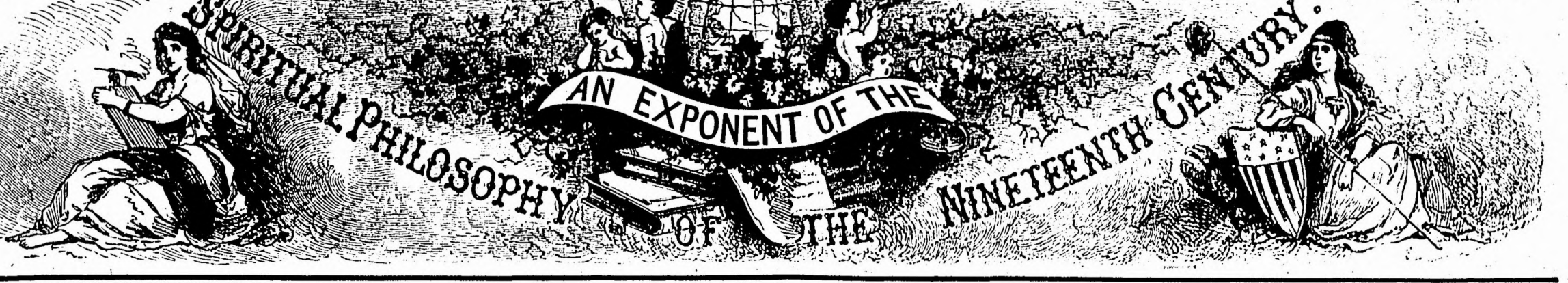


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The Rostrum.

THE LAW OF LIFE:

A Lecture Delivered in Music Hall, Boston, March 29th, 1874, by Bryan Grant, Esq., of New York.

The Bible teaches that man, and indeed all life, had origin in a miracle, which is called "Creation." This theory involves the idea of making something out of nothing, which we can as readily believe as that something can be reduced to nothing.

This miraculous work of God, so far as man is concerned, is strikingly typified by the Golden River of the Hindoos, which was supposed to have its fountain in the mouth of the Ox, and flowing thence to Eorkani, thence to Essourim, thence to Mountana, thence to Earth, and thence to Hell—pure at first, but becoming impure on reaching the Earth-plane, finally sinks and becomes lost in the lowlands and quagmires of unredeemed condition.

And so of this "created" man. The Bible exponents would have us believe that divinely, as individualized in humanity, fell in the fall of Adam, and that the divine principle breathed into him in passing down through mortal condition, was adulterated like the Golden River on reaching the Earth-plane by admixture with its surroundings.

Such a law of life is of the crawfish character, and makes its best progress backward. It is opposed to the deductions of the best minds of every age that have dared to reason apart from the creed.

The Chinese teach that "in the midst of Chaos there was a subtle, circling principle." Anaxagoras taught that the principle of life and motion beyond the material world was spirit, and that it was "the purest and most subtle of all things, having the most knowledge and the greatest strength," that this spirit gave to all those material atoms, which in the "beginning of the World" lay in disorder, the impulse by which they took the forms of individual things and beings.

In the Egyptian account there was an Eternal Chaos and an Eternal Spirit united with it, which arranged the discordant materials and formed the universe.

In the Phenician philosophy the two principles were "Tenebrous air filled with spirit," and Chnos.

Plato and his followers held that intellect is the very life of things, the first principle and exemplar of all, from which, by different degrees, the inferior classes of life are derived.

Darwinism, it would seem, is even older than we have suspected.

Pythagoras taught that God is the universal mind diffused through all things, the Source of life, the proper and intrinsic cause of all motion, in substance similar to light, in nature like truth, the first principle of the universe, incapable of pain, invisible, incorruptible, and only to be comprehended by the mind.

In every age has the human mind sought to solve the problem of life and disclose its mysterious law. On the classic shores of Greece we find Thales, Pythagoras, Zeno, Epicurus, Plato, and a long and brilliant line of thinkers pondering this mighty problem. On the other side of the Mediterranean we hear the same inquiry resounding up from the lowland shores of civilization. It has started with equal steadiness in the face of Greek, Egyptian, Phenician, Chaldean, Jew, Persian, Arabian and Hindoo, and it is, or should be, a startling fact, that the theory of a miraculous production of life and things, has never yet been able to withstand the test of human thought and investigation.

Turning to the legend written in the ancient book of "Soft Bark," we find it stated that "In the Beginning God created the Heavens and the Earth," that the miracles continued through a period of six days, and that at the end of each day God declared himself satisfied with his work. Who it was that heard him so declare, the Bible does not say, and on this point even our imagination does not help us out.

