and motherhood in a child.

The one who has never doubted or denied is not yet out of the primary class in the great

school of life for there is no religion higher than truth and to worship a false idea of God is to worship a false God.

It makes the spirit unconsciously hypocritical; but who can take away the evil desire or set in motion the force that eradicates it. Nature has placed within us faculties for observing her laws, and while we fail in their exercise we simply shut the door to gaining our entrance to a knowledge of Nature's God.

The personification of this God is found in the masterly character, Jesus. If the external is any indication of the mind and nature within, then we find in Christ qualities not usually found in men of his or our day.

The moral, intellectual and spiritual nature being largely predominant over the domestic animals and selfish faculties.

This is in complete harmony with the historical account of this wonderful man. We find Jesus susceptible to physiological laws as are other people, and in accordance with our theory it is due to antenatal conditions as well as those which prevailed after his birth that he possessed the wonderful powers which characterized Him.

It is said God's or Nature's laws are unchangeable, and if this is so, then the same cause will produce the same effect as it did nearly nineteen hundred years ago; and so we find many of the gifts of clairvoyance, clair-audience, prophecy, healing etc. are being recognized to-day.

Jesus was susceptible to the conditions of love and passion as was shown at the fig tree and the market place. All mediumistic powers are developed by exercise and are legitimate in every human soul. There are in every person two forces which we may designate as the centripetal or that which draws us towards or kind, and the centrifugal or repelling force, which causes us to isolate our selves, either in predominance is not desirable, but a happy medium, which brings about an equable condition of society. For instance we feel impelled to seek a social existence and for reason mingle with human society; at the same time to vindicate the great fact of personality we seek individuality in isolation.

Man is a progressive being, and as fast as our natures become more enlightened and refined by education, so shall we become the more susceptible to the unseen influences which surround us. Jesus said "greater works than these shall ye do if ye will believe" and how many to-day are a living realization of his words.

We contend that all religious creeds are the result of education. Children first express themselves through imitation, until such times as the reflective powers become developed; then if unbiased by early training each expresses for himself thoughts which present themselves to him, through the organism which he himself possesses, and in this way if such a condition of things could be obtained, each would thus think for himself, and a purer realm of religious thought would be the result.

A thorough knowledge of the laws which govern our being would lead us to the exercise of that charity of which Paul speaks, which "forgiveth all things."

It is those who think and act, and not those who merely believe who are rolling forward the juggernaut car of progression.

Belief may lead to the acquiring of knowledge by inducing investigation. 'To worship is a desire, a demand, we know too the same is true of ourselves and that our physical bodies are not us, but ours, and in our true self-hood we are not matter but spirit.

Jesus' power came through his spirit; the spirit is the key to all mental power which is presented to us in all kinds or physical forms; the root or nerve lying in the brain the organ of the mind.

Each physical organism is clothed with a corresponding mental capacity, and so a perfect physical organism, is accompanied by a perfect Mental structure as illustrated in our subject Christ. Man possesses in a greater or less degree all the attributes of the lower order of animals and in addition, certain other faculties, the exercise of which, raise him in the scale of being to the extent that he has been placed by his Creator, in authority over the animal kingdom. Let us look for a moment at our Shaker friends. Do they wor-

ship Jesus? No! Ann Lee? No, only for what each has done. Ann Lee was an English woman; Jesus, a Hebrew man, and such only, neither constituted an object of worship; this is to be found in the spiritual principle which actuated each of them. Jesus was a converted Jew, Ann Lee a converted Gentile, both were converted by the Christ spirit and their phrenological construction shows they were true to the laws which produced them. Every person is a book for our perusal. Shall we peruse them for our personal benefit or shall we set them aside as being too mysterious a problem to solve?

We now come to the soul, what is the soul? Prof. Denton says the soul of things is in their shape or form. Sacred History tells us that "God breathed into his (man's) nostrils, the breath of life, and *man* became a living *soul*" consequently this was a soul that required breath to make it complete.

We are told that in the Greek language the word soul and butterfly are each expressed by the same word "Phyche." From this we see readily the analysis of the body and the soul which inhabits it, and the chrysalis which is perfected in the butterfly. The body is simply the outer shell or husk to contain the gem within. As regards the relative condition of the physical and the mental and spiritual, as produced by ante-natal conditions, we have an abundance of illustrations from Holy Writ. Hagar's condition of mind produced an Ishmael, Mary's and Hannah's a Jesus and a Samuel, and will continue so to do as long as the great laws of cause and effect shall endure. Mary's physical condition was most favorable, surrounded as she was with the delightful scenery of Gallilean hills while her mind was in a state of spiritual exaltation from the influences, of her vision of the angel with his heavenly message.

The result we see embodied in her offspring. Could a mother, having a depressed mental condition and surrounded by evil influences, produce the same?

In the life of Christ are many striking illustrations of character produced by ante-natal influences, and facts for your consideration in leisure moments besides points of im-

portance embracing the finer part of the study for the phrenological student.

To improve the human race we must study the laws of mentality.

Education and cultivation have a powerful effect on our natures, consequently there are hereditary and constitutional traits of character derived from our ancestors which may require a great effort on our part to restrain or cultivate.

THE LIFE AND CHARACTER OF ANN LEE
AS GIVEN BY THE SHAKERS.

Let us compare the two.

In person she was well proportioned complexion light, eyes blue and hair light chestnut.

She possessed a mild, expressive countenance which at times was grave and solemn.

The powers of her mind were remarkable and under the operation of the Holy Spirit she appeared divinely beautiful; at an early age she was peculiarly favored with religious impressions and was often a witness of heavenly visions. Mother Ann Lee never repined at poverty but always disciplined herself to attendant circumstances.

She was often heard speaking to her followers in this manner:—

“You must be prudent and saving of every good thing God has blessed you with so that you may have where with to give those that are needy.” She was not only remarkable for her humanity and charity and zeal to do good but also for her temperance industry, prudence and good economy and both by precept and example she endeavored to inculcate those qualities in the mind of her followers. In all things she was a model of godliness and showed she was a mother indeed, in every good word and work.

JESUS OF NAZARETH

THE GREATEST OF THE HEBREW SEERS.

Let us consider the subject scientifically. We find the upper brain largely developed, yet not out of proportion.

The reflective faculties are unusually large, form, casuality, comparison and human nature being very prominent. The organs of

Spirituality, Ideality, Benevolence and Conscientiousness as well as Hope are extremely sensitive. His mental powers were active and alert while his active mental temperament made him inclined to live in the ethereal.

He had a strong sense of truth and justice and the many feminine attributes which he possessed rendered him gentle, refined and approachable. His Alimotive, Secretive and Destructive are average, which rendered him abstemious, open and frank, as well as opposed to all use of unnecessary force or combat. He ate to live and recuperate physical waste and not merely to indulge the appetite.

He did not enjoy animal food. His mind was replete with wit and wisdom ready to meet any moral or spiritual emergency while he lived in two worlds, the spiritual and the material. This would make him very attractive to a thoughtful community. His mental and physical temperaments are well balanced, the nervous—mental predominating! His Ideality produced with in him a love of beauty, exemplified in his teachings, nearly all of his parables being drawn from nature. He revered a person for the good they did and was sensitive to any thing inharmonious, peace and tranquility combined being one of the mainsprings of his nature. He always stood ready with charity in one hand and pity in the other for he accurately discerned the causes that produced evil. He would only mingle with the low and debased that he might elevate and reform. His nature of itself abhorred them. His large Intuition gave him the power to read people readily and he was a natural teacher and adviser; a man of good judgment and sincere convictions. In short we may sum up our delineation of this phrenological character, by simply saying *Christ's* physical, mental and spiritual organization was *perfection* while his teachings are such that all humanity might pattern from and be blessed thereby.

Alone Oh Love ineffable!
Thy saving spirit is given,
To turn aside from truth is hell,
To walk with truth is heaven.

E. B. CRADDOCK.

Copied by M. C. Holmes.

MODERN LITERATURE.

THE INSPIRATION OF MODERN LITERATURE.
A PLEA FOR IT. RIGHTEOUSNESS AND IN-
SPIRATION. MODERN TEXTS FOR
MODERN PREACHERS. BIBLE
INSPIRATION.

The Reverend R. B. Marsh preached an eloquent discourse last evening at the Universalist Church upon Modern Literature in the people. The following is an abstract thereof:

It does not appear that the writers of the Bible had any such thought in regard to their writings as is commonly held now. They wrote as they were moved, as the occasion required. They wrote the best that was in them. It came to their minds first and was written afterwards. These writings covering over a thousand years, were afterward collected and voted to be Scripture by men who made no claim to the supernatural, and were not by any means unanimous in regard to what books should be accepted.

There is no reason to believe that God had any more to do with the production of these books than others, except the high order of thought. There is no reason to believe that God has changed, or that man has changed in any way that would prevent men from being inspired in the same sense now that they were then. The character of the writers as far as known was not above the standing of our writers now, in any sense. If it could be called equal to our best men now great allowance would have to be made for their lack of opportunity to know better. There is nothing in the Bible to teach us that nothing better could ever be expected or hoped for, but, on the other hand, its common teaching seems to be that a better age was dawning on the world, when the knowledge of God would be a common possession; that the spirit of truth would guide into all truth, and that what was the possession of the few would be the inheritance of the many. This has proved true of the mechanical skill of writing. May it not to some extent be said to be true of the spiritual insight and appreciation of truth.

I do not believe that any teacher has come

greater or equal to the master spirit of Jesus, who might be called the Christ, but may it not be that after the leaven of his gospel has been working for so many years that we may have better teachers of Christianity than there were centuries ago? Not that Whittier teaches a better doctrine, but that he teaches the doctrine better. It seems to me that to deny the possibility of this is to deny the efficiency of the gospel, that is leaves us without an everliving God and gives us nothing but the record of one, whose presence then and there will be doubted more and more.

Again: Writers of our day claim this inspiration in as strong terms as those of old.

Holmes says: "If word of mine another's gloom has brightened through my dumb lips the heaven sent message come." Many of our poets and deeper writers claim the same.

The old prophesied this, and the writers of to-day claim the possession of this gift. Why should we doubt it, thus helping to overthrow all faith? Is it because the modern writers are without exception in favor of a more liberal christianity? It would seem so; for there is no doubt that Milton, Pollock, and Dante had much more to do with the common idea of the hereafter than did the Bible itself.

I do not see why we cannot safely use our modern literature in the pulpit, preach from its texts, have it read and learned in our Sunday schools, use it to prove our doctrines and rely upon it with as much assurance as though it had been voted upon by a council in which we cannot have much faith; for when a better and more modern one pronounced the pope infallible, we are not much moved by it. Some one says: How can we tell what literature is good and safe to rely upon. I answer: how do you tell in the Bible? Surely that is not all good, and were you to attempt to follow some of the permissions that God is said to have given his people in regard to the selling of meat, or the putting away or taking of wives, you would soon make the acquaintance of the police court.

The modern can be more easily understood. It does not require the study of ancient customs and manners, and there is not the possibility of making such mistakes in regard

to the meaning.

The time has come when it is a very serious strain on our faith in our religion, when we are required to believe that all parts of the bible are better than the best modern literature in the world. If we compare the one hundred and ninth Psalm with Whittier's *Eternal Goodness*, we can but see how far our age has grown towards the true understanding of God, and a better trust in him.

