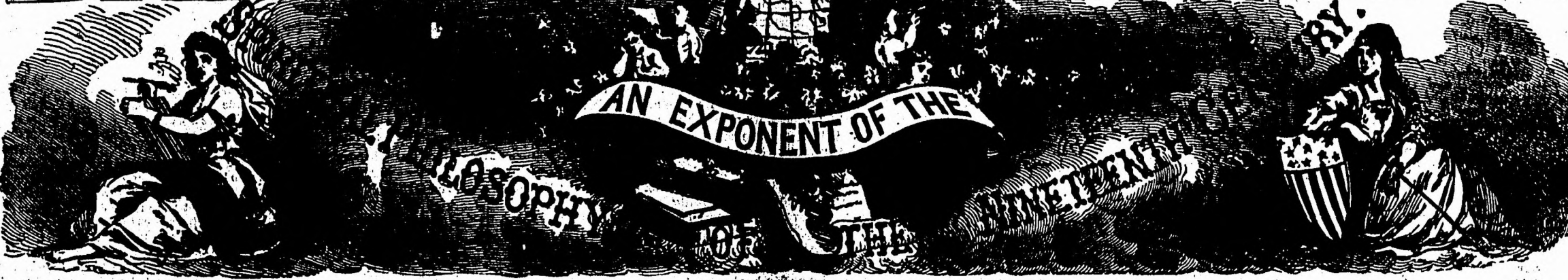


BANNER OF LIGHT.



VOL. LVIII.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 24, 1885.

\$5.00 Per Annum,
Postage Free.

NO. 6.

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The Spiritual Rostrom.

Spiritualism: What it Teaches, and to What it Leads.

A Lecture Delivered by
H. E. H. GREEN,
Of Ansonia, Ind., July 24, 1885, before the Union
Society of Spiritualists at Cincinnati, Ohio,
and Published for Publication by
Request of the Society.

We are now in the body: sooner or later we must leave it: whither are we bound? This surely is a question not only of pressing importance, but of paramount importance. It is one that neither can be eluded, nor lulled into a suspension of its functions, nor bribed. Neither fasting, prayer, flattery nor money can stay its hand. It is implacable, and to our physical perceptions unrelenting, merciless, and, like Banquo's ghost, will not down at our bidding. It is indiscriminate, never influenced by favoritism, and will visit us all and touch our brows with its icy cold fingers. In view of this fate that awaits us all, of what mighty import becomes the question: What is to be our future state? What matters it to us to ascertain the whence if we cannot determine the whither? Darwin, in his theory of the descent of man, may be right, and it may be safe to assume that man, in some form in harmony with the conditions of his varied antecedent being, has existed in all the myriad ages of past time; but what matters that to us, if after these fleeting moments in the flesh there remains no future of our being invested with consciousness? Why encourage genius, the arts and the sciences? Why stimulate our children to prepare by arduous toil and study for noble achievements in life's fiftieth struggle, if we have nothing to offer them but a few years of physical embodiment, and then those years rapidly succeeding each other in the rushing whirl of Time's unceasing march, with no ray of hope beyond the portals of the tomb?

We may, in our wisdom drawn from the inspirations of physical science, learn to answer to our satisfaction two questions: first, what am I? second, who am I? But what of blessed and enduring moment have we thus wrought if we are unable to further determine, who am I? and what? Indefinitely more important, whither am I drifting? and whither am I bound? Where shall be found the finger-board erected on the highway of human life that points unerringly and assuredly to another life beyond the grave?

And again, if there is another life, from whence and from what source shall we derive knowledge as to its nature and conditions? We have satisfied our spiritual thirst with the mind and loving heart of Whitaker to rest contentedly on his poetic declaration:

"I know not where his islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond his love and care."

but the rugged, robust, and less spiritually unfolded, will not be soothed into waiting confidence, nor appeased in their clamoring for knowledge by the sweet lullaby of poetic fancy, the unauthorized dictum of priests or the speculations and abstractions of theorists. They demand and will be content with nothing short of absolutely positive and clearly demonstrated facts. It is in evidence to this demand that our Spiritualism has come.