It also says that on the conclusion of the sixth day's work he rested, having on that day "created" a great many reptiles, beasts, and, finally, man, who was made after his own image. A special artist of those primitive times must have been present, for you will find a picture of this man, so "created," as a frontispiece in all the bibles of the land, and thus learn, what otherwise you may not have guessed, that he was handsome as a young Apollo; and, moreover, that his ever-beguiling companion was more lovely than the famed Helen of Troas, which without such aids to your imagination you may have been Platonic enough or Darwinian enough to have imagined that either of them was probably but little handsomer than a chimpanzee.

But the Bible pictures are in harmony with the idea of the "fall," and we can comfort ourselves with the reflection that, though we are not as handsome as Adam and Eve were, we are handsomer than the generations yet to come. After such a "creation" and the production of such marvelous beings as Adam and Eve must have been, it is a wonder that they fell from the moment God deserted them for the sake of a Sunday nap? No meeting-houses in those days—no good old-fashioned preachers around, with the spirit of the Lord red hot in them—is it a wonder this primitive couple strolled out into the orchard, and, notwithstanding their innate divinity, took some of the forbidden fruit and fell before the power of an inferior influence, and, in the fall (miraculously of course), the woman should give birth to "original sin"?

How often, in my early Sunday school days, have I wished that God had taken his rest before

he took that rib out of Adam's body! Only see how from that time onward the world became a theatre of strife and contending passions, wars and carnivals of blood, to restrain which God, after he awoke and found what was going on, sent a "flood" that swallowed up the whole human race, with the exception of our poor family. Here was reform with a vengeance! And then, only think of it! The head of this family divinely chosen to perpetuate the human race—chosen by a God who knew what he was about—turns out to be only a poor drunkard at best! See how the race had degenerated since Adam's time, and see what poor judgment God showed in selecting such a man as Noah as the father of the future races.

Is it a wonder that nations are nations of drunkards, and that the spirit of evil and liquid hell that thus survived even "Noah's flood" is the great damning source of human misery, crime and pain, deluging the world? How Noah managed to smuggle the stuff into the ark without the Lord's knowing it, is equally a mystery; for I think that a God who could create a world in six days might have managed some way to have spilled the contents of Noah's jug into the waters of Noah's flood.

And now, in looking back over these pictures, we are first startled with the fact that theologians themselves disagree as to the facts presented. They are not agreed as to whether the days of Genesis may be stretched out so as to meet the requirements of the immeasurably long period postulated by geologists. Again, the first specimens of the different stages do not follow in the order of the six days, for the lowest plants and the lowest animals appear simultaneously in the geological strata; and, to bring all the data in the Bible account of the deluge into accordance with the present results of science would be rather difficult.

And now, returning again to the Bible teachings as to the origin of man from the "creative act" of God, the defenders of that theory insist that it is the only reasonable doctrine, and alone worthy of man's dignity; that man cannot be connected with the orders below him, because in the soul-life of the beast there is no comprehension of the individual, and consequently there can be no self-consciousness of spirit distinguishing itself from its isolated affections, functions, conditions, as well as from all other systems; that there is thus, necessarily, an impassable gulf between man and the lower creations; and that there is also a chasm between the natural and moral law which cannot be bridged.

In contradistinction to this theory of a miraculous law of life, a new class of thinkers are looking into Nature, and find a law of evolution, or development, that is gradually being brought within the comprehension of all, and recognized as the true law of life. It seems to teach of a God who, as Plato says, geometrizes. It shows us geologic epochs; an azoic period; then marine and terrestrial plants; then creatures with nerve sensation; then fishes, fowls, reptiles, quadrupeds, and, finally, man appears on a scene seemingly prepared for him, and, though he carries the seeds of disease and pain in his very person, and around him are storms to destroy, and disappointments, and within are selfishness and cravings and passions that war with each other—still he is on an ascending plane, and law and order and beneficence are within, ever pressing outward upon his notice. Light and life are everywhere. Combined forces are continuously producing the most perfect mathematical figure. Order reigns in sun and star and flower, and that not only, but order coming out of disorder.

The Bible says that God rested after the creation; on the other hand, Science assures us that the only God it has ever been able to discover never has rested, and never will rest; that the same God that labored in the grey twilight of creation's dawn, labors now, and is to labor as long as the kingdom of life shall last, or the sunlight of immortality stream.

Darwinism is everywhere, not a stationary, but an advancing, a developing, progressing law—advancing from simple to more and more complex action.