The poets have gone over the writings of the past and have gleaned from them every beautiful thought and lofty sentiment and given them better setting. We should not be ignorant of the best in the ages, the grandest in all religions, the pure gospel of Christ, if we have read all that has been written in the last twenty years by persons whose names are household words and who will seem to the ages to come, to have been prophets and seers equal to any this world has known. Faith loves to lean on Time's destroying arm, and age, like distance, lends a charm;" but to value the present, to know what God has had for our day and generation, seems to me far more reverent.

"The manna gathered yesterday
Already savors of decay."

Let us cherish the old, but "Add thereto whatever Bard hath sung or Seer hath told of, when in hours of trance and dream they saw the happy isles of prophecy." And as Whittier says:

"Why mourn above some hopeless flaw
In the stone tables of the law,
When scripture every day afresh
Is traced on tablets of the flesh?"

—*Peoria (Ill.) Daily Herald.*

THE DIGNITY OF LABOR.

Dudes and Drones dislike labor. It disgusts them. They look upon it with contempt, yet are quite willing to be benefited by its achievements. They pride themselves on their (dead) ancestry, and well they may for in most cases they were earnest-energetic-exemplary workers; helping to develop the resources of their country and legitimately obtaining the competence which their indolent descendants are so shamelessly squandering.

A brad or brier that would rouse their sluggish inert natures to activity would improve their mental-moral and sanitary condition. They would probably feel degraded to have the occupation of their parents known. No wonder Burns wrote:

"Would that some one the gift would give us
To see ourselves as others see us."

I never look upon one of those creatures, that neither this world or any known locality in the next (seemingly) has any use for, without being reminded of an incident in the history of Fred Douglas. 'Tis said that on a certain occasion-while in transit by railroad, he was approached by an impertinent passenger who insolently inquired of him: "Of what blood was your father?" He replied in a gentlemanly manner—"A Quadroon, sir. "And your grandfather?" "A Mulatto sir" "And your Great Grandfather?" Rousing himself to the occasion he replied with emphasis—"An Ape sir! my pedigree commences where yours terminates." It is to be regretted that the species named at the commencement of this article do not even possess the better and brighter qualities of that genus of quadrupeds. They are deficient in activity and vivacity to amuse.

But antithetically—Is labor a curse or a blessing? I answer without hesitation that under the present organization of the race, it and the capacity of body and brain to perform it successfully—are the greatest endowments of humanity. Its cheerful, willing and intelligent performance constitute its distinctive excellence, as exemplified in the triumphs of civilization over a state of barbarism. Our quadrennial is about to furnish the evidence.

Those who are privileged to witness the grand display, and note the achievements of four centuries of active earnest toil, since the cry of land! land! from the masthead, of the "Pinta" cheered the despondent hearts of its navigators, and corroborated with thrilling earnestness the correctness of the inspirations of "Columbus," its immortal commander; vibrating across this virgin continent then and there awaiting with outstretched arms to be wedded to civilization progress and human-

ity; will (if appreciative) find themselves roused to an enthusiasm surpassing the wildest reach of an exalted imagination.

It has created a more correct estimation of life's capacities and crowned it with the dignity of success. It has made sleep sweeter the nerves stronger, the brain clearer, and the whole mental and physical organism capable of keener perception and greater endurance. It has beautified the waste places of earth and wrought out activity where inertia once reigned. Through its prowess fertility flourishes upon the grave of sterility. The obstacles to progress become elements of progression. To it invention owes its parentage and advancement its graded pathway. The wheels of commerce move swifter, and its sails float over seas before unknown.

Take in the retrospect of 1492 to 1892. See an unexplored land extending from gulf to gulf and ocean to ocean, covered with dense forests and inhabited only by wild animals and nude barbarian tribes. Look upon the infant march of civilization bearing in arms for the contest. Hear the echoes of the woodsman's axe, the ring of the anvil and the crush of falling forests. See the springing corn and waving grain clothing with verdure fields newly reclaimed, and fruits and golden grain ripening in the mellow rays of autumn. Follow its progressive march step by step from "Plymouth Rock" to the "Golden Gate." See the landscape dotted with peaceful homes, school houses enlivened by groups of jubilant children and churches made vocal with praise and prayer. And then its lakes and rivers, navigated; by the ships and steamers, its states and municipalities connected by arteries of commerce and bands of iron, intelligence flashing through phones and wires from sea to sea and continent to continent, while mines and mountains yield up their treasures at the behest of labor directed by intelligence and wrought out by hard and honest hands.

And over all see its crystalized results exhibited in a city of little more than half a centuries growth, and numbering over a million population, enlightened by culture conducted with an energy and perseverance capable of conquering all competition and

compelling its rivals to contribute to the celebration of its victory as the selected site for centennial congregation and greeting.

Such are the rare trophies and rich triumphs it brings,
As freedoms bright banner to the breezes it flings;
While the lake and the land; the rills and the rivers
Each from their fair treasures some tribute delivers:
Let those nations rejoice! and earths Ruler adore,
Who in natures broad realm has achievements in
store;

That their perspiring toil shall bring forth and transmute

As the cycling ages their advancements salute.

May 1891.

"VERDE MONTE."

ON RELIGIOUS DISSENSIONS.

BY C. E. KREISCHE.

The religious name and wording were evidently introduced by the early Christian Church to express by it a mere belief—without facts. This religion worked and proved as a stumbling stone ever since its establishment. A well versed researcher into ancient languages declared: That the word religion meant in olden times a Demonical force, that the Church took it to express their central belief. This was likely the underlying motive for their religious persecutions—wars and inquisitions throughout the dark ages, in which arbitrary compulsions fifty million martyrs perished (Dallas Southern Sentinel.)

As to Jesus historically, as far as discernable this wonderful man from his youth time up exerted a mind of research; after becoming a journey man carpenter, he went to Egypt where sciences had been much cultivated. There he acquired that wisdom requisite when at home to select persons equal with himself, sensitive and mediumistic for their own entertainment. When he with his disciples unfolded their impressive sensations and examined their circling magnetic aura evolved from their brains and from their hands, while grasping each other rapturously. Jesus evidently solicited the intelligences to manifest on these inviting forces thus produced. Higher intelligences from the upper spheres found access to communicate audibly St. Luke 9. 28—36. When the spirits of Moses and Elias spoke instructively. These approaching spirits speak in their customary voices—through en-

tranced and inspirational mediums are usually of high importance and are given as forcible as any that come from our pulpits.

These inner communications enlightened and commanded Jesus to teach the same to those persons comprehending, while to the common people he illustrated moral philosophy. But he referred to no religion. Thinking men should study into the lives of that Spiritual and worthy brother Jesus and his apostles, who had avouched to each other to renounce the holding of property, worldly goods, localities with his cares and worked without salaries.

They worked for their livelihood St. Matt. 8. 20. Jesus knew well that possessions of worldly riches blunts the human mind and makes it haughty and imperious, unfit for spiritual researches, nor comprehending the same.

If theology would do likewise, or at least be as liberal, they might draw full houses and think more of the inner life—the soul of man; and let shine that light thus interesting their bearers it would rouse those people who like to know all these things of information and confide more fully on their pastors statement and learn to understand the Spiritual materialization of Jesus after his death before the mediumistic Mary. The same was done among the medial disciples; then his spiritual ascension—as common to all men.

The Boston Banner of Light, the best exponent of the wisdom of light, had about 25 years ago a spirits answer on a question there-to: "That moral philosophy taught without any prerogatives to any sectarian believer or non-believer, and reciprocal deeds would harmonize humanity more readily and more expediently than under other systems, because religious prejudice would easier yield and die out. Communities of diversified opinions will eventually render an open ear to listen to lectures on moral philosophy and the spiritual sciences. Its rudimental outlines ought to be taught to the youth in schools, after attaining its tenth year of age, during one or two hours per week, so to learn, understanding the judicious rights and moral grinding views from the wrong ones, to become industrious, self-

sustaining and personal exertions befitting an intelligent citizen.

The tenure of this writing are confirmed by a spirit's answer in *Banner of Light* Jan. 3rd 91, 6th page, it states: It is perhaps now commonly accepted by the thinking world that Jesus of Nazareth was a human being distinctly not any different from any other human being that walks the earth in point of birth or parentage. Jesus was an humble, beautiful individual, full of spirituality high minded and aspirational by nature, easy acted upon by unseen intelligences who desired to benefit mankind. Jesus belonged to the Essenien Brotherhood who took care of his body after he expired on the cross; secreted and interred it without the knowledge of any other person.

WHY SHOULD THE TEMPLE MESSENGER BE UNITED WITH THE SOWER?

The thought has come to me that there may be some among the members of the N. D. C. who wonder why so much of THE SOWER'S space is given in recording the work of the FIRST SPIRITUAL TEMPLE of Boston, and it is not a matter of surprise that they should. But the reason is plain when we understand that the N. D. C. in spirit life is not confined to one particular work alone; but is a vast and extended Movement, having many branches that find material expression in all reforms now instituted among men.

It has been made plain to me that every beneficent and reform work that is started upon your Earth to-day wherever it may be, had its birth in the N. D. C. of spirit life. The spirit N. D. C. is composed of all reformers and liberal minded souls that have ever lived upon the planet. They worked for the good of humanity while in earth existence and in spirit life have not been idle. They still labor with increased energy and steadfastness of purpose for the betterment of the human race; and their work is world-wide. Their efforts have been of necessity through the mediumship of mortals, some of whom, were conscious that they were used as in-

struments by the spirit world, while there were others who were not. Some branches of their work are more clearly connected than others, they are guided and directed by the same head in spirit life and under the care of the same band of spirits.

Such I believe is the case in regard to the work of the First Spiritual Temple of Boston and our particular work in the N. D. C. They were both inaugurated through the mediumship of our arisen brother Dr. Bliss. He was the one who was chosen by the wise ones on the other side of life to establish these branches of their work on earth. It was part of his mission here, and well and faithfully did he perform it. These two vital and active spiritual efforts are centers and enduring monuments to his memory, and if he had done no other good work for humanity and Spiritualism it were enough to entitle him to a crown of unfading glory. But he did much beside this, he developed many mediums, and healed the sick and through them light has been brought to hundreds that sat in darkness, beside other spiritual societies owe their birth to his efforts.

In regard to the FIRST SPIRITUAL TEMPLE and our N. D. C. Movement we know that Thomas Paine is one of the founders of the N. D. C. In earth life, he has given us our motto his grand words—"The world is my country and to do good my religion" we have reason to believe that he is intimately associated with THE TEMPLE work, therefore it is not surprising that there should be a bond of union and sympathy between the Temple and N. D. C.

J. D. C.

N. D. C. POET'S CORNER.

INVOCATION.

(Metre 8's and 6's.)

Come loving spirits of the blest,
 With all thy quickening powers;
 Kindle a flame of perfect peace,
 In these glad hearts of ours.—
 We meet with souls in truth and love,
 We come to greet you here,
 Oh may you all our virtues prove,
 And bring us thy good cheer.—
 Look now! we long for thee to come,
 And rest within each heart;

Dispell our doubts, our fears and gloom,
 Thy love to us impart.—
 Come loving spirits sweetly move,
 With all thy quickening powers;
 Come shed abroad a spirit's love,
 And that shall kindle ours.—
 In love we tune our joyful songs,
 By love we strive to rise;
 With inspiration on our tongues,
 We soar beyond the skys.—
 Come loving spirits let us be,
 Forever bound in love;
 And from all evil to be free,
 Like thy blest souls above.—

DR. C. T. H. BENTON.

IN THE TWILIGHT.