Our materialistic scientists have devoted long years of patient and incessant labor to determine and disclose to the world the anatomy, chemical properties, peculiar idiosyncrasies and characteristics of the tadpole, bumble-bee and angle-worm, but have had neither time nor patience to endeavor to ascertain by scientific methods, for a gloomy and despondent humanity, the transcendent important fact as to whether man has, within and temporarily wedded to the physical form, an imperishable and immortal soul.

When Darwin promulgated his theory of evolution and maintained it with such convincing analysis and lucid argumentation, these same learned scientists, deploring him as a very dangerous and wicked heretic. And when Zöllner affirmed and proved the existence of the fourth dimension of space, he was proclaimed to be the merest visionary. A little time has wrought a marvelous change in the treatment awarded the Darwinian doctrine. It now receives respectful consideration, and has attracted to its espousal many adherents from scientists themselves, and our Orthodox brethren are not quite so very sure, after all, but what there may be something in it. Beecher has been converted, and has planted himself solidly on the rock of evolution. The leaders, so-called, in the religious world, may yet be so felicitous in their repeated tumbings on theological abstractions, as to reach the conclusion with reference to Spiritualism that Shakespeare may have well understood himself when he made Hamlet an interloper with the host of his murdered father: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Zöllner's discovery will not be so readily recognized nor so fairly treated, for it discloses

the primary and all-sufficient elements in nature for the production, under spirit manipulation, of many of the more important spiritual phenomena of the day. In the exalted estimation of the opponents of Spiritualism it is bad enough and sufficiently reprehensible, as a heresy, to simply affirm the return of spirits to the loved ones in mortal, but it becomes the culmination of wickedness to prove and demonstrate the laws through which it is not only rendered possible but probable that the intercommunication between the two worlds, as claimed, is veritably true. And as the ability of the spirits to communicate and the probabilities of the communion are made apparent by scientific disclosures and the constantly increasing evidences arising from the communion itself, a storm of opposition is raised, full of malignity and violence, although emanating from Christians who pretend to be meek followers of the meek and lowly one of Nazareth; and we shall yet witness the employment by these meek and gentle ones of the most unscrupulous means in resisting its efforts for friendly recognition. But Spiritualism has come to stay, and is another Banquo's ghost that will not down.

The materialistic and spiritually skeptical scientists have succeeded admirably in utterly demolishing the allegorical account of the creation in Genesis—the story of Jonah and the whale, the flood and the ark, and many other purely allegorical and fictional narratives contained in the Bible; but here they have stopped and have given us nothing in substitution.

For their iconoclastic work in this direction they are justly entitled to the named of practical heretics; their work seems to end. They construct nothing, and they simply commit folly when they leave the work of building the new Temple to those the foundations of whose recent superstructure they have endeavored to so mercilessly demolish. But the new edifice will be erected; it is in the hands of the invisible world, aided by the brave and noble co-workers in this. It will be a temple in which the whole of mankind can meet in love and joy, and worship in spirit and in truth.

If Modern Spiritualism is false, it is a falsity that has assumed gigantic proportions; if true, it is a truth of stupendous import. Its adherents, at the present time, are numbered by millions, and they are continually and rapidly increasing. It can no longer be laughed at as a weakness; it is strong, and getting stronger, and spreading over the entire civilized world with unprecedented velocity. If it is truth, all other systems, taken in their entirety, are not true and can be productive of no enduring and substantial good. It would be a difficult task for any one to conceive and formulate a system of ethics or religion entirely bereft of truth and goodness. Hence it may be safely assumed that there is some truth in all systems of religion or theology, both new and old; the past, however indefensible and fallacious they may be as a whole. If we adopt this perfectly safe rule we may not indulge the sweeping assumption as to any one that it is absolutely, wholly, and in detail wicked and false. This rule of adjustment is as far as we can fairly, reasonably and truthfully go, and it places Spiritualism, by its fairness and truth, in a position with all other systems, as being entitled to fair and just consideration. The enlightened conscience and clear judgment will carry us onward to another proper and just conclusion, namely, that whatever there may be of truth in any system it ought to be appropriated, and whatever is found to be false ought to be promptly and unhesitatingly discarded. And herein will be found Spiritualism's greatest power to conquer. Its mission is not to antagonize truth but error, and, gathering to and within itself all truth wherever found, it will survive the wreck and doom of all other systems, and stand erect and majestic in its manhood when all others shall have been relegated to the past.