Let us look at its operations for one moment, as revealed in plant and star.

You have doubtless observed that the leaves of some plants grow in pairs, on opposite sides of the stem, while in the next leaf arrangement you find them arranged in a spiral, with the second leaf one-third the distance around the stem, the next leaf another third, so that the third leaf stands over the first. This series is therefore arranged in a spiral, which may be represented by the fraction $\frac{1}{3}$, while our first order may be designated by the fraction $\frac{1}{2}$.

Taking the next plant we shall find the leaves arranged in a spiral, corresponding in a similar way to the fraction $\frac{2}{5}$; the next, $\frac{3}{8}$. In precisely the same way we may discover in other plants spirals, which may be expressed by the fractions $\frac{5}{13}$, $\frac{8}{21}$, &c. Now notice the mathematical relation which subsists between the successive fractions in the series: each numerator is equal to the sum of the two preceding numerators, and each denominator is equal to the sum of the two preceding denominators. Knowing this law of succession, we can continue the series to a vast extent. Remember furthermore, that these values have been obtained by actual observation, and that no other leaf arrangements have ever yet been discovered. There is therefore something startling in this formula of correlation and progression. But this law is not limited to the earth-plane. Turning from these verdant fields to where "blossoms the lovely" we find the same law of progression, we find far out on the outermost bounds of our solar system the planet Neptune, performing its circuit around the sun in sixty thousand of our days; Uranus, its nearest neighbor, performing its circuit in one-half that time; Saturn, performing its revolution in one-third of the time of Uranus; Jupiter, performing its revolution in two-fifths the period of Saturn; and thus we may go on down through the whole system, and find the law expressing the correlations of the revolutions of the planets identical with that which determines the arrangement of the leaves on the humblest plant that grows in earth's beautiful garden of diversified forms, and the botanist in his garden can tell you where to find the orbit of every planet with as much exactitude as the astronomer in his observatory.

This formula is the mathematical law of progression, running all through Nature, from the Azoic age to the ever-living Now, and embraces the evolution alike of animate and inanimate life; and here, by way of aid to all inquiring minds still searching amid the mazy records of the past for the far-famed Tree of Knowledge in the mystic Garden of Eden, allow me to suggest that, by lifting their eyes above, they may behold that immortal Tree far in the depths of blue, in fadeless bloom, with its roots resting in Aleyone—the grand Central Sun—the brightest of the Pleiades; while our sun, and its little family of planets, form but a single limb, with

Neptune the outmost leaf on the bough. There it blooms eternal in the garden of the Omnipotent—each shining world a fadeless blossom, whose fruit is pure knowledge of Him.

Now let us observe for a moment the character and manifestation of this fundamental action by and through which all individualizations of what we call animate and inanimate life have been and still are being effected. A poet has said of a flower:

"If I could understand
What you are, poet and all, and all in all,
I should know what God and man is."

To understand the "all" of a flower, we must study the law of its life, its germination and growth. As a starting point, then, we must explain that by evolution as the law of life, we mean that phenomenal succession of advancing forces beginning in a polar motion between polar extremes of atomic condition, developing a simple median between extremes, and then advancing to complex actions between the thus developed conditions and developing complex forms or individualizations, or being generated from what is homogeneous. From the morning of time onward we may observe a steady advance of this polar power, from the condensation of worlds upon polar centres; thence, to the formation of air by the union of the positive reflex of the sun with the negative reflex of earth; thence on the formation of water; and from these vast reservoirs of power, resulting from the polar motions which earth, sun, air and water thus sustain to each other, we behold the dawn of that complex power or fundamental action, by and through which vegetation sprang into form and passed on in a course of gradual succession, from the crudest mosses and sea-weeds to the mighty palms, and thence to the sensitive forms, until finally we may behold the polar condition of carbon entering into the arena of action, cooperating with the other, balance relations and developing a still higher character of action by and through the formation of the element of iron, forming at last a perfect magnet, which became the seat of that vital or sensational life and action by and through which the zoophyte tribes first sprang into manifesting form. By the same manner and means we may trace the advance of this law of progression from the zoophyte to man.

Now we must not fail to gather at this point one other all important fact, namely, that the whole range and character of this fundamental action heightened in character and strengthened in effect as the earth's temperature decreased, and these formations progressed. Observe the important part the cooling process of the earth has played in this grand scheme of development, and a full appreciation of this fact will clear away many of the mists that curtain the past. It is the "open sesame" to that dark cavern wherein is buried knowledge of the long missing link which connects man with the inferior individualizations.