BY BERTHA J. FRENCH.

Alone I sit in the twilight,
 Around me the shadows grow,
 And with the shadow and silence
 Come thoughts of the long ago.
 I think of friends loved and loving
 Who have laid life's burdens down,
 And in their home o'er yonder
 Are wearing the well won crown.
 I yearn with a passionate yearning
 To see their dear faces once more,
 They sailed from me in the twilight
 To seek rest on the further shore.
 Through the brown of an Earthly twilight
 Is the glimpse of a radiant shore;
 There comes a gleam of a snowy sail
 The soft dip of a silver oar.
 I feel their dear arms about me .
 A soft hand is placed on my head,
 I hear a voice sweet and tender
 My friends are living, not dead.
 Soon through the shadow and silence
 My soul shall too, float
 From the twilight of sin and of sorrow
 To the light of an eternal day.

Written for *The Sower*.

ANGELS SPEED THE HOUR.

BY ROSE L. BUSHNELL.

I listened at twilight one evening,
 To a love bird sweet and true;
 The pale silvery moon was shining,
 O'er the garden's glistening dew,
 I opened the window so gently,
 I gazed on the dreaming flowers;
 And knew an angel was watching,
 And counting the fleeting hours;
 For he called me in plaintive measures;
 In accents mild and sweet;
 And the sound that reached my window,
 Was the music of loves soft feet;

Then I closed the casement in wonder,
 Why such music could fill the air?
 And saw in the shadow of moonlight,
 Love, standing beside me there;
 I smiled on the dark eyed Cupid,
 And bade him be seated where
 The moon beams in silvery shadows,
 Could shine on his golden hair;
 He raised his quivering arrow,
 And aimed straight at my heart,
 When he saw that there already;
 He had sent the fatal dart;
 I'm watching and waiting in silence,
 For your footsteps on the stair;
 I shall know when your eyes look into mine
 Roselle, with your face so fair.
 That this imp of beauty with fatal bow
 Has aimed true to your heart,
 And together hereafter we will go,
 Never again through life to part;
 Oh! Angels of mercy hear my prayer;
 And speed the blissful hours;
 When we together heart to heart
 Can dwell in loves bright Towers,
 In communion sweet our spirit friends,
 Will bless us with their love;
 And teach us that our bliss divine,
 Is born of heaven above.

April 24th 1891.

HUMOROUS.

RABBIT'S-FOOT LUCK.

"Do I believe dat dis yer rabbit's fut brings me luck?" repeated the old darky in shrill tone as he softly brushed his chin with it. "Why, sah, if it hadn't a bin fur dis fut dar's no tellin' what might a happened to me. Look at dat Julius Tompkins. He 'lowed dat a rabbit's foot was no good, an' whar is he now? Went up to Louisville to work in a pork-house an' in bout er week he died wid small-pox."

"Yes."

"An' look at de time I was on dat coal-barge at Mo-b'le. Had dis yet fut hangin' to my neck by a blue string an' some of dem niggers called me 'Hoodoo,' an' was gwine to take it away from me an' teed it to a dog. When dat barge struck a snag an' went to de bottom, who got saved? Dis yere person an' nobody else. Four of 'em went right down likerocks, jist dey might hev expected."

"Lucky for you."

"Yes, sah, an' how was it de time de ghost of Peter Robbins cum scroonin' frew our nayborhood? Pete he was hung at Greenville you know. I was right dar an' seed it all, an' when he swung off I kissed dis rabbit's fut fo' times. Some of de folks laughed at me an' called me a fool nigger. But how did it cum out? Peter's ghost cum up to Langville as' scart everybody outer his shoes every body but me. Nebber knocked on my doah an' nebber left no smell of brimstone 'round my cabin. Could't do it, you know. Dis yere fut was pawin' him away all de time."

"Will any rabbit's foot bring a person luck?"

"No, sah! no sah! Dat's de reason I would n't sell dis one fur a milum dollars in gole! De sarcumstances has got to be right. You has got to find your rabbit in de full of de moon. De wind has got to be from the east. Dat rabbit has got to be huntin' for jimweed to cure a cataract in his left eye. You has got to creep up an' kil him wid a stick dat a dead man has carried, an' when you are takin' off de fut you has got to h'ar a ghost cry out down in de cotton. Oh, no, sah. Doan you let none of dese yere common niggers sell you no common rabbit's futs. Dey wouldn't keep de kyars on de track til you got over to Decatur.—*Yenowine's News.*

—If at the last great day the dead do arise, very few will be able to identify themselves by the inscriptions on their grave-stones.

—In the work of creation woman came after man; but, generally speaking, it has been the other way ever since; man has been after the woman.

—My son, you should emulate the example of the iron bars at the bottom of the furnace. They show you that the grate can be cool even under fire.

An absent minded Pittsburg preacher remarked in a eulogy from his pulpit last Sunday that "Death loves a mining shark." Thereupon, four stock-brokers and a man with a brother in Colorado got up and left the sacred building.

THE TEMPLE MESSENGER DEPARTMENT.

ALONZO DANFORTH, EDITOR, 1 Fountain Square,
ROXBURY, MASS.

BIBLES.

What are Bibles?

They are the work of men—have never been dictated nor inspired by anything higher than man, or by the spirit of man as he has developed after leaving this sphere of action.

What can be said of the Christian Bible?

It is revered by millions of people now living, who are intelligent, religious and sincere; it exerts a powerful influence over their lives and actions. They look upon it as the only word of God given to man which defines his duty to his Creator, to mankind, and points the way, and only way to salvation in the life which is to come.

What does the Bible contain?

The Bible contains 3,556,480 letters; 773,476 words; 31,173 verses; 1189 chapters, and 63 books.

Whence came the book and religion of the Mormons?

From Joseph Smith who, in 1827, commenced to preach and proclaim to the world that an ancient work written upon tablets of gold in ancient characters had been revealed to him; that by angel guidance he had been led to the place where this remarkable record had for thousands of years been concealed, and that his mission was to establish a new church called "Latter Day Saints," which numbers to-day hundreds of thousands of followers.

What religion came a few hundred years after the foundation of the Christian religion?

Mohammed, who claimed to have had a vision, and from that he became and proclaimed himself a prophet, and to day the Mussleman will tell you that you must visit Mecca once in your life, give one-tenth of all you possess to the priest; and that by doing so you will escape an ocean of flame by passing over an enormous bridge whose immensity almost exceeds that of one human hair, and finally you will dwell in heaven where you will preserve an eternal youth and his followers are as

numerous as are the followers of Jesus Christ, and what is true of Mohammed is true of the teaching of Confucius, of Buddha, of Christna and their followers.

Who was born about the close of the seventeenth century?

Emanuel Swedenborg, and he promulgated to the world that which has now become the foundation of a religious sect whose members accept his teaching, accept the divine nature of his inspiration and credit him with having held communion directly with God.

What was this wonderful man possessed of?

A spiritual nature; and he was gifted with what is now known as clairvoyance or clair-audience; and he gave proof to the world of these powers which, to people of these days, were regarded as supernatural and a gift from God himself.

What can we say of his teachings?

They command the faith and confidence of many minds, and have been instrumental in preparing the way of the teachings we receive from the spiritual realms of to-day.

What new Bible has presented itself of late years to mankind?

Oahspe.

What are its claims?

A sacred history of the dominions of the higher and lower heavens on the earth for the past twenty-four thousand years.

Why is it we find so many people ready to assert their religious belief and convictions and to declare that anything which does not harmonize with them is untrue?

Because of the workings of the human mind, of the power that one individual is capable of exercising over another, and how effectual it has been in controlling the thoughts of people, causing them to form themselves into sects, and that what parents have believed they have taught their children, and their minds have grown, formed and matured to harmonize with the teaching they have received.

Who are the most powerful opponents that religious teachers of the past and of to day have to contend with?

Free Thinkers—men who have been born to directly challenge them, and to demand proof

and apply tests of reason to their doctrines.

What do we know?

That infinite forces have set in motion the worlds above and around us, which cause the sun, as it were, to mount into the heavens by day and to sink beneath the ocean at night, that cause the snow to come in winter, the flowers to bud and blossom in spring that give to us fruits of the earth in their season.

What is the Bible of the Hindoos?

The Vedas; and it is the oldest Bible extant; and there is sufficient evidence to prove it was written long before the time of Moses. It purports to have been received from the great God Brahma about 9000 years ago.

What is the Bible of the Persians?

The Zenda Avests and Sadder. The Persian religion existed long prior to that of the Jews. Fragments of their history have been found which extend it back 15,000 years.

What is the Bible of the Chinese?

They have four holy books. The word king is applied to all their books; some sects recognize thirteen kings or sacred books; some seven; some five.

How far back does the history of their sacred books extend?

Full forty-four thousand years.

What other Bibles can be mentioned?

The "Parsees," "Scandinavian," "Athenian." All Bibles mentioned each suited to each nation and breathing diversified ideas; and for these reasons there can be but the God of nature, who is the same yesterday, to-day and forever.

What is a false idea?

That a religious belief of a nation makes its civilization.

Then what is the true one?

That the more advanced a people become the more humane and charitable their religion.

What do all Bibles claim to be?

The embodiment of knowledge not attainable by uninspired man. Each Bible is a finality in spiritual knowledge and each is to effect the salvation of the race; but—if Bibles could have saved the world they would have done so long ago. Doubtless they all contain some truth, but none bear the stamp of, or impress of a God; but the good embodied in

them will be conversed while their illogical theories and false assumptions will fall before the onward march of enlightened reason. The light of science has fallen across the pages of inspiration and in its glow are revealed glaring imperfections that could only have emanated from the brain of undeveloped man.

What do we find in the Christian's Bible that has been transmitted through a series of ages as facts but has been dispelled by the light of science?

That the sun was specially created to give light to this little world by day, and the moon and hosts of stars to give light by night.

What foolish story have we been taught to believe?

That at the command of Joshua the Lord caused the sun to stand still upon Gibeon and the moon in the valley of Ajain, until the Israelities had avenged themselves upon their enemies.

What resulted from this command?

So the sun stood still in the midst of heaven and hasted not to go down a whole day.

What impossible spectacle of the great central orb of this universe was here presented?

That the sun, which is 800,000 miles in diameter and 93,000,000 of miles away from the scene of battle; of the world, which was revolving upon its own axis at the rate of a thousand miles an hour, and of the moon, which is 245,000 miles distant, and making a circuit around our earth, traveling at the rate of 1,470,000 miles in twenty-eight days, all standing still for the space of a day for weak, finite man.

What of the Bible that is being written to-day?

It is not the work of one man, but of humanity. In it not a Bible claimed to be dictated from the lips of an austere God to any favored prophet, priest or seer. In it are contained the civilization in which we live. Man, in his intellectual growth, is breaking the narrow limits by which his ancestors were bound and is aspiring to, and obtaining positions from which he can look out with broader vision and keener perception

upon a limitless universe which is and ever must be before him.

ANCIENT AND MODERN.

At an exhibition of a collection of Bibles held in the City of Boston at Berkley Temple in April 1891. Mr. S. Brainard Pratt showed three hundred bibles, manuscripts, and sacred books the product of his labor, as collector. The collection is conspicuous, as Mr. Pratt very frankly observes, for the absence of many of the more noted Bibles of the world.

