





for the constant surveillance of private life; and therefore they have thought it expedient to leave every one to follow chance or choice, so far as one's conduct seems to affect only oneself.

Moreover, legislative authority is inadequate to prevent the never-ceasing wrongs of the virtuous by the vicious. It does not take crime by the throat; it arrests only the criminal. It rarely attempts more than to punish the guilty, without indemnifying the innocent.

Many who cannot shut their eyes to the present manifestations of social wrong, who are earnestly seeking to extricate themselves from the predicament of mutual fealty in which all are inevitably involved, are accustomed to talk as sadly about the failings of the State as if that were their only saviour.

PRISON PAPERS.

BY A PRISONER.

IMPRISONMENT FOR CRIME.

"Make yourself brother to every man, recompense no man evil for evil." No not overcome evil, but overcome evil with good.

I am induced by the urgent request of my dear wife, the warm solicitation of personal friends, and in acceptance of the kind permission of the Commissioner of this Institution, and may I not add, with the desire to do some good, to offer for publication in the talented and beautiful BANNER OF LIGHT, a series of articles upon the subject of

MAN'S IMPRISONMENT FOR CRIME.

I will commence by referring briefly to my own case, which however, I shall endeavor hereafter more fully to place before the reader, in the friendly hope that it may be the means of saving some unfortunate from entering the dangerous path of crime.

I was sentenced to ten years—the extent of the law—imprisonment at "hard labor" in the State prison of this State on the 16th of April of the present year, by the United States Court at Milwaukee, where my dear family still reside, on my own plea of guilty for the perpetration of a fraud upon the Government.

I confess I feel an extreme delicacy in thus approaching the public eye, and appearing before the world in the character of a writer upon a subject so important to humanity, as well as so great a mental distress in my ability to do even partial justice to so important and extended a theme; still, with your kind permission, I may be enabled, by the encouragement of angel help, and the blessings of spiritual light, to interest some of your numerous and intelligent readers, upon a subject that calls aloud in groaning anguish for the amelioration and reformation in harmony with the progressive spirit and almost boundless intelligence of the age.

forth the inherent purity of my nature, and thereby greatly assist in laying the foundation—for a cultivation of the good and true—for that physical and mental reformation, in my own person, so necessary to human happiness.

By an enlargement of the germ of purity—the concurrent elevation of the higher and more spiritual faculties of the moral and intellectual nature, and the consequent introduction of pure, honest and correct thoughts in the soul—the awakened action of the mind in its true and natural direction, will produce upon the brain a corresponding expansion and elevation of the spiritual faculties, and quicken the moral perceptions. Thus strength will be imparted to the whole; harmony and organic reciprocity, and spiritual affinity, will destroy discord and misdirection. The soul whose susceptibilities are thus awakened, and whose harmonies are thus perfected in his mental and organic organization by kind treatment, mild and humane discipline, practical use and illustration, and appropriate moral and intellectual instruction, will go forth into the world a DEDICATED AND HONEST MAN.

All men possess this germ of purity as an inherent principle of their Godlike and immortal nature, and its proper cultivation brings forth the glorious fruit of Love, Harmony and Wisdom. How to reach and magnify this germ of purity in the soul, until the whole nature is correspondingly pure and elevated, can only be attained by kindly and tenderly approaching, and assiduously cultivating the spiritual and intellectual faculties corresponding thereto. But this subject will more properly come hereafter in suggesting the means impressed upon my mind as a remedy for the evil, as well as in the treatment I conceive to be due the criminal. The false and pernicious system that is now adopted, is at variance with all the pure, high and holy aspirations of our nature, and in direct violation of the object assumed—prevention of crime—and should be abandoned as speedily as possible.

But the great question to which I propose leading the mind of the reader is still before me. Is man's punishment, by imprisonment or otherwise, for crime, humane, right, necessary or just?

I cannot but conceive man's punishment, as such, for crime, as an error of the past, and a dark cloud upon the bright and superior intelligence of the present. Let us turn to the life for life, crime for crime, wrong for wrong, is neither in accordance with humanity, philosophy, or true wisdom. Let man continue to build prisons, and crime will furnish victims; for the spirit that builds, fosters and sustains the evil, will, in the very nature of things, germinate and produce the other. Oh, let humanity assert her right, and proudly take her stand upon the wave of crime, and its dark billows will roll back, until its turbid waters are buried in the caverns of the past, or lost on the shores of time.