We can trace the footprints of man back through the Age of Iron, (which is that in which we live,) the Age of Bronze, and finally the Age of Stone, where he becomes lost in a cloud of prehistoric obscurity, in which may dimly be seen the rude forms of men, rudely clad in skins, fashioning rude pottery and hunting down prey with the primitive bow and arrow. We have also faint gleams of an Age of Wood, in which were men who are described as being covered with hair of a dirty yellow color, the greatest part of their heads behind their ears, and hair growing down to their eyebrows; and these primitive beings are observed with pieces of wood in their hands, slaying birds for food.

Indeed, all archaeologists now agree that there was a time when man, even in Europe, was naked, hairy, and savage; his men's bloody red hands and feet, and little superior to those of the beasts around him. Of such undoubtedly were the primitive pair of the Garden.

How far into the womb of time this epoch extends is not definitely known, though it is the almost universal opinion that it reaches back to that winter time of the world known as the great glacial epoch. Beyond this period no traces of his footprints have been found, and it has therefore been almost unanimously concluded that there, in that glacial winter, began the reign of man. And why at that time more than at any other? And why could not God create him at one time as well as another? And where are the links in the chain, on the other hand, that should bind him to those below him? are questions crowding out upon our notice.

We are led, from our researches, to believe unquestioningly that there was a time when the mammals found the land encompassed by the limpid waters on every side, and an evenness of temperature and a uniformity of physical conditions, that enabled them to range from shore to shore of every continent—a summer land in those tropical days of fruitful energies. But the plastic soil was gradually solidifying under the rapidly cooling processes that were going on. The unrelenting hand of progressive change was sleepless as ever. Ignominious forces were pressing upward, ocean waters pressing downward, and lo! Michigan, Ohio, Pennsylvania, New York and Canada disappeared beneath the wave, while to the eastward appeared an upheaved Cordillera; in the far north, Arctic Mountains reared their dripping heads above the warm waters of the polar zone.

As a result of this uplift, the climate of the whole Northern Hemisphere underwent a change of the most rapid and startling character. Winter had just been established under the starry effulgence of Bootes and Ursa Major. The reign of ice began, and the white, shrouded land glaucous dimly beneath the auroral shimmering of arctic night. What was the effect of this sudden and extreme cooling of the earth's temperature and the temperature of its atmospheric and vegetable surroundings? Why, this fundamental force, by and through which we have seen all forms appear and pass on, underwent a corresponding change, by which it was heightened in character and effect, reaching that condition by and through which man came into form, changing so rapidly, indeed, that the intermediate links between man and those below him scarcely had time to appear, and, as a consequence, their numbers were very few, and these rapidly sunk before that field of ice which was sweeping a continent. And this, I suggest, is the most rational, reasonable and probable explanation of this mystery ever suggested to human reason.

A complete and corresponding change took place in the earth and its animate beings. Thus born into the world amid the warring of elements and climates, man is the only individualization which ranks the whole earth with impunity, defying alike the burning sands of the desert and the winds and storms of arctic winter; and these facts also go far to prove that he is a development resultant from the conditions attending the glacial epoch. And there are evidences, apparent even among us, that the glacial epoch had much to do with the development of those

peculiar conditions necessary for the evolution of mind. All intellectual pursuits make greater progress in winter than in summer. Every man who has thought upon the subject at all knows that his mind is clearer, stronger, and his aspirations purer, nobler and higher in winter than in summer. It is the reptiles, the creeping and crawling creatures of the earth, that seek the warmth and slime of the marsh and the morass, while the antelope, the reindeer and the chamois climb the ice-bound mountain. The sun-soaring eagle builds upon the pinnacled cliff, but the buzzard dwells in the valley.

In looking at these phenomena we discover everywhere progression, which is only another word for evolution, and we find it to be a law of succession linking the Past with the ever-living Now. And here interesting questions arise as to whether development is so restricted that the plant or animal produces an offspring only after its kind—the rose producing only the rose, the corn only the corn, the lily only the lily, the oak only the oak, the worm only the worm, the robin only the robin, and the horse only the horse? Or may development be so extended as to imply in new conditions a modification of kinds, and by this means advance from age to age, from lower to higher forms?

The dogmatist maintains that there is no power in Nature to change species except by immediate fiat of God; and he also adds that there is a wall of adamant which will not fall down at the command of Science, and that is that we cannot have development without a matter to develop from, and yet many admit that if we only had the original matter all else can be accounted for.