Truth is always forcibly presented by analogy and comparison, and leaving out the question of the concurrent testimony of millions of religious classes, and embracing every section within the broad domain of civilization as to the truth of spirit-intercourse as an existing fact established by experimental knowledge, let us institute a brief comparison between the Christian system of religion with its various assumptions, and Spiritualism with its equally positive and confident affirmations. The difference in the main, however, is that while the Christian system is fortified only by the assumptions, speculations and conjectures of men, while the other is upheld and sustained by positive and indubitable proofs. Spiritualism and Christianity differ on many essential and important propositions, and they are of vital moment to us all. We will be only able at this hour to notice a few of them.

First, as to death: that it is, and what its office. In the face of the existence of an immutable law as old as the creation itself, that in every material structure, in the tiny atom as well as in the most stupendous aggregation of atoms in solidified and organized form, reside the insatiable elements of disorganization and decay, and that man in his material make-up is not and never was intended to be an exception; it has been maintained by the Church that man as a deprived of his inherited estate at creation, of perpetual and unending being in the form of the transgression of Adam and his mate in the primitive garden of Eden. Paul, usually astute, and with a cunning dogmatist, falls into the same rut and groove, when in one of his letters to the Corinthians he declares: "For since by man came death, by man came also the resurrection of the dead." But the originators of theological dogmas and purblind theology either overlooked or were totally ignorant of the existence of this law. And right here is another victory for science. I sometimes think that science has been too cruel toward our brethren of the Church, but science has no conscience or sympathy when dealing with error, its motto being the search for and ascertainment of truth as the only conquest worthy of its efforts. When science shall have invaded scientifically the domain of the occult forces and the realm of spirituality, then theology will receive such terrific blows at its hands as will send it tottering to its ruin; this will be the triumph of Spiritualism aided by science, its natural ally and coadjutor. Wallace, Crookes, Zöllner and other scientists have already boldly entered the weird and explored somewhat the realms beyond. All honor to these noble spirits; they are beacon-lights on the ocean of discovery, and constitute the bright and inspiring harbingers of future acquisitions for the elevation of our race in knowledge and wisdom. Theology has held up death to the world as a frightful scarecrow by which the human heart has been agonized and tortured. Some of the sects of Christianity—and they are almost too numerous for computation—have with almost fiendish exultation, asserted that death ushers in a condition of unhappy and despairing unpreparedness, into the presence of an angry and revengeful God, nine-tenths of the sons and daughters of the children of men, with a literal and appalling hell of fiery torture as their final and unending doom.

Another sect affirms the utter unconsciousness of the dead, and that a future existence at all depends upon the final resurrection of the old casket at some vague, indefinite and unknown period of future time. Still another, that God elected, before the creation, who among the unlimited hosts that were to people the earth should be saved, and who should be lost.

Again, the theologians have taken great delight and comfort, apparently, in depicting the agonizing tortures of the death-struggle, just as though they knew all about it, when in very truth they are as ignorant on the subject as the wild barbarian or the dumb and ferocious animals amid the jungles of Africa. This ignorance on so interesting a subject does not apply to the experienced Spiritualist, who has obtained his information on the subject direct, and from those who have the right to know and speak, because they have personally experienced all that death can do or teach. Spiritualism teaches that death is the greatest blessing vouchsafed to man, and that but for it we would not be permitted to enjoy the beauties and partake of the glories of the spiritual world. But Spiritualism would also limit the significance of the word death, or purport it altogether from our vocabulary. Limit it to the physical encasement that for a season furnishes a habitation for the indwelling and immortal spirit, and even with this qualification the term is misapplied, for while by the departure of the spirit the vital functions of the body cease to act, and lose their capability and susceptibility to the sense of annihilation, but simply enter so-called death, the disintegration, or rather disassociation of the atoms and particles composing the structure, while they pass into other forms of structure or essences of being. Therefore the word change is eminently more appropriate when applied to the physical, and it becomes preeminently true when considered in relation to the physically disintegrated and newly arisen spirit.