It is strange indeed that this subject has demanded so little of the public attention. Jails and prisons are erected as a matter of course, and thousands upon thousands of the public revenue are thus expended, squandered and wasted upon an effect of wrong, which, if judiciously applied to the cause itself, would remove the one and destroy the other. Humane and just minds have been capable of seeing the vast importance of this subject, and have brightly illuminated the path of history with noble thoughts of the coming future, when the rolls of the barbarous condition of the ages of the past shall be blotted out, as one of the direst wrongs of human error. It is now becoming full time to arouse the people to a true sense of their degradation, (for in the fall of one all are more or less degraded,) and to force the statesman, the politician, and the lawmaker, to recognize this growing incubus upon our national prosperity and happiness. God never intended that one man, or set of men, should have the right to punish his fellow-man. There is no law in our being that justifies or supports the assertion, that "man may by right, of any kind, inflict pain or punishment upon his brother man."

This system of punishment for crime, I repeat, is one painfully at variance with all the pure, high and holy aspirations of the soul. Man, individually, everywhere condemns it. The people, in their primitive sense, abhor it. And it appears to each individual, as it is, a dark cloud upon the happiness and prosperity of the State; and a thing that all, individually, loathingly condemn, can have little virtue in it. But more especially do the true, noble, just and humane everywhere condemn it. It is a wrong; and no pretended expediency, assumed necessity, or unchristian and unholly sophistry, can make it right.

It is true that there are many things to be taken into consideration in utterly destroying and doing away with this evil, that will fill the minds of the apprehensive with doubt and alarm, if not with immediate danger and violence. But I really believe that it would be better—better to society and the world, far better—to-day, to open the doors of every prison in the Union, conducted as they are under the present system of fear, degradation and shame, than to continue them shut upon the incarcerated victims another year.

I doubt whether there is, to-day, a man in this Institution, who, if pardoned and liberated upon his "parole of honor," would willingly violate the laws of the land, as oppressive and partial as they are. The world may smile at the idea of a convict's parole of honor; and it would not, indeed, be strange if all the nobler and higher faculties were utterly eradicated from the brain of the neglected and unfortunate criminal, as all the cultivation of the intellect he receives, under the present system of punishment, is through the organs of hatred, malice, fear and shame, tending thereby to expand the lower, to the sacrifice of the higher elements of his being. But still the bright flash of his immortal nature will burst at times the stern decrees of man, and elevate his soul to the Good and True. If you would make his honor sacred and his truth secure, cultivate the bright jewel of his nobler and higher nature, and you will free him from the despotism of crime, and restore him to Virtue and to Right. Oh, when will the human mind learn that the great secret of man's reformation and redemption from crime is LOVE, not FEAR. Mercy to, and forbearance with, the criminal, will do more toward his redemption and reformation, than all the punishment that is vindictive and unchristian can invent? Let him feel that he has a friend and protector in the law, and that its officers are messengers of mercy, and not harbingers of woe, misery and wrong, and you will build up the fabric of his fallen fortunes, and place him within the scope of his manly powers. Take away ALL punishment, as such, for crime; do equal and even-handed justice, in love and mercy, with brotherly kindness, Christian charity and human sympathy, and not in vindictive malice, hatred and wrong, and the dawning of the future brightness will appear, when crime will cease to exist among men. No man, in his sanity, is so lost to shame, to manhood, to honor, purity and human love, as to rob his friend or destroy his brother. Make him, by respect and confidence, feel his friendship and his kindness, and you raise a barrier to crime more impregnable than the walls of stone and bars of iron by which I am surrounded.

voluntary servitude, little better, and in many prisons much worse, than the slavery which receives so much attention as the bands of reformers.