There is no question in my mind that the atomic equilibrium of molecules is the primary matter of which all that we see, or with which we have to do, has been evolved, and this was demonstrated as long ago as 1811 by the experiments of Amedeo Avogadro; and which the scientific world are only getting ready to recognize.

This great Italian physicist took a cubic inch of water and changed its form by heating until it occupied a cubic foot of space as steam. He then attempted to add more steam at the same temperature, but could not; yet it was evident there must be much vacant space between the molecules. He then boiled alcohol and allowed its vapor to rise into the foot of cubic space, and though no more steam would be received, the alcoholic vapor entered the same as though no steam were there. He then proceeded to boil ether in the same way, and it was found there was room for its vapor also, and its molecules must also find space in the intervals between the others. He then applied the same degree of heat to these gases, and found that they expanded exactly alike.

He then made another experiment, and found that by applying the same temperature of heat to the water, alcohol and ether, they expanded *unequally*, whereas their gases expanded equally. From these simple but instructive experiments we learn that all substances are collections of molecules, and that all molecules are collections of atoms, and that what is true of the substance is not true of the molecule; that what is true of the molecule is not true of the atom; that the molecule is an aggregation of atoms, and is destructible, while atoms are indestructible; and that evolution is the method by which new molecules and new substances are produced by rearrangement, or by new combinations of former ones.

Even the elements do not exist in the atomic state, but are atoms combined into molecules. A French chemist has recently obtained a gas from hydrogen sixteen times lighter than hydrogen.

And now, please to closely mark what I am about to say: Molecules have varied powers of combination, and in this regard have been classified as Monads, Dyads, Triads, Tetads and Hexads.

Monads have but a single pole by which they can combine with other molecules. Dyads have two poles, and therefore it would require two Monads to saturate one Dyad and form a new substance. Triads have three poles, and so on. And now mark: All these poles or points of affinity require to be satisfied, or neutralized, each uniting with other molecules, and forming a new or higher substance. As a consequence a Dyad and a Triad could not make a perfect combination, but a Monad would have to be added before its harmony would be complete. Every polar point would have to be satisfied before it could advance to still higher conditions. This simple but immutable law of polarity throws a shadow of light upon the nature and character of the law of life—the nature and character of ourselves and our surroundings. Oil mixes not with water. The elk mates not with the antelope, says the untutored savage of a law he recognizes but comprehends not; and the Dyad mates not with the Monad, says the chemical philosopher.

What volumes of revelation lie in this simple law which we find running all through time, and by and through which primitive matter has been evolved from lower to higher conditions of being, and through successive ages the receptacle of higher and still advancing intelligences; and still is the march onward and upward.

Oh, but, says the objector, you cannot tell how intelligence, pity, affection and love came in, and reason and individual understanding; you cannot find them in the star-dust—nor were they in the aspidon, the fish, the monkey. I answer: An atom has not the properties of the molecule; yet is the molecule of atoms composed. Read a mystery in that one sublime truth.

A man is the epitome of all before him, as all before him was the prototype of the man, and of that beautiful spirit bloom plucked from the earth garden to be woven into the garland wreath of immortality.

The Spirit of the Universe must have been co-existent with its atoms, and in the midst thereof a grand centralized Truth, which gave off its reflex to the expanse, setting all the wheels of development in motion by the very force of its own polar thought. Every molecule of matter was thus given a desire to saturate itself with an equivalent, and what was found, the unions were ever beautiful and harmonious, and came under the head of the virtues; but when unequivalents were combined, and abnormal substances resulted, they came under the head of the sins.

This law makes it imperative that all advancement must be in the direction of the virtues and higher harmonies, for it is only through this channel that equivalents can flow, and bathe the world with the sunlight of Love, Wisdom, and Truth—the happiness and perfection of the Universe; while from the combination of unequivalents streams the terrible tide of darkness, hate, folly, falsehood, misery and despair.

Under this law of evolution the good and the perfect out-strip the imperfect in the race for higher conditions—a law of molecules as well as of humanity: the imperfect, the unsatisfied, the evil; still remain in the crucible of development until they have joined hands with a competent equivalent, when the combined forces of the two lift them to higher conditions; and thus is good

brought out of evil, and chaos conquered, and the domain of his Satanic Majesty eventually become the vineyard of the Lord.