It is an invariable and immutable law of the divine economy that nature permits no loss. The form of organized structure may and does change, but the elements, however diverse and infinite in their variety, continue to exist, and perform their functions in the endless circuit and variety of being.

Spirits, therefore, affirm that in the ultimate act of our final closing scenes, called the death-struggle, there is really comparatively no suffering, and that while the visible contortions of the body, and the weakened and devitalized respiratory organs, manifest by gasping for breath or inability to inflate the lungs, would indicate to the casual and uninformed observer intense agony and suffering, yet it is only true in the seeming. It is simply the struggle of the spirit, generally untrained, for the alone Spiritualist self from the body which no longer can be of service; and while this effort increases in intensity of action, the mind of the outgoing one, which alone can suffer, becomes oblivious to the consciousness of pain. Thus do the blessed returning spirits rob death of its terror, overthrow this horrid bugbear, dethrone the king of terrors, and deliver the city of the dead, which is entitled to the plaudits of mankind.

We now reach another question of greater moment, namely: After death, what? We witness with moistened cheek the separation of the spirit and body, and with our material vision can behold nothing beyond. We follow sorrowfully and in grief the form of the loved one, now inanimate and cold, to its interment in the cold earth, and the body of the dead. We turn away after the last rites, leaving the fair form concealed from mortal view, covered by the clouds of the earth. Have we loved one fallen into naught? Has the lamp of existence in every sense been extinguished? The materialist answers yes, as though to mock our tears and intensify our anguish. No hope there; the wide, unbounded prospect lies before me; the cold and barren philosophy of materialism, and we wonder, instinctively and involuntarily, why we were brought into being at all, and, forced by this philosophy, we conclude what a sham and mockery is life.

Marcus Cato, a Roman statesman, who espoused the cause of Pompey in the civil war between him and Caesar, on hearing of the death of Pompey, determined on self-destruction. Before he struck the fatal blow he read Plato on the immortality of the soul, and thus soliloquized:

"The soul shall live forever.
It must be so—Plato, thou reason'st well!
Rise whence this pleasing hope, this fond desire,
This longing after immortality?
Or falling into naught? why shrink the soul
Back on herself, and starts at destruction?
'Tis the divinity that stirs within us
That strives to press beyond the narrow gate,
And intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
Through what variety of untold being
Through what new scenes and scenes must we pass?
But shadows, clouds and darkness rest upon me;
Here will I hold, if there's a power above us,
And that there is, all nature cries aloud
Through all her works, he must delight in virtue;
And that which he delights in must be happy."

The soul, secured in her existence, smiles at the drawn dagger, and defies its point. The stars shall fall away, the sun and moon Grow dim with age, and nature sink in years; But thou shalt flourish in immortal youth, Unhurt amidst the war of elements, The wreck of matter, and the crush of worlds."

Unhappily, we are not so fortunately organized as this great old Roman, and cannot rely on the aid of inductive reasoning to clear away the mists and clouds that obscure our vision, and obstruct our perception and comprehension of a future life. We must accordingly obtain help from some source. Some light other than our own must be thrown upon the subject ere we can reach the conclusion or solve the problem.

As we have seen, the Materialists assure us we have laid away our dear one in the grave forever, and that there is no hope beyond the dark cavern—the dismal vault. What has church theology to say, and if it says anything on the subject is it authoritative or speculative? If authoritative, we must respectfully solicit and urgently demand the proofs; if speculative only we may, if we please, relegate it to the realm of phantasm and moonshine.

Let us for moment place the Church on the witness stand, and interrogate its leading shining lights, and see what we shall find. In the indictment for present use, we shall not charge, as we truthfully might, that the teachings of theology have produced shattered hopes, dismal lives, broken hearts, harassing and torturing fears of lying, lacerated and bleeding hearts, and rivers of tears that have flown from the fountain of hopeless grief; but simply that they constitute a mass of godless and heartless theological falsities. This audience shall be the jury, and the verdict shall be solemnly rendered in your own hearts and minds. Kindly allow me to assume the role of attorney for humanity in the prosecution of the case. In the first

place let us introduce a distinguished founder of a numerous and powerful sect of to-day. Stand up, John Calvin, and answer some questions pertinent to the issue.