Cultivate his higher and nobler nature. Let him feel that the great object of his incarceration in prison is his own reformation, and moral and intellectual improvement. Let the government of prisons, so long as they remain such, be attended with, and elevated in humanity and kindness. Let the prisoner's attention be the object, letter and spirit of the law. Let him feel that he is not degraded, but that his confinement is necessary and essential to his future good, his peace, his welfare and happiness. Let his confinement, or the personal restraint of his liberty, depend solely within given and appropriate limits, depending upon the nature of the offence committed, upon the reformation and security of his character. Let sentences of reformation be accordingly passed upon him, containing noble, and pure, and exalted elements of human sympathy, brotherly kindness and Christian benevolence, cheering his wounded soul with love, light and knowledge, instead of those cold, stern, and iron-wrought sentences that now darken his pathway to his living tomb, containing an arbitrary term of hopeless, desponding years. Then there will be an incentive to goodness, to truth, to honesty, to living virtue—a power within the soul to inspire hope.

Let the great question in regard to prisons be, do not they pay, but do they reform and restore the criminal to society, his friends and the world, an honorable, upright, honest man? God and angels will bless when man assists the fallen and unfortunate.

On my return from my daily labor to my cell on last evening (Saturday) I found a happy surprise for me. Kindly placed upon my desk, under Macaulay's "British Essayists," which I had been reading during the week, by the noble kindness of Judge Giddings, the deputy warden of the prison—a kind, humane and noble man—two letters, one from you, my dear Sir, granting the privilege I now enjoy, of addressing you, for publication in the Banner of Light, this article; the other from my dear wife: And, oh! could you realize how calmly and sweetly I slept after their perusal, and dreamed of home and happiness returned, to be broken no more forever, you could feel the thanks and heartfelt gratitude I have this morning to bestow.

I sometimes think I may live to be a "representative man," and show to the world, in my own person, that the reformation of the criminal, and his return to society an honorable and upright man, is a priceless reality. Should such be my fortune, I intend to devote the remainder of my life to this vast and important theme.

State Prison, Waupun, Wis., Sept. 18th, 1850.

Written for the Banner of Light. A VISION OF A CHILD.

BY G. L. BURNES.

In Guernsey county, on the great high road, A pilgrim child set out to seek for God. It had been told, by one in years a sage, Of a great parent in his orphanage; And being ardent, without thinking twice, Obeyed the letter of his kind advice To seek him early; he would find him love, And finding none below, he looked above. He only knew there ought to be a place To answer all his needs of truth and grace; And reverent ever for the ground he trod, The pilgrim child went forth to search for God.

He passed by hills he never saw before; And thorns and rocks grew strangers more and more; And all the women of the country cast A lingering look upon him as he passed. Sometimes they gravely he greatly tried By the unheard-of question that he plied; But even waggish men refrained from jeers, Kindly considering his simple years; And silent wonder in their faces shone That such a child should travel thus alone.

The way was weary, and with heat oppressed A portion of his raiment did he invest; With all its cumbersome load of heated air; And as he threw it off and laid him there In all the innocence of his young years, He saw a vision, and a mist appears, And comes and curls, and a light is cast Through the wide bounds of all its circuit vast. A human life grew from its giddy whirl, And all the air was full of little girls. Indeed, it must be owned they had their faults; They never knew that it was wrong to walk; But mingled merrily, and mingling grew in grace By the reflection of each others' face.

Their airy forms he could not plainly see, But thought that flowers formed their drapery, And fell a rosy shower that drifted deep; He felt it, and smiled sadly in his sleep; For favors to the lonely child had been "Like angels' visits, few and far between;" And while the fairy vision round him danced, He wondered greatly as he lay entranced Like a young bee within a flower's bright cup, Whether the whirlwind would not take him up.

They mingled merrily, and mingling grew in grace; For young and lovely is each beaming face; And upward, in the vortex of their dreams, A pure effulgence all the ether seems. It was the sun of all their mutual love— A melting air that drew them from above. And higher in the motion of their grace, Alike and lovely grew each radiant face. The soul of union drew them from above, And, when they knew it was their mutual love, A look consenting through their numbers ran; They saw it, and they smiled, and they were one. Columbus, O., June, 1850.

ANCIENT AND MODERN FOGYISM.

What is a foggy? Is there such a word in the English language? If there is not, there ought to be, or some other word, expressive of a large class of human beings, both political and religious. A political foggy, and a religious foggy! What is a religious foggy? A religious foggy is one whose religion is a stand-still, stereotyped religion. Hence the word is very necessary. Some people are opposed to the use of such a vulgar word. But where is the objection? Is it contended that conservative or anti-progressive are better words to express those peculiar characteristics? We shall give the former word the preference.