"There is no Gutenberg, Coverdale, Matthew's or Tavernor's" says the owner of the library, "nor is there the so-called 'great Bible,' in my collection, albeit there are many bibles which might fairly be called great. I have not the 'wicked Bible' or the vinegar Bible,' both of which were on exhibition 13 years ago, but I have what that exhibition had not, a half doz. and more Jewish rolls, beside palm books from Siam, India and Ceylon, I have wicked Bibles too, but they are those of Joe. Smith, Mohammed, Buddha and Confucius.

"My oldest Bible does not like that of Gutenberg, date as early as 1455, but I have, FOUR VOLUMES PRINTED IN STRASBURG about 1480, only 25 years later, while I can show the gospels handwritten 200 years earlier, or in 1262."

When Mr. Pratt began his collection he had a very simple object in view. Being the superintendent of a Sunday school, he desired to show the teachers how the Bible was made in the days of the prophets. It was a Jewish roll that he wanted. A Jewish roll however, either ancient or modern, proved to be a hard thing to procure. Mr. Pratt applied to a number of leading Hebrews in Boston, expressing his wish to beg, borrow or buy a Jewish roll from one of the synagogues, but he met with no success. The synagogue rolls were all considered too sacred to be let go in this way.

"Why," said one Hebrew gentleman to the Christian superintendent. "It is hard enough to pass a roll from one synagogue to another there is so much red tape about it."

And, as for allowing one of the consecrated

writings to get into the hands of a gentile, that was quite out of the question.

This ill success stirred up Mr. Pratt's spirit of perseverance. The quest upon which he had started, not foreseeing its difficulty, now spurred him on to redoubled efforts, and he determined to secure a Jewish roll at any cost. When he did succeed, he had spent no less than 10 years in the search.

In the mean time, as might have been expected, he became generally interested in the collection of Bibles, and the nucleus of his now valuable sacred library was formed. Without losing their original shape his ideas assumed a broader character, and, from the desire to show his Sunday school teachers how the Bible was made in ancient times, he passed to the determination to establish a collection which should demonstrate how the good book has been made in all times, from the period of the stylus and papyrus leaf to the day of compound rotary printing presses.

The idea was a good one, and it has been thoroughly executed by the indefatigable collector.

In the first place, the collection contains 11 of the Jewish rolls which were the primary motive of the whole undertaking. The most valuable of the lot was obtained for Mr. Pratt by Dr. Casner Rene Gregory, a professor in the University of Lepsic. It is a copy of the Pentateuch on vellum, written by a rabbi of Posen, Prussia, for his own use. The roll is 48½ feet long. Its original value was 100 golden ducats. Another very interesting roll contains the book of Genesis, on parchment, the manuscript being 24 feet long, and the roller being made of olive wood from the sacred mount at Jerusalem. This was purchased in Jerusalem by Rev. Dr. H. Clay Turnbull, from the shop of a Jew named Shapira, a famous dealer in antiquities, who afterward tried to palm off a base imitation of an ancient manuscript on one of the English libraries, and, being detected in the attempt, went off and hanged himself. The other roll in Mr. Pratt's possession came from

GERMANY, RUSSIA, CONSTANTINOPLE and the Holy Land. Two or three of them were once used in synagogues. The most

valuable of these was obtained from Rev. Dr. Selah Merrill at Jerusalem.

In the "Shapira" Genesis the first letter of the first word of the manuscript is missing, a defect which was intentional, so as to render the roll incomplete and permit its sale to a Gentile.

In the same class with the Jewish rolls there are a dozen old and rare manuscripts and fragments in Hebrew, Arabic, Coptic Greek and Latin. The oldest fragment consists of two folio leaves of parchment, found in a Greek church in Tasta, Asia Minor, which are believed to have been taken from one of the better class of Byzantine lectionaries and to have been written not later than the ninth century. Several of these manuscripts are beautifully illuminated.

Mr. Pratt is sorry that he has not an original copy of "Biblia Pauperum," or "Poor Man's Bible," but he has the next thing to it, a fac simile of a copy in the British Museum. This work consists principally of pictures, purporting to be illustrations of scriptures accompanied by a meagre text in old Latin. It was used by the monks in preaching 500 years ago, and took the place of the Bible with the laity and a great part of the clergy.

The second part of the collection consists of fac-similes and transcripts of very old Latin vulgates and conices.

In the place of honor at the head of the third division of the collection, containing editions dating all the way from 1380 to 1889, is genuine "chained Bible." It is in Latin, four volumes, large folio, and was printed in Strasburg about 1480' or within 25 years after the invention of printing by John Gutenberg. It is in the original binding, with clasps, corner pieces and chain, all in very good order, and bears an inscription of which this is a translation.

"Given to the library of the Franciscan fathers at Ingolstadt, Upper Bavaria, by the worthy John Schrier, for whom may devout prayers be offered."

The custom of chaining Bibles appears to have been instituted in England, where, a hundred years after the invention of printing, the price of Bibles was fixed by royal procla-

mation. Every parish was commanded, under a penalty of 40 shillings a month, to purchase a copy for the use of the common people. This parish Bible was usually chained to one of the pillars of the church. Affixed to it was the King's injunction that the Bible be read with 'discretion, honest intent, charity, reverence and quiet behavior.'

In the same part of the collection there are the translations of Wycliffe, Tyndale, Luther, Erasmus and others, with Caedmon's metrical paraphrase of parts of the holy scriptures in Anglo Saxon. Caedmon has styled the father of English song. He is supposed to have died about the year 680.

The collection is not without the famous "breeches" English Bible, printed in London in 1616 by Robert Barker, "printer to the King's most excellent majesty." In this version, Genesis iii., 7, where it is said that Adam and Eve "sewed fig leaves together and made themselves aprons," the last word is rendered "breeches."

Mr. Pratt has also a copy of the Old Testament in short hand, by Pittman; a score of "home Bibles," each with an interesting private history; a fine lot of Bibles, with notes, commentaries and gospel "treasuries"; a number of New Testaments, printed for special purposes, and valuable on that account;

PSALTERS, IN VERSE AND IN PROSE, and with and without music; portion of the scriptures with raised lettering for the use of the blind; Bibles in 50 languages beside the English; curiosities in Bibles and works relating to it; a very ample collection of editions of the revised version of 1881-82, and a few private translations of an odd and entertaining character.

The "Bibles of other lands" include translations in Arabic, Armenian, African (Mpongwe), Arrawack, Bohemian, Bulgarian, Chinese, Cherokee, Choctaw, Creolese, Danish, Dakota, Ebon (Micronesia), Finnish, French, Greek, Gaelic, Hawaiian, Hebrew, Hinduwee, Hungarian, Irish, Italian, Japanese, Latin, Malay, Mortlock, Mohawk, Muskokee, Nez Perces, Ojibwa, Polish, Portuguese, Ponape, Port Natal, Reval-Esthonian, Rus-

sian, Seneca, Slavic, Spanish, Swedish, Syriac, Tamd, Welsh and Zulu.

Among the Bible curiosities there is a copy of the Oxford miniature Bible, said to be the smallest ever printed, which is $4\frac{1}{2}$ inches long, $2\frac{1}{4}$ wide and $\frac{1}{2}$ inch thick.

One of the private translations, made by Julia E. Smith of Glastonbury, Ct., is full of passages strange as the following:

“And whoever shall offend one of these little ones believing in Me, it is profitable for him that the millstone of an ass be hung upon his neck and he be sunk in the midst of the sea.”

When the translator wrote the millstone of an ass” she was probably thinking of the jaw-bone of that animal, with which the strong man of biblical history slew so many hundreds of his enemies.

Dickenson’s version is hardly less bizarre when he rendered Acts i., 18, in this realistic manner:

“Moreover, this man, indeed, caused a field to be purchased with the recompense of his iniquity: and falling prostrate, a violent internal spasm ensued, and all his viscera were emitted.”

Of Zachary Boyd’s metrical version only one copy was originally printed, this being deposited in the university library at Glasgow, but the work was so curious that somebody transcribed portions of it and published them to the world. Hence the entertaining verse:

“Jacob made for his son Josie
A tartan coat to keep him cosie.
And what for no? It was nae harm
To keep the lad baith safe and warm.”

The “palm books” and Hindu and Buddhist manuscripts are by no means the least valuable part of Mr. Pratt’s collection. Among them is a Sanscrit manuscript from Calcutta, containing the epic poem from which Dr. Arnold procured much of the matter for his poem, “The light of Asia.” This book consists of 93 leaves of palm, each 17 inches long and two inches wide. It is a very beautiful and valuable specimen of the palm books of India. There are seven manuscripts of this character in the collection. There are also

copies of the Koran, the bible of the Moham-medans; the Book of Mormon, translated by Joseph Smith, the seer, and sacred books from China and Japan.

The volume in this class which Mr. Pratt cherishes the most is

A BUDDHIST SACRED BOOK, OR ROLL,
Which was carried in the breast of a devout Buddhist of Peking, China, for 40 years, and was read by him three times a day. Becoming a Christian, he exchanged it for a Christian’s Bible. At the time set for the exchange he came, and, putting his hand in his bosom, drew out a little package wrapped up in an old yellow cloth. As he laid it on the table he said in Chinese:

“There, you spirit of all evil, this ends my slavery to you. I shall in future be a free man in Christ Jesus.”

As he took the Christian Bible he kissed it and shed tears. The little bundle was his sacred book, and the old yellow cloth was sacred, too. The book is now worn almost to shreds from constant use.

This narrative, with the little book of the Buddhist, was sent to Mr. Pratt by Hon. Chester Holcombe in 1875.

The collection contains also a lot of charts, maps, copies, of inscriptions, photographs, coins and sundries, all gathered with care and discrimination, not to mention a half-dozen idols from Oriental countries.

Mr. Pratt thus comments upon the results of his labors as a collector:

“When Mr. Gladstone presided at the Caxton exhibition in London, he held in his hand a complete copy of the Bible, which had been printed in Oxford, from standing movable type, transported to London and bound, all within 12 hours of time. It was considered a very wonderful feat of mechanical skill, and so it was. But I can show a copy of the revised New Testament which was telegraphed from New York to Chicago, over 1000 miles, in May, 1881—said to be the longest message ever wired—which was then set up in type and stereotyped in just 12 hours. The Oxford press printed 100 copies. The Chicago Tribune printed and sold 63,000 copies. The Oxford 100 were given to the great libraries

of Europe and the United States. The Chicago New Testament was sold at five cents a copy and scattered through the homes of the West.

"Do you know how quickly the entire Bible could have been set up and printed by the enterprise that was manifested in Chicago? The setting up of type and stereotyping process would have taken about 24 hours; add 2½ minutes for press work and folding, and you might have had 100 copies of the entire book in one day's time. Compare this with the first Bible printed in America in 1661, when the press at Cambridge was three years in getting out the Old Testament alone, and you will have as good an idea as you can get of the marvels that have been wrought by the art of printing in 2¼ centuries."

In addition to the above there was the great Caxton Exhibition of Bibles at Kensington, Eng., in 1877.

This was not only an exhibition of Bibles, but also a celebration of the 400th anniversary of the introduction of the art of printing into England by William Caxton, who established a printing office in Westminster Abbey about the year 1477. The contributors to the exhibition were the Queen of England, the Duke of Devonshire, the Earls of Spencer, Jersey and Leicester, the Archbishop of Canterbury, the curators of the Bodleian library, the university libraries of Cambridge and Edinburgh, and Zoin's College. Contributions were made also by the British and Foreign Bible Societies, the University Press of Cambridge and Oxford, other firms of printers and a score of private libraries. The total number of Bibles shown was 799. In short, the most renowned libraries of England, as well as her princely treasures, were freely loaned in order to heighten the value of this unique exhibition.