What, sir, are the doctrines of your sect in reference to the conditions of mankind in the future state?

"Endless happiness in heaven for some, endless suffering in hell for the rest."

If the parties had pursued a different course in life, I myself were one of the distinguished result could have been changed?

"By no means; for God, before he created the world, had in contemplation the creation of man, and he then fixed irrevocably the status of each one of the myriad hosts to team from the bosom of the future, and fore-ordained by his own election, then determined what should be saved in heaven and who should be lost in hell, and nothing that the elect or non-elect could do could possibly change the fell decree."

This doctrine, you will perceive, annuls, overthrows and sweeps out of existence the free agency of man, the plan of salvation, and sinks out of sight forever infinite justice, which we love to dwell upon as one of the distinguishing attributes of the deity. Yet this is original Simon-pure Presbyterianism. The Rev. Peter Cartwright summed up this doctrine in these lines:

"You can, and you can't,
You shall, and you shan't
You will, and you won't
You must, and you needn't do,
And you will be damned if you don't."

Stand up, John Knox! you are the putative father of another sect. Let your voice be heard in this controversy:

"I, like Brother Calvin, taught the doctrine of the elect and the purifying and saving power of water—that by baptism by immersion a heaven of unending bliss for the elect justly by birth and nurtured by water, and a condition of eternal suffering and pain in hell for all the rest."

Here comes Martin Luther; let him speak:

"Works without faith, whether voluntary or involuntary, a sham and mockery. Justification by faith alone. Faith without works, you win; works without faith, you lose. Eternal damnation unending, for those who are faithless, and a heaven of permanent and everlasting joy for those who are faithful to this mortal coil full of precious saving faith."

John Wesley, speak to this people the doctrines of Methodism:

"Justification by faith conjoined with good works. God will that all shall be saved, but cannot or will not execute the will unless the terms embodied in the Pauline plan of salvation are complied with. Heaven forever the only reward. The blessed of heaven through the efficacy of the plan of salvation, purified by the observance of the ordinance of baptism, either by sprinkling or immersion, sprinkling preferred; not that baptism is necessarily a saving ordinance, but a most beneficial observance and pleasing in the sight of God."

It does not require very close observation to discover that this latter doctrine is a marked improvement on its predecessors. But here we have Saints Augustine, Constantine, Gregory, and a galaxy of Roman Pontiffs. Let Saint Augustine speak:

"The church, venerable in years, hoary with the laps of centuries, noble and godlike in doctrine, Protestantism sprang from it, is a rank and most pernicious heresy, and its proselytes are so egregiously infected with its soul-contaminating poison that they are unable to see the eternal nature of the eternal penalties of the damned. Faith, confession, penance and absolution through the organized agencies of the heavenly established Church of the Holy See, constitute the only passport to heaven. The commission of certain offenses or the omission of some duties may gain for you admission to Purgatory, where it is possible ultimate redemption may be obtained. All the rest of the unfortunate, including free thinkers, Spiritualists, New Yorkers and unregenerate Protestants, will find habitation under the superintendency and in the dominions of his Satanic Majesty."

It is but just and fair to say that while we have stated the original doctrines enunciated by the founders of the several sects noticed, they have been modified and modernized. This only proves that religion itself, as formulated in dogmas and portrayed in creeds, is progressive, not self-progressive, but only moves forward, reluctantly relinquishing its hold on error as it is forced by the enlightened conscience and illuminated judgment of the world.