The religious foggies of this age occupy the same ground the foggies did of eighteen centuries since, or as the foggies have of all past ages. They are a race of human beings who always occupy the past—never the present, except to stand still. They live and believe in past, but never in present inspiration. They never believe in a reform, phenomenon, or improvement, until about a thousand or two thousand years afterward. When that reform, or phenomenon, or improvement, becomes stereotyped, then they embrace it, and pretend they have always defended it. They are a race of beings that are never reformers, never martyrs. They are always in the background, and what they possess and defend of the past is but the husk, the shell, or outside. They are outsiders—not outside of the Church, or State—oh no, but outside of all interior perceptions. They get their news of all reforms from outsiders—from those newspapers that look at things from a superficial stand-point—a point that is popular with the crowd of old foggies. They never penetrate into and obtain the facts, but accept the floating, hearsay rumors. This class of beings are very numerous. They are a great majority in numbers—are very bulky—a large outfall—but appear destitute of any interior qualities or characteristics. Anciently their language was, "We are Abram's children; we have Abram to our father"—that is, "We venerate a man that existed on the earth thousands of years ago—none of your new-fangled reformers!" But the language of the reformer was, "Think not to say within yourselves, we have Abram to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." These foggies said, "We know that God spoke to Moses; but as for this fellow, (Jesus Christ) we know not whence he is." They never knew a reformer while he is living and teaching among them, but, away back in past ages, they know all about Abraham, David, Moses, Solomon, and all the patriarchs of old. All these were true, and they know God spoke to them—that is, they know it because they know nothing about it, only by hearsay. The news had come to them from the distant past, whether by tradition, or record, no matter. They knew God spoke to them; but now, here, in the age in which they lived, God speaks to no one. What! God speak to Jesus! Never! "Away with him! crucify him! crucify him! We have to lay (away back in the past ages), and by this law he ought to die. He is infidel to our law!" "Think not," said the reformer, "that I came to destroy the law. I am not

coming to destroy the law, but to fulfill." But these old foggies would not have it so. They were the true Simon-pure, and say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But the reformer was, "Wherefore say ye witness unto yourselves that ye are the children of them that killed the prophets?" And, "Ye have heard that it hath been said by them of old time, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies." This was too much for these very religious foggies. They then got up the report, and heralded it through the land, that this fellow (the reformer Jesus), was an infidel—that he had gone against the law, the Bible, the past traditions, and that he was not fit to live. The multitude heard this report, because it came from the old, substantial religious foggies—those who had a stereotyped religion—and they all gave their voices against him, saying, "Let him be crucified!" The inquiry, "Why! what evil hath he done?" is to receive no attention. A foggy never investigates, but, like the Egyptian mummy, is wrapped up in a fabric of intolerance, and the past. The past is truth, and cannot be called in question. The present is nothing.

How is it with the religious foggies of the present day? They see themselves mirrored forth in the foggies of the past. They live also in the past, and not in the present. They reiterate and extol what the ancients did—how God talked with them all. But now God talks with no one. This was all done up in the Apostolic age, and is on record, and the record is God's word; and even the "fellow" whom their old foggy friends of past ages strung up as unfit to live, of him modern foggies have made a God, actually deified him! Why? Because, away back in past ages, as the old foggies said of Moses further back, "God spoke to him." So these foggies say Jesus is the very God! And God speaks to no one, except through Jesus, in the past, and those records concerning him, whom their fathers denominated a "fellow," a devil, unworthy their regard or confidence. So these modern foggies pronounce the eers of this age infidels!