RE-INCARNATION.

What reasons may we find that the state of humanity demands such a law?

We find here upon the earth plane human beings brought into existence struggling against physical defects and deformities to such an extent that they cannot express them-

selves properly through the external form and we have what are called idiots or imbeciles who may live upon this earth for a period of fifty years and yet have gained no vital experience nor have given to the world any one thought or any sufficient reason why such an individual should have lived.

What has this planet been prepared for?

For the reception of human lives in order that such humanity as is projected upon it may gain experience, draw to itself certain elements which it requires for its proper unfoldment, and also impart to the planet certain magnetic forces of its own which may be of use in this scale of existence.

How would this prove a beneficent law?

For the convenience and the use of the idiot alone this law of re-embodiment was established; if for no other reason.

Is this law of re-incarnation an arbitrary one?

No, not to the same extent that birth and death are in the experience of humanity, but——each intelligence coming into this mundane sphere *must* pass through the process of birth, in order to be reared as a mortal and to gain intelligence in direct contact with the physical universe and in order to gain a higher world it must pass through the process of death and these are arbitrary laws.

How with re-embodiment?

One who has been once embodied upon this planet may have gained that impetus which his spirit required and continued to pass on to higher unfoldments and grander discipline.

How may it be with children?

They may not receive that stimulus, and that their experience in earth-life may be so blighted that it may be of little value to their spirits and after they pass from the physical and enter the spirit life, it may be discovered that they are not borne along to the intelligent circles of spiritual life, so their spirits again come into contact with matter and physical life and gives it another opportunity of expressing and unfolding its mentality and of gaining vital experience from contact with this earth.

What have we received from the Spirit side of life in regard to this?

That they have studied this law and have come in contact with spirits who give very good and logical reasons why it should exist, that strong, active, honest and intelligent ones have declared they know they have passed through a successive series of embodiments, in contact with this planet, each one of which has unfolded certain mental lines in special directions so that now, in the entirety of their intelligent forces they are more unfolded than they could have been had they passed through only one such existence.

What important lesson should we learn from this subject?

That we should not declare a law is not in existence or an occurrence is not possible because we have not seen or do not understand the operation of the law, but—we should feel content to wait and study these questions gaining what light we can from those minds who feel they have knowledge upon them.

Should we study this law?

Yes, as it is a beautiful adaptation to humanity's needs, a wise law set in operation by divine wisdom for grand purposes.

Again and again the ego returns to earth to gain fresh knowledge and will continue to do so as long as anything remains to be learned.

We have made ourselves what we are and all that we have won has been by our individual effect.

The present should be used for improvement, the fruit to be manifested in the future.

Every action which we commit will have its re-action in the future.

A struggle is going on between our higher and lower nature, our eternal nature is striving to uplift us.

By constant effort the brutal, debasing part of our nature can be conquered.

Those of us filled with noble aspirations can withstand the force whose tendency is to drag us down.

The personality of mankind is transient and fleeting easily destroyed, but behind this is the individuality, the higher ego.

It is perfectly possible for every one to develop the higher memory and see that the present incarnation is the result of previous incarnations.

Theosophy endeavors to present mankind with the true nature of immortality.

Brotherhood is a practical thing, founded in the spirit, moulded in the intelligence, but it must find its expression in the outer life.

The holy bond of union constituting the brotherhood of man is mightier than all our hatred and passion and some day it will conquer.

Then the holy spirit of man, reincarnating for the last time shall be joined again to that perfect unity in which all spirits and all souls are one.

Theosophy teaches that all our possessions are to be employed for the benefit of mankind.

It does not endeavor to convince people of something to which they object, but it freely offers its truths that those who are ready for them may appropriate them.

It is the motive power that has moved all the Avatars of the world to sacrifice self for the good of others, and all the martyrs of every age to die for the cause of truth.

Fresh thought will displace more and more of the heirlooms of the 16th century and ever louder will be the cry for a national faith, for a philosophy which shall include the unseen as well as the seen, for a wisdom religion in place of a dogmatic theology.

The idea of theosophy is that immortality is unbroken consciousness, and a man can so develop his higher memory that he may understand the cause and effect of his existence by knowing what and where he was before in previous incarnations.

Theosophy is a science, a philosophy, a religion.

As a science to demonstration must not be pronounced impossible because some student cannot grasp and grapple with the problem.

As a philosophy, it does not appeal to the physical senses, but addresses itself to the higher intelligence and logic of man.

As a Religion it contains truths so subtle, and arguments so weighty, that they can evolve but slowly in the spiritual insight of man.

In the course of the ages man has been slowly evolving and obtaining that intelli-

gence which forms a bond between the spiritual and the material.

The difference between the highest and lowest specimens of mankind lies in the reincarnating period.

The reincarnating age builds bridge after bridge between the spiritual and physical, until the gulf shall be completely spanned and the two shall have become one.

Many who but a year ago joined in this work of love,
Are missing from our midst to-day, but in the ranks
above

They muster with the patriot host, and lovingly look
down

As comrades, hands place on their graves the first
memorial crown.

And when we once more gather with our floral gifts
in hand,

Some who are with us here to-day, with heaven's host
will stand

And watch with love-illumined eyes our death-thinned
columns pass

Toward the city of the dead, in melancholy mass.

And floating back on memory's wings through all
these buried years,

We hear their loved ones piteous moans, we see their
falling tears,

Their pallid, pain-swept faces when their staring eyes
have read

The name they so much feared would doom among
the listed dead.

Widows and orphans greet our sight, and eyes with
tears are blind,

Within the homes which loyal feet so far had left be-
hind—

The sombre shade of death had dimmed the gleam of
hope's bright star,—

The sun of happiness was hid behind the cloud of war.

The fast revolving wheels of time have scored another
year,

And sacred duty once more calls surviving comrades
here.

Once more we're called upon to strew with nature's
fairest flowers

The graves of those who bivouac in heaven's enchant-
ed bowers.

Once more the deep-tongued bells ring out a requiem
for the dead,

Once more from comrades' dimming eyes fraternal
tears are shed,

Once more with muffled drums we march in funeral
array

Toward the silent camping ground of comrades pass-
ed away.

We think of this as o'er their graves in softly falling
showers

We cast with tender, loving hand our offering of
flowers,

And as beside their silent homes we stand in mourn-
ful groups,

We almost seem to hear the measured tread of spirit
troops,

As down they come in column from the heavenly
lamp above,

To join with us in spirit in our annual work of love.

And angel whisperings seem to fall upon each com-
rade's ear.

Their gratitude at being thus remembered year by
year.

And when our loving work is done they'll backward
plume their flight

Toward their spirit camping grounds up in that realm
so bright,

And in celestial beauty will their campfire, golden
gleam

Flash out in lovely halo far across the mystic stream.

And all the heavenly atmosphere with melody will

ring,
As gathered 'round that campfire bright in unison
they ring—

Not the old stirring battle songs they sang when near
the foe,

But songs of love and gratitude to comrades here be-
low.

Once more our thoughts go wandering back to where
those comrades stood,

In smoke-swept, battle-blighted field, and blood be-
spattered wood.

We see them standing in the line with eager, flashing
eye,

We hear again their voices in the ringing battle-cry.

We see them falter, reel, and sink upon the crimson
soil,

We catch their whispered message ere their spirits
go to God,

We see their upturned faces, as amid the shot and
shell

We charge with stubborn fury o'er the spot on which
they fell.

Ere long we all will hear the call to join the ranks
above,

And younger hands will carry flowers, and younger
feet will move

Toward the tombs in which we lie, and younger
tongues will tell

Of how their sires for freedom fought, and did their
duty well

The Sons of Veterans will take our annual task in
hand,

And keep our memory ever green within this blood-
bought land,

And in their youthful hearts will grow the seeds our
hands have sown

Of love and honor for the land we gave them for their
own.

CAPTAIN JACK CRAWFORD, the Poet Scout.

say there is no one in the spiritualistic field that is doing broader and grander work. She is heart and soul in *Nationalism* that grand and beneficent movement inaugurated by the high and progressed influence of spirit life to bring Justice, Freedom and Equality to earth. She is doing yoeman's service in its behalf beside this, she is a teacher and sustainer of all true reforms.

But as all noble and unselfish natures that sought to bring needed reform to earth have received the contumely and persecution of the age in which they lived, Mrs. Lake cannot hope to be an exception. But future generations will do her honor, and millions, yet unborn "shall rise up and call her blessed."

The members of the society over which she is a loved and honored Paster and Teacher, are *justly indignant* and incensed at the unjust and cruel treatment she received at the hands of these arrogant and miss-called spiritualist journals. They have not covered themselves with glory, as perhaps they expected to do, by the course they pursued but have rather the condemnation and contempt of all right minded people.

JANE D. CHURCHILL.

REVIEWINGS.

As the pages of our visitant (*THE SOWER* Editorials) are scanned, do you not note the unity of thought expressed?

There seems particularly in the *May No.* a mystic channel issuing its streams of intelligence to the ones communicating, each to run its own course, or express the ideas peculiar to his or her style, but with the one motive in view the Glory of God and the perfection of his plans.

There is a prevailing thought of the mysterious. We each are hastening on to solve the same. Some of us will have to pass the line of separation first (who will it be?) If I am to be the chosen one, it will be a pleasurable delight to drop in, I know, not as an unwelcome guest, for I feel acquainted already, and say, friend, I will tell thee of the mystery. Does it not seem as if Bro. Bliss was doing this already, trying to bring our thoughts in

harmonious action in explaining yet in different style to suit the various minds reading. Shall we separate before our allotted time, 'Til death do us part? If as in the marriage life there is no harmony or peace, divorce is far preferable to a mutual separation; in the first all connection is severed, the parties are estranged, but in the last there is a thought of the past presented at times and a glimmering hope of a reunion which makes life unsettled.

So with our *SOWER* if it should prove necessary to temporarily suspend we will all feel unsettled and wish we could feel our pens gliding and read the thoughts of our partners in the Editorials—In going to the cemetery a few days since I noticed quite a crowd, thought it a funeral; upon approaching the spot I discovered it was a sale of lots and I over heard one party say "I would have given \$2,000 for it."

I thought for what? to buy of God what he has so freely given, for your own use to hoard. If I had that amount how many I could enlighten for spiritual happiness, I may be peculiar in my thoughts. (I hope some rich contributors may think as I do then there will be no discord.) It does not seem right to me that the earth should be divided and subdivided and sold to mortals to speculate for this world's gain—Are there not some reading these lines who have purchased God's own and could sell and give the proceeds to *THE SOWER*, so that it could retain its position of holding together the minds of those who are married, or in other words, by the stroke of the pen have said, I think as freely we have received and freely we will give of our substance whether intelligence, or its tangible kin the contents of our bank stock. Surely youth does not need to be parsimonious, they have the life of activity to assist in replemishing. Age cannot take with them as they see the light of day receding so why not enjoy the boon of the richest blessing by bestowing freely and receiving the welcome acknowledgment. May God and his angels bless you, then when you depart you will feel you have earned what you will get the welcome plaudit of a thankful parent "well done

my child you have been faithful to your trust and I welcome you to the home prepared for you and your prayer will be——."