These doctrines not possessing inherent merit or intrinsic evidence of their truth, and having no sufficiently authentic or reasonably credible proofs of divine origin, and being in palpable discordance with reason and flagrantly violative of just conceptions of the wisdom, power and goodness of God, it is no wonder that heart-chilling and soul-crushing materialism has made such rapid strides in the world, not that the higher and advanced intelligence of the age is actually discarding them as wholly unworthy of further consideration, much less acceptance. Nor need it astonish any one that the millions of noble men and women, rather than to be swallowed up in the frightful maelstrom of materialism or longer remain in subjugation to priestly control and domination, are turning to Spiritualism, with its celestial sheen and ample proofs, as the only hope of power to life through the horrid nightmare of theological absurdity and folly, into the golden sunlight of truth, providing, as it does, the assuring certainty of a life and a home beyond the turbulent waters of time. To show that this tendency is not overdrawn or too extravagantly stated by us, we beg your indulgence to read from an editorial, headed *MORRIS SERRANUS*, which not long since appeared in the *New York Independent*. The *Independent* is a religious publication, and several years ago received contributions to its columns from Henry Ward Beecher, Theodore Tilton and other distinguished writers:

"We believe that a great change is preparing in religious opinion, of which our best men know almost nothing. To those who are thrown into the currents of life, it is evident that man's mind is in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity. What is told as Christian doctrine by the churches is not even considered by them; and furthermore, there is among them a general, unconcealed distrust of the clerical body as a class, and an utter disgust with the very aspect of modern Christianity and of church-worship. This skepticism is not rampant; little is said about it; it is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of Unitarians. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprises of the day. It is not an unbelief that is laughed at or hunted down. It is calm, abiding, earnest, sorrowful. Not much is known of it above; but it underlies now all the strongest external movements. There are, however, glimpses of it. You see it in the daily diminishing influence of the pulpit and the increasing influence of the press; in the lessening number of strong and original minds who take hold of theology, and the tone of the men who are leading America in thought. It speaks in those strange longings for new revelations, and in the occasional denunciations of the old."

Spiritualism, by its constantly occurring phenomena, is proving to investigators, all seekers after truth and to the world, the immortality of the human soul, or at least a continued, unbroken life beyond the grave for all. It does

not ask you to build your hopes of a future life upon the testimony of men of the past, nor upon the historic relation that nearly nineteen hundred years ago there occurred a transfiguration upon the summit of a mountain, when the spirits of two men appeared visibly—men who had lived hundreds of years before in the body upon our planet, one of whom had figured conspicuously in Jewish history as a law-giver, military hero, and at whose incarnation unmeasured quantities of the blood of innocence was shed—but it invites you yourself to the feast, that with your own ears you may hear the glad tidings, and with your own eyes behold the glories of the two worlds blended into one by the visitations objective, and the sweet communion of the assembled with those still remaining in the bonds of the flesh.

But we are told that all this is the result of a feverish condition of the mind, or an unregulated and insufficiently guarded imagination. This is not argument, but an old thread-worn assertion, and we dismiss it with the remark that he who will not, by properly exercising prudence and caution, trust his own good senses in the examination of mental and physical phenomena, is either a bigot or a fool and will in any case hopelessly lost to reason and judgment; consequently no amount of fair argumentation or reasonable demonstration will reach him. In very truth there is really no such thing as imagination; and if there was, a superior intelligence would control and govern it instead of becoming subordinated to its operations; and the clearest-headed men and women have investigated spiritual phenomena, and in their regulation in their examinations the acutest perceptions and the soundest judgment of which the human mind in its highest development is capable, and have pronounced them genuine and true. A carping skepticism which, after exhausting unavailingly every other argument of opposition, seeks to account for spirit-manifestations upon the ground of a morbid imagination; insists intelligently and reasonably upon common sense, and must therefore be disregarded and ignored.

Spiritualism, in the majesty of its rightful authority, appealing to experimentation, and importuning investigation, robs death of its terror, assuages sorrow, stops the fountain of grief, and when we pass beyond the limitations and environments of the flesh, meets our opening gaze in the world of eternal life, not angelic golden harps, but presents us to our sainted mothers, our noble fathers, our sisters, brothers, children and friends in a grand and glorious spirit reunion. They will not meet us to act as escorts in conducting us either to heaven or hell, but will become our convays to guard and aid us in our happy journeyings along the spiritual highways, and the shining steps of endless progression. I pray God that when my eyes close in the night of ended material existence, they may open in the morn of the new and the higher life to first look into the dear faces, and behold the welcoming smiles of my angel mother, three sweet babes that dropped from my arms in death, and scores of other relatives and dear friends who have gone before me.