All the religious sects who reject the spiritual manifestations of the age, occupy the same ground precisely of those religious foggies in the apostolic age, and may well be termed modern foggies. They rejected all the spiritual manifestations of the age in which they lived—the apostolic age. So these reject all the spiritual manifestations of this age—the age in which we live. When Jesus and Peter and James and John formed a circle in the mountain, and held intercourse with departed spirits, Moses and Elias, the religious Jews as a body treated it as a humbug. They would believe nothing coming from them, because they were interested Spiritualists, affirming that they held intercourse with departed spirits—then, in the age in which they lived! When Stephen said he saw a spirit, (Jesus in the heavens, for he was a seeing medium, and had the gift of "discerning spirits") whom they had murdered, they were filled with indignation, and stoned him to death! Saul of Tarsus was one of these old foggies, and consented unto Stephen's death and other outrages, for a long time, but afterwards the scales fell from his eyes, and he became a Spiritualist. And when he told his brethren his spiritual experience, how he had seen a spirit (Jesus) on his way to Damascus, and how the spirit had directed him to go to a medium, (Ananias) in the city, to a street called straight, who in vision would tell him what he must do. When Paul told this story of his experience, his old foggy brethren booed the idea. They knew nothing about spirits living after death, and Paul's story of his being in vision or trance—that he had been three days without sight—that though his eyes were opened yet he saw no man—that they led him by the hand—that for three days he did neither eat or drink, and that this medium had dispersed or equalized the influence by putting his hands on him and saying, Brother Saul, the spirit (Jesus) that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. When Paul told this story, they all cried out "humbug!" "Away with such a fellow from the earth, for it is not fit that he should live." Festus cried with a loud voice, saying, "Paul, thou art beside thyself; much learning hath made thee mad." Mad? that is, crazy—just as modern foggies say of Spiritualists of this age. They are all crazy! Why? Because they talk about dead folks being alive! Ghosts, departed spirits, and other "hogbolins."

Let it not be supposed for a moment, that all this hue and cry against Spiritualism was raised by some notoriously wicked persons. Not at all. No; they were the very religious—the orthodox of that day, so called; they "fasted twice in the week, and gave tithes of all they possessed," not forgetting to despise the poor publican. In a word, they were the religious foggies of that day. Festus confirms this, when he tells Paul's story to King Agrippa, saying, "There is a certain man left in bonds by Felix, about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. Against whom, when the accusers stood up they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive!" The whole head and front of Paul's offending, was that he had become a Spiritualist, and defended the truths of Spiritualism. He "disputed in the synagogues with the Jews, and with the devout persons." Why, the devout persons of this age will hardly allow their synagogues to be decorated by a Spiritualist, no matter how much he or she is gifted with visions, trances, and revelations, as was Paul. We are told that "certain philosophers of the Epicureans, and of the Stoics, encountered" Paul. These were probably some like Harvard professors; and some said, what will this babbling say? Others said, he seemeth to be a setter forth of strange gods, because he preached to them Jesus and the resurrection. Strange gods! or, as it is rendered in other places, devils. Who were those strange gods, or devils, that Paul set forth? It was Jesus—the departed spirit of Jesus. Paul said he was alive! Who but a Spiritualist would maintain that the departed lived after they had once deceased; that they could come back and converse with the living? Paul maintained this. He was therefore a Spiritualist. Ah! said his opposers, if they do come back they are devils! No good spirits ever come back! Just so the foggies of this age say. Who has not heard them? Paul's good spirit, even Jesus, was a demon in the estimation of those who said "he seemed to be a setter forth of strange devils." No matter how pure a spirit is, that returns after death, whether in this or in past ages; if he returns he is a devil!

Jesus was a powerful medium when in the form, and it is not to be wondered at that his spirit after death controlled so many of his brother and sister mediums. While he was yet in the form, his good guardian angels, as appears evident, wrote with his hand "on the ground." "Let him that is without sin cast the first stone." Those old foggies all went out one by one, well knowing that for himself, that he was not "without sin." Here it seems Jesus and his guardian angels were infidel to the law of Moses—the established religion! So it is at this day—the mediums and their spirits are all infidel to good old sound orthodox. Who has not heard this imputed to them scores of times by the very good, pious foggies of this age? What will be done with the spirits? Poor old foggies cannot help themselves, or retaliate any better than those who applied to Jesus for the "privilege of stoning a poor woman to death, according to the law of Moses!" While reading an article not long ago from the BANNER OF LIGHT on this same subject, headed "Anti-Christians early and late," as I sat in my door, a Baptist clergyman was passing. I said to him, "Here, Elder, here is something for you." "What is it?" said he, making a halt. "An article," said I, "that I think will meet your case. It is headed, 'Anti-Christians early and late.' I will read it to you, as it is short." As he made no objections, I commenced. I had proceeded no further than to involve the early Anti-Christians in the fact of rejecting the inspirations of the age in which they lived, before he interrupted me, saying, "I know what you are at; I don't want you to read any further. Only prove to me present inspiration, and I will not reject it. I'll believe it, and accept it." Said I, "It can be proved very easily; but allow me to ask what you mean by inspiration, and what is evidence of inspiration?" "Holy men of old spoke as they were moved by the Holy Ghost. I find no such men now-days," said the Elder, and so passed along.