I thank thee oh Father God, over all the joys of this hour, weary years have passed in hopes, we stand to glorify you in our redemption. We are washed in the river of love—we are bought by the power of God—we return to gladden earth's dearest treasures to take by the hand the down drodden and feeble and lead them along earth's fitful strand. Father forgive for they know not what they do. The storms of pollution blind and they drift down the valley. We scent the rose on the hill to the lily above and we ask that their souls may bud, bloom, and whiten till earth's robes are exchanged for the blessed of Heaven.

A FRIEND.

"THE DISCONTENTED."

A morning newspaper refers contemptuously to the men assembling in Cincinnati as "the delegates of the discontented."

The men in question may be very wise or very unwise—what they do will determine that—but it is no reproach to them that they are the "delegates of the discontented." The congress which adopted the Declaration of Independence was composed wholly of the delegates of the discontented, and so has been every other gathering of men which has instituted any of the great reforms of history.

It is not a reproach to a man to be discontented. The Hampdens, the Patrick Henrys, the Jeffersons, the Adamses, the Franklins and all the rest of liberty's lovers have been the discontented and the delegates of the discontented, and it was their discontentment that made them benefactors of mankind and the scourgers of wrong.

Every man of honest mind is discontented with wrong, injustice and oppression, and is war with those things, whether on his own account or in behalf of his fellow-men. Discontent is the motive power of human progress. It has accomplished the overthrow of despotic power and the emancipation of the people so far as those ends are accomplished. It alone can complete that work. It sometimes errs in its objects and methods, but it

would be the saddest of all days for mankind on which discontent should be eliminated from the list of active forces or the "delegates of the discontented" should be made to hold their peace.—*New York World*.

THE GAG NOT YET GONE.

What inconsistency there is among men! An example of it is seen in the refusal of the Faculty of Cornell University, New York, to permit Robt G. Ingersoll to lecture before the graduating class in law, after the class had unanimously selected him to deliver the commencement day oration. Why was this done? Because Mr. Ingersoll is not a good lawyer? The most brilliant pleader and one of the most profound jurists of this country is above such a contemptuous thought. Why was it? Does he not measure up the highest standards of respectability? Is he not moral? The man who pays his debts and is the soul of loving tenderness to his family, the man against whose character no word can be spoken, was not rejected on this account. Then why this action of the Faculty of a great university? Because upon questions of religion he honestly differs with the leaders of the churches. This is the reason. That is to say, a man's views upon religion renders him undesirable to lecture upon law. This action of Cornell, we consider is only disgrace. Perhaps no member of the Faculty of Cornell differs more widely with Col. Ingersoll than we do. We differ, however, with the leaders of the destiny of our Alma Mater, in this, that we insist on making a test pertain to the result for which the test is applied. We refuse to decide upon a lawyer's fitness to lecture upon law, only considering the orthodoxy or heterodoxy of his views on religion. It is a great mistake to place the sword in our enemy's hand. This we do when we attempt to curb the expression of thought of those who differ with ourselves. It gives to our opponents just the opportunity he desires. Is it not a frank acknowledgment of fear of Col. Ingersoll's views? Why fear? Because of a suspicion or a knowledge of inability to successfully combat them. It will ever be considered by the great freer world, and it ever ought

to be so, that refusal to hear is equivalent to vanquishment, and it was the cowardice of childishness, to refuse to hear him on a subject of which he is a master, because upon another subject, foreign as a fixed star to our planet, he was at variance with the majority of church leaders. A Christian who will refuse to hear the other side is a bigot; a christian who will apply the gag in all things because of religious difference, is foolishly a coward, and the pity of man and God would be his richest blessing. Cornell has broken her brilliant, unsullied record, and as one of her graduates, in the name of christianity, and all that grace our civilization, in the name of our common humanity and all we hope for it, and in the name of our loved University, we protest, and so will continue to do.—*The Progressive Age.*

THE PEOPLE'S PARTY.

LET EVERY FRIEND OF HUMANITY JOIN IT AND
PUSH FORWARD TO VICTORY.

Union, Brookfield, Mo.

Wall street says: "Stick to the old political parties." The railroad companies are opposed to the people's party. The national bankers say that the great alliance movement is the senseless bowlings of a few old green-back repudiators, and they are all agreed that the sub-treasury scheme and the loaning of money to the people at a low rate of interest, is unconstitutional and the merest rot.

It is said that "birds of a feather flock together." They are all of the same breed, raised in the same nest and work for the same purpose. But the people are awake and propose to act for themselves. This movement cannot be belittled or laughed out of existence. Our demands are just, they are specific, they are plainly stated, and cannot be misunderstood. We know that by our past political acts, we have become responsible for our enslaved condition; we know that we are ruled by a combination of laws made for the purpose; we know that relief must come through the repeal of unjust laws; we know that the money power is the corner-stone of monopolistic oppression in this country, and that

through its perfect organization it controls our elections, both in democratic and republican states, and that by this power England is enabled to choose our president, senators and many of our governors and state assemblies.

The democratic and republican parties laugh at our demands, but the time is past when a sneer or jest will subdue the suffering mass. We know what we want and we have resolved to have it. We, therefore, say to those who pretend to work for us and yet stand in the way of advancement step aside or you will be forgotten. Remember that there are but two sides in this great struggle for American freedom. You are either for us or you are against us. If you are for us why are you in the the enemy's camp? Take your position and bear your responsibilities.

The people mean to have a party of their own, and as we have said before, it will be no third party for it will be the first party, and will take possession and establish a government of justice upon the rock of industrial freedom—a government in truth of the people by the people and for the people. Why should any alliance man vote the democratic ticket? The leaders of that party are opposed to our financial plank; they are opposed to government ownership of the means of transportation; they are opposed to the free coinage of silver, and in fact we know of but one thing pertaining to the alliance of which they are in favor, and that is that we all vote the democratic ticket.

But why not vote the republican ticket? Well, friends, they made the laws under which we suffer. What made you think they would repeal them just to suit our whims? No, brother, they will never do our work. Together and to the polls, thus shall we use our strength for the good of our race and obtain our just demands. Let every friend of humanity join us as forward to victory we move.

THOUGHTS.

In all the sorrows of life there is not to be found one so void of sympathy as he who has the most in store for him to suffer. He who thinks: My barn is filled to overflowing, I

cannot hunger. It is full of this worlds goods, but alas! for the souls need. Hungry, starving, no mercy, to search for food as if it were stored far away out of sight—no preparation had been made for that winter! The harvest past, and there was no reaping of ought but misery—too late—is the cry.

Time well spent leaves no dismay or thought of hopes unfilled.

We jog alone in pleasures way,
Knowing full well on what we build,
T'is not a flimsy wreath of fancy
Nor is it one to be forgotten;
But in the beauty of the modern pansy,
Do we see that for which we were together.

A FRIEND.

N. D. C. CONFERENCE.

Mrs. Mary Saben writes: Dear Sister:—"I think the plan of paying dues in the N. D. C. a very good one and I agree to pay twenty cents a month during the present year.

Enclosed please find one dollar for the first five months beginning with Jan. I like THE SOWER very much and hope it will continue to grow."

Mrs. James Huffman writes: "Dear Sister Bliss, I must congratulate you on the contents and appearance of THE SOWER. I think it is splendid. Yes, I might say grand in every respect; may God and the good Angels help you always, I also agree with sister Holmes' plan I think it is just right to pay dues then it won't seem so hard if paid every month."

Mrs. Morehouse-Mallen writes: Editors of THE SOWER; "Dear beloved workers for truth; I send in my little mite to keep THE SOWER up and I hope that some day it will be the great leader in the field of progress.

I send 50 cts. for dues and will send as long as my health holds out. If am successful in my mining claims THE SOWER will never die."

Anthony F. Ittner writes: "Enclosed please find twenty cents, my dues for the month of April. I notice quite a number of additions to the list of those paying dues. If they continue to increase each month at the same rate, THE SOWER will soon be able to expand, and

carry on its work without financial embarrassment. That is what we all desire. I enjoyed reading the March number."

Mr. Charles Russell writes: Dear Brother and Sister:—"Your letter of 18th notifying me that my subscription to THE SOWER expires with Vol. I. No. 8. Please find enclosed one dollar for a renewal of my subscription hoping that every member of the N. D. C. will do the same and keep THE SOWER in the field to give light to the weary.

How I wish that I was possessed with this worlds goods to enable me to give THE SOWER financial aid."

Matilda J. Arnold writes: Dear friend in the cause of truth:—"I should have renewed my subscription before but have been away and have just returned and so hasten to attend to it. Please find enclosed \$1.00 for one year's subscription to the dear little SOWER and I hope to be able to send some thing more to aid you in your work for the educating and up-lifting of the nations of the earth.

Please accept my heart felt wishes for your success in the great work that you are engaged in the cause of truth."

Mrs. Henriette Hartz writes: "Dear Sister:—I should have enclosed my subscription to you before for THE SOWER, but had overlooked it. Am glad THE SOWER keeps on in the line of progress and I hope will continue so to do.

I am having our little circles yet and with considerable success. I am just waiting very patiently until things are changed so that I can go to the Pacific coast where I can find Spiritualists to associate with. I should feel lost indeed out in this barren country if it were not for the reading matter I get through THE SOWER, *Progressive Thinker* and *Summerland*. Will close wishing you God's speed."

Mrs. Lennie Lauren writes: "Dear Sister, I wish to thank you for the beautiful membership, Chart and also for the kindly letter received some time since, I am glad to be a member of the N. D. C. I am in perfect harmony with the principles it advocates. I have just received the March SOWER while

looking at the picture on the cover. I was reminded of a little incident that occurred a few weeks ago. A lady who is a clairvoyant and myself were sitting together in a sick room, when she said to me, "I had such a beautiful vision of you a moment ago. I saw you gathering great arm fulls of beautiful golden grain, there was not a weed among it, and your hands were white as snow." I was reminded of this by the picture of *THE SOWER*, and taking a pencil I wrote impromptu the following:

ACROSTIC.

Token of our N. D. C.
 How welcome is thy face to me.
 Ever bright with charity;
 Soon the harvest time will come.
 Oh! may the sheaves of golden grain
 Without one tare, be gathered home, and
 Every chime within the land
 Ring—"Peace on earth, good will to man."

Mrs. Augusta R. Fox writes: "Dear Sister:—I hope you will pardon me for seeming negligence in acknowledging the receipt of my chart and certificate of membership in the *National Developing Circle* which was duly received. Was well pleased with the chart and think I understand the key all right. It will take some little time for me to get familiar with the reading of the signs so that I can give them readily.

I have not developed any particular phase perfectly, excepting table tipping. Am sometimes partially controlled also see beautiful full lights just as brilliant as stars only larger. Bro. Bliss and Blackfoot purported to be here at my circle three weeks ago tonight, nothing special occurred only a very strong influence.

BLACKFOOT AND RED CLOUD have been to my circles several times before. Yes, I will say that BLACKFOOT'S HEALING PAPER IS WORTH ITS WEIGHT IN GOLD. The day I received the paper I had the symptoms of coming down with La Grippe but used the paper at night, and in the morning was very much better and got along nicely without any other Dr.

THE SOWER I cannot speak too highly of; language is far too weak to express my appreciation of it.

For the proposition that sister Holmes makes concerning the N. D. C. I fully endorse. Enclosed please find 25 cts. for that purpose.

May the good Angels ever guide and protect you."

A. Chesbord writes: "Dear Madam:—When I heard of the death of your noble husband I wondered what become of *THE SOWER*, and whether there was any chance left that the magazine would fulfill my prophecy and become an assured success.

The February number removes all doubt from my mind, and I foresee a bright future for *THE SOWER*.