Of all creatures who are justly entitled to our contempt are those who pander to the whims and prejudices of others in contravention of their own honest convictions, either that they may retain or ingratiate themselves into their esteem, or from any other sinister or mercenary motive. Truth is the pearl of great price; the only thing worthy of obligations; and can never suffer long in a conflict with error. It may seem to suffer for awhile, but

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
While Error, wounded, writhes in pain,
And dies among his worshippers."

In our judgment the time has come, amid the strifes and bickerings of the impending religious warfare throughout Christendom, to accept truth in this bright age of human development and enlightened civilization, that those who have the light and the knowledge should be bold and fearless in declaring them.

"Whatever you are, be brave,
The coward is a liar and slave;
Though clever at ruses,
And shrewd at stratagems,
He is a sneaking and pitiful knave."

Whatever you are, be frank,
'T is better than money or rank;
Still cleave to the right,
Be lovers of light,
Be open, above board and frank."

We may, for truth's sake, be traduced, abused and ostracized; but blessed are ye when men shall vilify and persecute you for righteousness sake for great is your reward."

Come, my good Christian friend, there is your neighbor John Smith. What kind of man is John Smith?

"Oh! Smith is a first-class man. He is honest and true; big-hearted, kind to the erring, good to the poor, a comforting messenger to the disconsolate and afflicted, prompt and faithful in the discharge of all his obligations of life; a noble husband, a kind and indulgent parent, an exemplary citizen, a brave and fearless defender of the right, a bitter and relentless enemy of the wrong; but, unfortunately, he is a Spiritualist. Oh! how it grieves me to think he is a Spiritualist. But for this grievous fault John Smith would be perfection. Besides, Mrs. John Smith is the peer of any woman. She is amiable, tender, attentive and sympathetic to the sick and distressed, but she, unhappily, is also a Spiritualist. Everybody talks about it, and our women are compelled to decline associating with her, and we are obliged to instruct our children to ignore Smith's children, for it will never do for ours to associate with the children of a Spiritualist, for everybody would talk about it. This is very hard, I know, for Smith's children are the most orderly and well-behaved of any in the neighborhood."

Thus must we and our innocent little ones suffer for the sake of truth. The difference between John Smith and his Christian neighbor is, that John Smith is very near the kingdom of heaven, while the other, by cramping his soul and acting the cowardly, circumvented slave to public opinion, is far removed from celestial glory, and is preparing the conditions to weigh his soul down to the lowest depths of spiritual degradation.

But let these John Smiths, their wives and children, take heart and be of good cheer. It will not always be thus. The mills of God grind slow, but sure. The time is fast approaching when all this will be changed. Be brave and patient; be gentle and forgiving in the unhappy hour of persecution, for great is your reward and certain of realization. You have just beyond the line of the invisible, hosts of awaiting friends. They will meet and greet you when you have done with these trials and sorrows thrown athwart the pathway of mortal life. As your persecutions grew in intensity and bitterness, these arisen friends labored harder to prepare our spiritual edifice in the "sweet by-and-by," and for every heart-pang

“Well, the fruit crop might be set down as a total failure,” said the superintendent of the large fruit-canning factory; “a total failure you might call it.” “That will almost close your establishment, then,” said the visitor.

“Oh, no, no,” replied the superintendent. “On the contrary, we will have to employ an additional force. Years when there is no fruit we turn our attention almost entirely to putting up jellies; and then, later on, if the potato crop turns out as we expect, we will can about three million pounds of pears.” And as the visitor was silent with the great awe that falls upon one who hears of the magnitude of the business of a genius, went softly out of the office he saw a car-load of hobs and horns unloading at the doors of the jelly department. — *Ec.*

"Mother began to gain from first dose," says Miss Olara Bradt, Lawton, Mich., referring to first bottle of **DR. GRAVES' HEART-REGULATOR**, bought for her mother. She was a great sufferer from Heart Disease. Other remedies gave her no relief. \$1.00 per bottle at drugists.

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column. Oct. 11

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N. D. C. Department.
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