As the Elder has left his flock in this place, I have not had an interview with him since on the subject. If the Elder was right, what a pity it is that no such "holy men" can be found at this day as existed in olden times.

Just as I had written the last sentence above, a vibration upon the sash hanging in my room was made. It was the invisible call for the pen. I presented my hand upon another paper, and it was written, "Mr. Clark, that little tap you gave you on the saw was to remind you that you might tell the Elder to go to Utah, and he would find men of the stamp he speaks of. No more. Spratts."

Those must have been very rude and officious spirits to interrupt me in this manner, by comparing "holy men of old" with Mormons. Perhaps they had their eye on David or Solomon. Be it as it may, Brigham Young cannot begin with Solomon of olden times. A. C. Ebriidge, N. Y., 1850.

WHAT IS CARBON?

NUMBER FIVE.

To find a solution of this question by reasoning through analogy and induction from the things which are deemed "demonstrated facts," involves some necessity for discussing what at first blush might seem foreign thereto. Thus the question of individualized Life Entity—its nature and essence—as manifested in the natural world, must be analyzed so far as it bears on the question; and, as I propose now to consider it, I feel the expediency of some detailed discussion thereof, though I incur the charge of invading the subject of Popular Theology. I accept, as true, that in God "we live and move and have our being," and construe this ancient and inspired teaching to mean that we have life because he has life, we have the power of motion because he has this power, that we are living and conscious Entities because he is a living and conscious Entity; or, to state the proposition in the verbal forms of our own time, we, as his creations, are by him endowed with these characteristics of himself.

But I suppose that what we term "natural life," whether manifested in the plant, animal, or man, is an individualized representation of the Divine Will-power, and not, as is so generally assumed, an individualized manifestation of the Divine Life. The fact that Deity is represented and manifested in the grain of sand, the plant, bird, animal and man alike, does not necessarily prove the Divine Life is individualized or manifested therein. If we recognize that God has both Life and Will-power, and can and does exert this power in executing his creation, we may, and I submit must, recognize a distinction in the projected and individualized representations of the Divine Will and of the Divine Life, as to their essence of being, when manifested in the natural world. If thus distinguishing, we regard what we term natural Life, as, in essence, individualized Divine Will-power, we can consistently denominate the varied material organizations it pervades as creations of Deity; and, in contradistinction thereto, intelligently characterize individualized Divine Life as the Child of Deity, inheriting his image and constitution of being. This may also teach us the difference, in essence, between mortal and immortal Life Entity. Thus reasoning and construing natural life to be in essence with Divine Will-power, I assume it is endowed with the attributes of consciousness and intelligence for executing its appointed functions and mission, but is limited and qualified in unfolding these inherent attributes by the condition of the substance and the form of organization it is united with to manifest itself through. This may explain why we see such diversified genera and species of Vegetable and Animal Life as intermediate links in the chain of creation, while it implies that Life, however manifested in nature, is the same in essence of being; and, if deemed to be a manifestation of the Divine Will, must be, in essence, distinct from the Divine Life.

Hence I submit that the conceded omnipresence of Deity does not necessarily involve his personal presence in his material creations, any more than his conceded omnipotence involves his ability to act inconsistent with the perfection of his own nature and being. I therefore conclude that we may regard Deity as a personalized, identified Spirit, and ignore the idea so zealously urged by some that we must regard him as a "Principle," to reconcile the condition of his being with his imputed omnipresence.