Man alone is not sinful, or the only expression of goodness. The dust we tread is full of good and evil. From time immemorial Mother Earth has had her upheavals, her sinkings, her volcanoes, her floods, her winter snows, her glaciers, her summer blasts, her famines, plagues, pestilences; but she is behaving better every day; her beauties increasing; her temperature less fitful; her atmosphere purer. Yes, Mother Earth is far less sinful than in those olden times when she swallowed up whole cities in her capricious maw, and overwhelmed whole peoples with devastating floods. Thus the good advances, while the evil decreases in a corresponding ratio, and good is ever being brought out of evil.

The beautiful law of Darwin is nothing more or less than this law of the union of equals taking precedence of the union of unequals. The former is good; the latter evil. The former hastens on; the latter lingers by the way. Thus order and beauty are being worked out of disorder and deformity.

You still inquire what man was when he first appeared on this planet? I answer that, if you will tell me when he came, I will tell you what he was. Materially speaking, he came when the planet came, and will remain as long as the planet remains. Yes, our human bodies were sleeping here in the Azoic age, and their molecules have passed up through zoophyte, fossil, fish, reptile and beast, until the congealing temperature of the glacial epoch concentrated the highest equivalents into one individualization of life—and we had man; not the man of the nineteenth century, but a creature little inferior to the cave bear, the cave hyena, and the cave lion, with whom he lived—a naked and repulsive savage; and with good reason, say Mr. Darwin, Herbert Spencer, and others, "for the human family was developed by gradual ascent and modification from the lower orders of animal life."

"What! is man nothing more than the highest animal?" cries our Orthodox friend, alarmed for his immortality. "And has he no soul to save or lose?" "Don't be alarmed," says the half-Orthodox, half-scientific preacher (of which class we are beginning to have a few—just enough to remind us the world does continue to move in that direction). "For," says he, "there undoubtedly was a time in evolution, progress, when the heavenly was first wedded to the earthly, and the dry earth blossomed into immortal life."

And it is just here that Spiritualism is grandly stepping in to advance of Orthodoxy, in advance of the liberal preacher, in advance of materialistic science, and declares the highest and the lowest to be linked together in immortal life, and that every individualization of every age achieved its own peculiar and inherent immortality and passed on.

When man denies immortality to the individualizations below him he practically denies it to himself, for each in its time was as perfect in itself as man is now. It will be logical ten thousand years hence for the minds of that day to deny immortal existence to us as it is for us to deny it to all who have preceded us; yes, to even the humblest flower that ever blossomed in God's beautiful garden of earth.

If there are no flowers in heaven, of what is it composed? Is heaven a cold monotonous shore where the soul floats evermore? Is it a place of walls and temples, and streets after the manner of the New Jerusalem? If so, I don't wish to go there. I prefer some place where rivers ripple along rocky beds, flashing in sunlight, glowing silver-bright in moonlight, or gleaming with reflected starlight; where there are hills shining in glory and valleys lying in translucent shadows; where bubbles the fountain of eternal youth, bringing ever-renewing freshness, purity and beauty where the lame halt not and the blind see and the deaf hear; a land where meadows roll in beauty and hills are crowned with the splendor of waving trees, vocal with Nature's myriad voices; where the happy songs and ditties of some laughter of childhood are heard; and, above all, where we can occasionally attend a good old-fashioned camp meeting in some quiet grove outside of the New Jerusalem, and hear brother Parker preach one of those soul-stirring sermons that used to make Music Hall almost touch heaven.

Why is it that our loved ones ever return from the spirit realm laden with flowers and forget-me-nots of their mystic homes? When the beautiful spirit of Estelle Lyvermore came to her father in his own quiet parlour so many, many times, her hair, neck and bosom, were ever covered with flowers, seemingly magnetically attracted to her and irresistibly following her from her spirit-home.

And here let me say, by way of parenthetical and instructive thought, that the aura of all individualizations seemingly acts as an insulating barrier, preserving individuality, giving forth its reflex in the phase of different colors according to the nature and form of the substance eliminating it; and this fact forms one of the fundamental truths upon which the construction of the Realm of Light is based, and goes far to account for the spirit flowers which many of us have seen in all their wondrous beauty.

How priceless, then, this knowledge, not only that our loved ones have risen above the earth-sphere, individualized in the auroral glory of their own aura, but that the pure and beautiful spirits of both animate and inanimate nature are attracted to them, making a train of varied beauty outlying in starry radiance the trooping daughters of Atlas as mightily they display their star-spangled robes in heaven's topmost arch; not only that our spiritual loved ones live in realms of infinitely varied dints and wondrously luminous landscapes, but all the beautiful flower-spirits and sweet-singing birds and birds of rare plumage are attracted to them, each according to its special individualism, the pure and beautiful drawing around them such as come within their magnetic range and attraction. And who shall say that Virgil, the great Latin poet, was not wiser than he knew when he sang of a God that

"Goes forth and spreads throughout the whole,
The heaven, the earth, the sea, the universal Soul—
Each at its birth from Him all beings share,
Both man and brute, the breath of vital air,
To Him return, and, freed from earth's chain,
Fly whence they sprang, to rest in God again—
Spurn at the ground, fearless in decay—
Reclined in high Heaven and star the universal way."