I have not always been pleased with it, and my allegiance has therefore been a half-hearted one, although I have always remembered with what pleasure I wrote and read the articles on the Creed when *THE SOWER* was published in Cincinnati.

I have a premonition that I shall be again inspired to write for *THE SOWER*. Subject, Oahspe, the New Bible, of which a new edition will shortly appear.

Any Spiritualist who has not read it has a mine of wealth awaiting him, compared to which the sum of all other literature ancient or modern is poor and weak.

I may seem enthusiastic, Perhaps I am, but I am really conveying the verdict of a cool ripe judgement for all that. Within ten years among the people of this country who are able to appreciate what a revelation ought to be in these critical days. Oahspe will be the universal topic of thought and conversation.

Within fifty years, perhaps half that time will be translated into all known languages, and then will come the first clear, rays of the rising sun ushering in an age for which all others have been but a preparation, the time we have prayed for, when Jehovah's will shall be done on earth as it is in heaven.

It is all marked out in Oahspe. The history of the past, the condition of the present, the causes of the evil existing, and a cure for it, so marvelous in its adoptability, yet so simple in its application that it seems both strange and not strange it was never proposed before. The time had not come." Yours in the faith.

WOMAN'S DEPARTMENT.

"Let us give a woman a chance."

THOUGHTS FOR WOMAN.

A part of an interesting article that we find in *Health and Home* from *Elmina D. Slenker* we engraft into the columns of the woman's department of THE SOWER.

We of to-day hardly realize what rapid strides have been made within the last fifty years toward equality of sex. When I was a girl I read a lecture of Fanny Wright's the first woman in this country who spoke publicly for woman's equality, and she a Polish lady—a foreigner. I was duly impressed at that time with her views and opinions, and told my companions that I believed that the day would come when women would vote. They all hooted at the idea and declared that they never would put in a vote if they had the right; that they could not be so unwomanly or so brazen as to go to the polls.

Fanny Wright took around the first petition (in 1837) for woman's equality, so far as having a right to hold real estate in her own name. The women told her they had rights enough, and said that men would laugh at them for signing such a paper. Men told her that women had already too many rights. So the petition only received five signatures, but the cause grew rapidly and a few years ago a petition containing 13,000 names was sent to the legislature, and now hundreds of thousands could be secured.

One great obstacle in the way of woman's progress has been her domestic slavery, her confinement to the kitchen, sewing room and nursery. She has combined a dozen trades in one and called it "keeping house." Mother, nursery maid, seamstress, cook, laundress, chamber maid, hostess, school teacher, gardener, and general superintendent of the home. All these she has been, not only without adequate tools to ply her trades, but with very few labor-saving inventions of any kind. Until within a few years she has had to card and spin wool to make much of the clothing of the family, and, indeed, in many localities, this is still done by the housewife.

The sewing machine has been somewhat

of a boon to her, but would have been far more so had she not been robbed of her half of the mutual earnings, and had the money for the needs of the house doled out to her in dribblets, and as parsimoniously as possible, thus compelling her to eke out hours and hours of extra labor, such as knitting spool cotton often knitting one spool for another, thus receiving but five cents for a whole day's work.

Now many housewives have apple parers, cherry seeders, sausage grinders, egg beaters and hash machines and no end of small helps, but they seem to give her only a little more leisure for taking in sewing or knitting, or picking berries, drying fruits or doing something else to earn a penny to help stretch out the pitiful income which her sixteen hours of labor, as maid of all work, gives her.

Women will never have time for intellectual culture, equal with man, until she receives equal pay for equal services, and controls her own earnings as well as her person and individuality.

She must be freed from too much motherhood. Either have but one or two children, or there must be some way devised for taking care of them so the mother shall not be tied to the nursery and the kitchen all the days of her life, and be compelled to consort with servants and babies the most of her time. There is no chance for intellectual culture so long as conditions are as they now are, in thousands of isolated homes. Tired and completely exhausted with manifold cares, when evening comes and the little ones are asleep, she has no vim or energy left to enjoy book or paper, but is glad to drop off into fitful slumbers waking up at the least cry of a child as it calls for a drink, or may be it has the croup and further sleep is banished for the night.

True, there is brightness and sunshine all along the pathway of the great majority of these mothers lives were this not so, things would not have remained as they are for so long. If there was more misery than happiness in life the race would die out.

But we need to be continually working for more and still more of good, and joy, and peace, and sweetness, so as to ever keep the

balance on the side of pleasant things.

The striving for woman's equality is one of the levers we are now using to lift woman into her proper position as the full equal, if not the superior of man; all that elevates woman, elevates the whole race. Work then, for the good and the true, believing in progress and evolution.

"The world is growing better!
Thought takes a wider sweep;
The hand of sturdy labor
With a friendly hand we greet;
We will not drink the bitter
When so little makes it sweet.

The world is growing richer!
In wealth brought from earth.
But, better far, with treasures found
In minds of sterling worth.
For noble deeds are honored more
Than simple claims of birth.

TALKS WITH MOTHERS.

BY ALLIE LINDSAY LYNCH.

Yes, educate our sons and daughters that traffic in humanity is a crime, that true worth is of far more value than amassed wealth, and a generation hence the glance backward will be one of horror to humanity. Educate them to the fact that equality for all, and in all respects, is justice, and the world will move; progress will be an established fact.

The question of woman's rights should not alone embrace suffrage, but equal liberty every way with man, should mean freedom from disgrace for one as for the other. But proper precepts will teach all to rise above error. Let me now talk about suffrage. We certainly should be active in moving this along. I do not marvel that the woman who fights this feels that her happiest hour will come to her at death.

In the question of suffrage, principle must be considered even above personal rights. Is the system one of justice: is it one that will aid progress? I find the northern sisters are much more interested in the question at issue than are the southern women. Yet these are beginning to imbibe the spirit of progress. They were longer in idle bondage to man, taking little interest in any thing save a school education and personal beauty. Slaves waited on their every want and to man they were submissive. Yet from very idleness they grew languid and too often the waiting maid

fell a prey to the masters lower nature. Idleness will wreck health, and I have only to note the many mulattoes to have reason draw the above conclusions. But white women were seldom fallen women in those days and the northern army fathered many of these mulattoes.

But, as our southern sisters showed grit and bravery so now are they making more advancement in this question which proclaims progress. The negro holds to the old idea however, and this element is the drawback to advancement in the south. Ignorance still clings to dark age beliefs. You may not like this speech regarding the negro, but live among them three years, as I have, and your northern ideas will veer round considerably. If there is one negro who is honest through desire I dare to say he or she is not well known in Memphis. Yet almost every home has them employed and they mix with the smaller white children far too indiscriminately to please my sense of what constitutes good morals.

This is partly the result of foolish pride which causes the mother to think she must keep a nurse girl, and, partly, perhaps, a result of inherited lassitude and more the lack of free reason. An outgrowth of this, more especially in men, is an *eternal smoking habit*.

But don't for pity sake say I am a foe to my southern sisters. I have found many who possess bright intellects and warm hearts; and progression is coming to the front. Old habits are hard to break off, and if the north was swarmed with *black birds* the whites would be bound to have them about; for the negro is wholly dependant on the white man, yet almost as wholly ungrateful for favors.

Spiritualism is growing in the South and that is synonymous with progress. The negro, however, does not take to "ghost teachings," thank heavens, ahem! But what all this ramble of words has to do with the suffrage question may puzzle you, reader. It rather does me, I confess. Still its well to glean an idea of what Uncle Sam's people are doing everywhere, and what show there is for equality. Possibly if we were chatting face to face we would talk on varied subjects. By the agitation of thought we grow more wise. Remember mothers do your duties by your children.

CHILDREN'S DEP'T.



Lovingly your Adopted
"Uncle Charley," 412 Eaton St., Peoria, Ill.

BARNUM'S MUSEUM.

(Concluded.)

Well my dear children since writing the second part of this story Mr. Barnum has left us to try the reality of spirit life; but that will not prevent us from having the rest of the story.

The children looked long and admiringly at the famous swimmer, Paul Boynton, and at his curious suit, which could very easily be changed into a boat. Paul was a great swimmer indeed; he swam the English Channel and could calmly cook an omelet while paddling in the roughest water.

Then the children turned their attention to Jumbo's stuffed form. It was a great puzzle for them and they asked a great many questions about it. "If Jumbo had been killed by the cars trying to save the little baby elephant, how could he be standing up there in plain sight to every body?" Then again, "If his skeleton was Jumbo's bones, how could they get them out without even breaking his skin?" "My little dears," Mr. Barnum would say "you must wait until you are older before you can understand it." Altogether the children loved best the elephants that could wag their trunk. Here is a conundrum, children: "Why is a traveling man like an elephant?" The answer will be in the next number.

Poor Jumbo! He left two nations mourning when he ceased "wagging his trunk."

There were a great many curious and brilliant birds as truly dead as Jumbo, and their

skins were as tightly stuffed as his, but there was a great deal of pleasure to be found in wandering among them. They no longer hop, twitter, and sing, but there they were in all their beauty in the eyes of most children (some grown-up children too,) "fine feathers make fine birds."

There was real live birds, and one especially, with plumage of the brightest colors, and the feathers of its tail are wide-spread in the form of a lyre, which, Mr. Barnum explained, was a kind of harp. A solemn old owl seemed to wink at the children, as if to say, "We know it all." There were figures of the old Greeks and Romans in their war-dress, their huge shields resting beside them. And the story of battle in those old days seemed much more exciting, than any of our present war stories. But children when the nations of earth learn to "do unto others as ye wish that others should do unto you," then there will be no more war.

Let us strive to be good and do good and thus hasten that glorious time.

In Barnum's museum there were thousands of interesting and curious things—more than I shall be able to mention in this story, but I will try and briefly mention a few more.

There was the Chinese baby, sitting in its mamma's lap, laughing and cooing at the passers by just like *our* little baby brothers and sisters we love so well. There were warriors of different nations—Zulu's, Afghan's, etc. "Do Zulu women fight?" asked some of the children. "You bet!" said the shortest Zulu man, in very good English while he rolled his eyes toward the ceiling with a sigh. The Zulus were a hard fierce looking people and were accustomed to warfare and bloodshed.

There was a large assortment of old war relics—English coats of mail, swords, sabers, knives and many other curious things of warfare. English coats of mail were made of some kind of metals—brass, copper or iron or a composition of several metals together. The war relic department of the Museum reminded one of the stories of olden time the magnificent description of the tournaments of early days in Merry England.

Many a night the children, after retiring to bed, would try to picture to themselves the scenes that the great story-teller had described, and would fall asleep to dream of Good Queen Bess and gallant knights and lovely ladies, "what is a tournament?" the little ones would ask, "Why don't you know? A tournament is—a tournament was"—"was a sham fight between Knights on horseback." Mr. Barnum would reply coming to their assistance. "It was one of the ways in which the kings and queens of Europe entertained their royal guests, hundreds of years ago."

There were the Australians throwing their boomerangs or curved sticks of wood, which, if they struck nothing, returned to the hand of the thrower. "It would save a deal of scamper and looking if a fellow's ball would do that," the boys would say. There was tubs—beautiful tubs—made of glass containing all manner of things—snakes, eels, trees and all kinds of beautiful and curious things of the sea. The aquarium was what the children called tubes. Do you know what an aquarium is? Well, it is a large tank for plants and animals.