It will be conceded that the projected emanations of a magnet, when absorbed by a piece of iron receiving the same, are thereafter distinct in identity of being from the emitting magnet, though such absorption converts the iron into a magnet. But, strictly speaking, I submit it is the emanations organized and individualized in the iron which constitutes the newly-born magnet, while the iron is but a created form of matter, adapted for such emanations to organize themselves in as an individualized or magnet entity. The iron had its origin and existence as an entity independent of and prior to any contact between it and such magnetic emanations. Hence it is the emanations alone, thus embodied, which can be properly deemed the reproduced offspring of the emitting magnet. The iron is neither the offspring or creation of the magnet, but derives its new condition of being solely from the magnetic emanations thus organized therein. It is thus an existing entity, pervaded by an indwelling mineral force or life, holding its atoms in combination and organization before such contact, and, therefore, after such contact, may be regarded as being pervaded by an additional organized mineral force or life, represented in the newly-formed magnet, thus indicating a dual mineral life therein. If I am right in this analogy will suggest, if not teach, that organized mind, pervaded by conscious, natural life, may exist as a created entity and become, by virtue of its adaptation, the recipient of emanations of Divine Life, which can and will individualize therein as a distinct, and conscious living entity, or sustaining soul thereof. But as I do not propose, at this time, to discuss the essential distinctions between immortality and mortality, the foregoing views will suffice, I trust, to justify this assumption—to wit, that all the intermediate organizations of nature have their origin in the action of Divine creative or will-energy, and alike derive their inherent character therefrom; thus teaching that what is termed forces in the mineral kingdom; and life in the vegetable and animal kingdoms, is, in essence, the same; and, in fact, so many diversified manifestations of Divine energy or Will-power. Waiving, therefore, further theological discussion, I will now recur to the phenomena of the grafted fruit-tree as described in my article No. 3. Why is it that Life, drawing and organizing its needed supplies of atomic matter to constitute its physical, exhibits in the results such a difference in the wood and in the pulp of the fruits produced? If we assume that all matter has primitively a common character of being, as all life has a common origin and source, we cannot ascribe this difference to literally different constituents of the wood and pulp fruit, and, therefore, must infer its results from difference in the conditions or proportions of the same combined therein. If carbon be both a primate and the main constituent of these differing woods, the inference is that this difference is to be ascribed to the relative presence of life, and carbon present in each; or to a difference in the character and condition of one or both thereof. I am not aware of varieties of carbon, as an element, being asserted or accepted, and hence infer that the character thereof is the same in each. Life I suppose to be the same in essence, hence any difference in it must be solely in condition or degree of developed being. If, therefore, we ascribe the difference of the wood and pulp fruit to either the relative presence of carbon, and life present therein, or to a difference in the character and condition of either thereof, the inference is that the variation in such presence, or in such condition of being, applies to life. This implies that variety of life which involves difference in condition of being, all being the same in essence.

But let it be remembered that life exerts its power over matter by attraction or repulsion; hence, in drawing and organizing its physical, is governed by the law of affinity. This implies that if the pear, apple and quince life-entities differ in condition of being, each would differ alike in their special wants and demands on earth, air and water for their needed supplies to organize their physicals, and suggests that such special wants and demands practically involved a compounding, in different proportions, of the various elements so supplied. This idea may be deemed irreconcilable with "the law of chemical equivalents;" but if carbon is the element constituting the wood of each, and life is the same in essence, we may suppose the wood in each case would be alike. It cannot result from the special condition of the acting life-power, because when it leaves each, the same difference in the wood remains, though all are called carbon. If we suppose that each life-entity, thus special in condition of being, is correspondingly special in its needs and demands, and, being so, appropriates to itself just such and so much of the constituents of the air it breathes, the moisture it drinks in, and the mineral force it absorbs, as meets its own special wants, then we may infer that the supplies thus drawn and appropriated, would differ in proportions, and exhibit in their combination a corresponding difference in the result, or wood, such as we have described, and thus indicate that carbon is literally a compound, whose constituents may thus be inferred.

This conclusion finds some seeming confirmation in the fact that while plants breathe compound air, drink compound water, and absorb mineral forces of the earth—which I beg to submit are compounds also—it is admitted that they expel one of the constituents of such air and water, to wit, oxygen, while it is not pretended that they so expel the remaining constituents thereof. The nitrogen and hydrogen thereof must, in the nature of things, be either expelled or assimilated; and if assimilated, any combination of mineral force absorbed from earth therewith, would present a compound differing from what science can find manifested below organic life in nature. The fact that plants also periodically expel carbonic acid gas, will harmonize with the foregoing, if we regard this gas as an embodiment of the waste forces and substance of the organism, to be cast off. It is not hard to recognize that life's action, in expanding and organizing its physical, involves physical wastes, while its exertion of in-