What then if man be but the highest animal? It does not follow that the human soul is a development from the life of an ape. It is an elimination from the universal soul, and becomes under its advancing conditions and relations a self-conscious individuality.

Regarding the sun as an eliminative source in the material universe, it will be seen that the character of a planet depends on its nearness to or remoteness from the eliminative source; and so man bears the same relation to the source of

thereabouts of his former employer, other than that given him by a disembodied spirit claiming to be that gentleman, the truth of the statement being incontestably proved, it seems, on his writing for material evidence.

LETTER FROM G. L. DITSON, M.D.

MR. EDITOR.—In the "World and its Inhabitants," published in Boston in 1855, occurs the following:

"In Scotland, the narrations of Satan's mean pranks, in assaulting ministers, waylaying travelers, and disturbing families while at worship, would fill a large volume. In the Rev. Mr. Robert Law's 'Memorials of Memorable Things,' from 1648 to 1684, we find the following entry:

"October, 1670. There was a devil that troubled a house in Kippich, within a mile of Glasgow, for the matter of eight days' time (but disappeared again), in casting rods, and winking to them awhile. The tricks of one—like that which appeared in the West, in a weaver's house—a good man about forty years of age, which did the like, and winking to them awhile. The tricks of the devil, here referred to, having taken place in a weaver's house in the West, about the year 1656, and which were implicitly believed by the most learned clergy of the time, are related at great length by Mr. George Sinclair, Professor of Philosophy in the College of Glasgow, in his work, 'Satan's Invisible World Disclosed.'

The above is so much like the affair in Spain which recently disturbed an estimable family there, and was recorded in your issue of April 18th, that I have thought it worthy of a new announcement.

A neighbor has just told me of a spirit manifesting in Brooklyn, that is somewhat amusing. It seems that her sister (with other members of the family) has recently become a Spiritualist. Opposite her house a brother-in-law (as a carpenter) was completing a new dwelling, and had occasion to visit the premises, then locked up. He unlocked the basement door, but when attempting to open it encountered resistance as if some one was within. Finally putting all his strength upon it, and adding to it by the exclamation, "I will get in if all the devils in hell oppose me!" he partially succeeded, but only to have the door more forcibly slammed in his face. He then went and got in at the parlor window, but could not discover any cause for the singular resistance he had met with. "Some of those Spiritualists' work, I suppose!" I believe he ejaculated, for he was bitterly opposed to the "nonsense that had taken possession of his relatives."

That evening a little boy, who knew nothing of the above, being entranced, said: "Uncle Joe didn't get in as he wanted to, after all, though he did push so hard, and make use of such severe language," &c. The boy's father, seeing the said Uncle Joe the next day, inquired of him about the trouble he had met with. The "uncle" was not a little surprised when told how the inquirer had become possessed of the facts, and then corroborated all that had been told by the boy while under spirit-control. Perhaps it will lessen his opposition to a sublime truth.

Albany, N. Y.

SILENT THOUGHTS.

BY MISS E. M. FISH.

"When at event I sit alone,
Musing on the past and gone,
While the clock with drowsy finger
Marks how time is passing on;
And the embers dimly burning
Tell of life to dust returning—
With a murmur soft and low,
Come the ghosts of long ago,
One by one I count them o'er,
Voices that are heard no more,
Hazy faces, pale and fair,
Shadowy locks of waving hair,
Happy sighs and whispers dear,
Songs forgotten many a year;
And the gentle shadows glide
Softly murmuring at my side,
Till the long, unfriendly day
Has forgotten them and I.

Reverently, tenderly, painfully—as I would raise the lid from some precious, confined face—I turn to-day to the happy and sorrowful experiences, scenes and word-pictures that may hereafter be recorded. Standing on an altitude which can only be reached by the intense realization of unclouded joy, the deepest happiness that love can bestow, the keenest suffering, the bitterest cup that misfortune and adverse circumstances can inflict, in this life, on a proud, sensitive soul, I feel that *all is well!*

The Bounteous Giver of all good gifts, temporal and spiritual, can work only through and by natural law. How much less can frail humanity hope to transcend these wise and immutable boundaries, of escape into the necessary and true processes of growth into light, life and liberty. So I may turn these life-pages from time to time, as memory gives them back to me, not joyfully, but thoughtfully, and with the tranquility of a fixed judgment and serene, well-grounded faith.