This one the children called a tub was made of glass. Beautiful pebbles and shells of all kind covered the smooth glass bottom; fish and other water animals swam or floated in the clear water, while on the surface floated and grew beautiful mosses and other lovely water plants and trees. What a lovely picture that would make for **THE SOWER**, would it not?

Well, my dear children, I must close, and I trust you are beginning to be somewhat interested and will do all you can to get others interested also.

Lovingly your "UNCLE CHARLEY."

N. D. C. PUZZLES FOR LITTLE FOLKS.

No. 1.—"Out of the water came forth meat, and out of the strong came forth sweetness?" (Bible.)

No. 2.—Where is children first mentioned in the Bible?

No. 3.—How many different kind of mediums mentioned in the Bible? Name as many as you can with their phases of mediumship.

No. 4.—Why is the handle of a jug like a man with a hobby?

No. 5.—Take any number you wish, double it, add twenty, divide by two, subtract the number you started with and the answer will always be ten, why is it?

No. 6.—Who can give a correct reading of the following, according to the position of each word and thus form a complete sentence:

Stand take to takings.

I that u throw my

ANSWER TO N. D. C. PUZZLES IN NO. 8.

No. 1.—The prisoner was his son.

No. 2.—Andrew. (and—drew)

No. 3.—Newspaper—red or read all over.

No. 4.—Parrots, for while having a show of fairness, parrot like it aped its predecessors, and vulture like put in practice the most unjust policy of the age. "Might makes right" instead of "Right makes might."

No. 5.—Mistake; there is only one that I know of—the moon.

No. 6.—Love. A great many sermons could be written upon "Love" the greatest principle or law. "God is love," therefore love is God and God is all things. Let us therefore "love" for the more we love the more of God (good) we shall have, "Blessed are the pure in heart for they shall see God," (or good.)

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

C. T. H. BENTON.

NOTICE: When the boys and girls write to "Uncle Charley" for **THE SOWER**, be sure and write on only one side of the paper and give your name, post office address plainly, also the state in which you live. All letters, conundrums or puzzles for this department must be mailed so as to reach "Uncle Charley" by the first of each month to insure their insertion in the next number of **THE SOWER**.

May 20th, 1891.

Little Elvira Wellman writes from Eaton Rapids, Mich., as follows: "Dear 'Uncle Charley':—I thought I would write you a few

lines.

Leel and Henry have gone to school and Pa and James have gone to work.

Ma doesn't feel well so I stay at home with her. I have been sick and am getting better so I thought I would write to you.

Pa planted some wheat last fall and some of it is heading out. It is very nice here on our farm—the flowers are in full bloom and the woods are all green and shady. We have four little bits of ducks and four big ones. Mrs. Thompsen is setting hens on duck's eggs and we expect to have some more ducks. We have set our banty on banty's eggs and she is going to come off on James' birthday, the 26th of May, but he does not know it.

I know where there is seven bird's nests—three are Sparrows, two are Robins, one is a Ground thrush and the other a Feby bird's nest. I saw two pretty birds of the same kind—their heads were red, their backs and wings were blue and their tails were white.

I do not know what you would call them? Our neighbor's children's Grandma has come—her name is Mrs. White.

I wish I could go to school, I have so much fun there, I am writing with blue ink on white paper and blotting with red blotter. My peas are ready to bloom and Henry's beans are three inches tall. I would like to have you come out here."

Little Elvira is my own little niece and she has written a nice long letter to her "Uncle Charley" but I know she does not expect to ever see it in print, but I shall take the liberty this time and hope it will please her so much that she will write again, and especially for "Children's Dept." of THE SOWER. Yes, I know Mrs. White and Lulu Goucher and I esteem their friendship very much. Mrs. Goucher has a brother in Lansing, Mich., who is a very near friend of mine.

I am very much pleased that my little niece enjoys herself so much and trust she will grow up to be a good, useful and lovable woman.

I trust I shall hear from her again and also from Henry and James. Now dear children one and all, let us strive to shun all evil—improper, naughty words; bad habits of all kind; and let us try to be true little men and women, ever striving to learn how to live pure, noble, useful and lovable lives; and by being good and doing good we shall be happy.

This is the sincere desire and prayer of your loving "Uncle Charley."

BELFAST, ME. May 25, 1891.

DEAR UNCLE CHARLEY:—I think that the last SOWER was lovely, the Magnetism was just like Dr. Bliss.

I like the things about Barnum's museum but I liked the spiritual things best. I see by the last SOWER that you have a branch and I wish you would tell us something about your N. D. C. branch, for I always like to hear what they are doing among the members.

Dr. Bliss came to the circle last night for a few minutes.

I will enclose you the answer to some of the puzzles.

I send you a few questions or puzzles for the 'Children's Dept.' I may have more some other time.

I send you answers to the questions I asked so you can have them for the next time if you want them. Good bye.

DAISY BRABRANT.

ANSWERS TO N. D. C. PUZZLES IN NO. 8. SOWER.

No. 1.—Father and son.

No. 2.—A very genial friend.

No. 3.—A news-paper.

No. 4.—I don't no what the answer would be unless they were mocking birds.

No. 5.—A year which has 4 Seasons.

No. 6.—Love and be cause love rules the Universe.

Daisy, you have done very nicely in answering the puzzles in No. 8. except question, No. 5. The year becomes old but we have a new moon every fourth change and yet it is the same moon.

Well, Daisy, I shall endeavor to give you something spiritual next time in the way of a story and how to develop mediumship. I can't write anything at present upon "Organization" for it is a very important subject and should be handled with great thoughtfulness and care.

Lovingly your "UNCLE CHARLEY."

A QUIET WEDDING.

Dr. C. T. Benton, "Special Editor of Children's Dept. of THE SOWER, and Mrs. Margaret C. Buckner, both of Peoria, Ill., were united in the bonds of wedlock, May 27th, 5 o'clock P. M., at the home of the bride, 412 Eaton st. Rev. Dr. Marsh of the Universalist Church officiating. A few friends of the bride and groom were present to participate and assist in the repast for the occasion; and

quite a number of gifts were presented.

The "Children" we know will wish "Uncle Charley" and his new wife every joy this world can give.

The staff of THE SOWER would kindly extend their congratulations too.

HOW TO MAKE MONEY.

DEAR SIR:—Having read Mr. Sargents' experience in plating with gold, silver and nickel, I am tempted to write of my success. I sent to H. C. DELNO & Co., of Columbus, O., for a \$5 plater. I have had more tableware and jewelry than I could plate ever since. I cleared \$27 the first week and in three weeks \$97. Any one can do plating and make money in locality the year round. You can get circular by addressing the above firm.

WILLIAM GRAY.

EDITORIAL BRIEFS.

☞ SUBSCRIBE for THE SOWER, \$1.00 per Annum. ☞

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

THOSE sending Postal Orders, Checks etc. to this office should make payable to Bliss & Burose, Detroit, Mich.

ALL those receiving this SOWER as a sample copy may know that we do so for the express purpose of soliciting their subscription order.

Two copies of the *Neue Spiritualistische Blaetter*, published and edited by Dr. B. Cyriax in Berlin, Germany, were received by us, and in one of the copies, No. 22, May 28, 1891, we noticed the tidings that Mrs. Auguste Cyriax passed to spirit life April 30, Thursday Eve., at 10 o'clock after four days illness. She was 76 years old and the beloved wife of Dr. B. Cyriax.

ALL those receiving a red cross mark on their wrapper may know that their time has expired to THE SOWER. It is needless for us to say that we must earnestly desire you to renew. By so doing you not only help to support a grand educational spiritual work

but strengthen our hands in promoting the good cause. The necessity of this line of work cannot be estimated. Will you not remain with us?

AGAIN we receive the *Weekly Discourse* after an absence of several months. It makes its new visit in a "bran new" dress of type and as ever, is grand and eloquent. We have always worshipped this gifted medium Mrs. Cora L. V. Richmond, as a divinity and doubtless have read her lectures more than all the others put together.

The *Weekly Discourse* is published at Rodgers Park, Chicago, Ill., terms \$2.50 per Annum.

MRS. H. S. LAKE.

KNOWING Sister Churchill to be very mild, amiable, charitable and always ready to impute for others the best motives possible, we were pained and surprised to know that two of our largest spiritual journals should be so very lacking in spirituality to say the least.

Our Orthodox friends have a pleasant way of piling all their sins upon his satanic magistracy. But spiritualist have relegated this noted personage into the shades of the barbaric past from which he had his birth consequently, we cannot excuse any of our wrong doings on his account. Some of our spiritualist however, cherish a belief which is twin sister to his satanic ship and seek to palm off any or all of their misdemeanors on to not "Satan" but *evil of unprogressed spirits* who control them to do what they do not wish to.

As there is no error so great but what there is a little grain of truth in it we will venture an excuse for the old veteran standard bearer (whose feet must soon step into the cold waters) that it was not *he* who wrote those unkind words against one of our brightest and best workers in the Spiritual Cause—one who stands between this world and the next (a medium) but rather "*evil spirits*" and we leave for those who know better than we do to determine the nature and character of said "*evil spirits*."

For *The Better Way* we have no excuse or apology to offer.

"Boys flying kites haul in their white-winged birds; you can't do that way when you're flying words. 'Careful with fire' is good advice, we know: 'Careful with words' is ten times doubly so. Thoughts unexpressed may sometimes fall back dead; but God himself can't kill them when they're said!"

Would that those *living* words of our Mich. poet, Carleton, could be written on the hearts of every Spiritualist in the land then the poisonous words that strike a sensitive as surely as a daggers thrust would never be uttered. God speed the reign of Spiritualism in practice as well as precept!

THE PRESBYTERIAN ASSEMBLY.

The Detroit Times in commenting on The Presbyterian General Assembly so recently held in this city said:

"It does no violence to probability to conceive that the spirit of John Calvin hovered under the groined roof of the Fort st. Presbyterian church. Inasmuch as it was the assembling of 500 or more of his chosen followers, it is not probable that Mr. Calvin would allow any previous engagement to interfere. He was doubtless there."

From the out-come of that assembly no Spiritualist can doubt for a moment but what the veritable spirit of John Calvin was there and succeeded in having his blasphemous creed voted worthy of remaining intact.

Let us remember the godly (?) nature of this noted personage in earth life and then can we doubt but what he is still groping in darkness with no high aspirations that to perpetuate his diabolical creeds?

Christians will tell you that the sacred word says: "No murderer shall enter the kingdom of Heaven." But it seems this *law* of God can be waved on special occasions as in the case of the worthy, noble (?) Calvin. John Calvin proves himself to be a most satanic murderer as he condemned his once intimate friend, Michael Servetus, to death for no greater offence than because he said: "Christ was the son of the eternal God." Mr. Calvin commanded him to say that "Christ was the eternal son of God." But, as this man could not

understand how a son could be as old as his father (and be possessed one other crime which was truthfulness.) So his body was burned to the stake to satisfy this very godly man.

We can't wonder that the very angels of heaven have forced an opening through the dense clouds of bigotry and crime which has been done in the name of religion and have proclaimed from every open door-way.

It is false! It is false!! It is false!!! God is not a demon: but a God of Love!!

This blasphemy has turned parents against children, children against parents, brother against sister, friend against friend, nation against nation and filled the volumes of our nations history with bloodshed and cruelty too great to be contemplated. It has filled our insane asylums to overflowing even in our day.

We only wonder that there are not more reasons dethroned; the only reason is this blessed "heresy" that is creeping in where ever there is a soul who has still one little pulse that beats in harmony with the great *Divine*.

Rowley's Occult Telegraph.

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