Our search for the best and dearest often leads us over tortuous distances and out into thorny wildernesses; but our Teacher in this school of experience seldom leads us "across lots," or over the nearest way home. It is only to walk the old, old path that men and women have traveled, beaten by footprints since the morning of existence; and we grow wise according to our capacity to appropriate the lessons given us.

I can give the world a simple record of varied but unobtrusive life and quiet, pastoral scenes, observations and conclusions viewed and formed from my knowledge and experience, through a long Western residence, and surrounded usually by angular and uncongenial associations. From the quaint and quiet life-world destiny has assigned me, I may detail something of the bitter persecutions and misapprehension of an ignorant and unprogressive rural population; and how, after years, I turned from it all in desperate rebellion, and, breaking through social and creedal bondage, fought my way unflinchingly to a platform of free thought, free speech, and a free, true womanhood—a position that ever commands the world's respect, and which I shall maintain while life lasts.

"I have done at length with dreaming;
Henceforth, oh, thou soul of mine,
Thou must take up sword and shield,
Waging warfare most divine."

The religious sentiment of the race finds expression in several great religions, each of which covers a vast region of the planet, and is professed by millions of human beings.

The most primitive worship of all, known as Fetishism, Shamanism, Chamanism, the lowest or most literal Nature-worship, is professed by more than..... 40,000,000

The religion of Bonanza, or Buddhism, the original faith of India..... 30,000,000

Brahminism, the reformed faith..... 15,000,000

Mohammedanism..... 12,000,000

Judaism..... 4,500,000

The Greek Church..... 6,000,000

The Roman Church..... 125,000,000

The sect of Protestants..... 60,000,000

These numbers profess to be approximations merely. They make no pretension to exactness. That is unattainable, except in small and compact sets; hardly in these. But they exhibit the proportionate distributions of belief. By these figures it may be seen that by far the larger part of the human race has not entered within the lines of Christianity.—Rev. O. B. Frothingham.

A German, who fell down on the ice at Duluth, complacently remarked: "Solchenhimelnerwetterwirdniemalswolkterriemrumpelndurchgeschneid."

WINONA, MINN.—The Spiritualists hold regular sittings. J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglas, Secretary.

Advertisements.

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MAGNETIC AND ELECTRIC
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GREAT NERVE, REGULATOR,
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BLOOD PURIFIER.
A Complete and Reliable Family Medicine,
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127 East 10th Street, New York City.

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Office, 127 East 10th St.,
(Near Union St.) New York,
May 16.

JAPANESE PEAS.

200 Bushels to the Acre.

SOMETHING NEW!

FARMERS AND GARDENERS, READ THIS.

Agents Wanted to sell the Japanese Peas.

THESE Peas have recently been brought to this country
from Japan, and are the finest Peas ever raised.
Table use for stock. They grow in the form of a bush,
from three to five feet high, and do not require staking.
They yield from one to two bushels per acre. A sample
package, that will produce from five to ten bushels
of peas, with circular giving terms to Agents, and full
directions as to time and manner of sowing, will be
sent postpaid to any one desiring to act as Agents, on
receipt of 50 cts. Address
J. L. DEMENT, Cleveland, Tenn.

TESTIMONIALS.

We have cultivated the Japanese Peas the past season, on
a small scale, and are convinced they are a perfect success.
Their yield was enormous. For the Table or for
stock they are unsurpassed by any other Pea. They grow
well on thin land, and are found to be a most profitable
crop. Address
J. L. DEMENT, Cleveland, Tenn.

SPRIT ART GALLERY.

"The Ancient Band."

THIS UNIQUE and wonderful Gallery of Pre-his-
toric, Ancient and Middle Age Spirits, now on
exhibition in San Francisco, is the most complete and
famous work of the ages in which they lived, as War-
riors, Sages, Philosophers, Seamen, Magi, etc., the
like of which has never before been seen on this earth. As
works of art they are excellently beautiful.

PHOTOGRAPHS.

In the finest style of the art have been made of the Spir-
its. Pictures, which are sold at the lowest prices, and should
be possessed by every Spiritualist who values the Philoso-
phy that has developed such Mediumship in Art as this
Gallery shows.
Pictures: Cards (single portrait, 35 cents; three for
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