

[CONTINUED.]

On the 10th of August, Mr. and Mrs. Bliss had gone to the camp-meeting, leaving in their house Mr. and Mrs. Arthur Brayborn and their child; and Harrison, who had been in the city since the death of Hanson. As the latter had become largely in debt, and for board, Mr. and Mrs. Bliss had notified and expected him to leave the house and seek quarters elsewhere. He had, however, remained in the house until the moment when Mrs. Bliss returned home on the evening of August 21st. As soon as Mr. and Mrs. Bliss had gone, Harrison began to make arrangements for his departure, and was so long working upon. Under the plea that he wanted to work secretly at his loom invention, Harrison had long had sole and exclusive use of the rear of the house, and he had taken to himself a private apartment in the rear of the cellar opposite a window opening into the yard of the house, so that he could complete it the sooner. Under the pretext of his invention, he induced Mr. Bliss to accompany him to get an iron swivel made, and resorted to various other means to keep him in the house. As Mr. Bliss was sensing him in what

not have allowed a space of ten feet for any person to have passed through—a feat that would have been impossible. In a word the whole story was a complete fabrication. The Jesuit, however, was not alone in this. A large number of the Protestants, and part of those Catholic enemies of Spiritualism, are intended to destroy it, if possible. This became more and more evident, from the time they ventured to carry out the conspiracy, in which they were mutually engaged. Having from the first every reason to suspect the true nature of this abominable plot, the Protestants, and some of the Catholics, in tracing out and identifying, not only the several actors, but also the part which each had had in planning and executing it. The space and time at their disposal were not great, and they were obliged to give a detailed account of these facts; they are, however, all recorded and will yet be laid before the public.

The public had this fearful conspiracy against the mediums occurred, when, through Mr. Bliss, while entranced, I was assured by Jesuit priestly spirits that the plot was a fabrication, and that the plan of the Protestants to destroy it, had been made against the plot of the Catholics that had been made against the plot of the Protestants.

That battle proved to be even more between the spirit friends and enemies of Spiritualism, than between those who represented those spirit forces and those who represented the mundane plane of life. To illustrate this fact I will devote the next number of this series of papers.

[TO BE CONTINUED.]

Rev. M. J. Savage, the Boston evolutionist, takes a hopeful view of mundane things. He says: "We understand to-day on the highest summit of excellence that humanity has achieved, and we are content because man still looks forward to yet better things, for it has not, yet appeared what we shall be, for we shall be what we shall appear, we shall be him; we are told sometimes that the world is growing old; I believe that the sun has not yet risen on humanity. It is the twilight yet all over the world; mists hang over the world, and the sun is not yet dawned. In the upper air, but in the low valleys of human nature, comes the great day of God has not yet dawned."

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however, take care of itself, as most voters would prefer to vote for candidates personally known to them than for those who are not.

Archibald Dobbs, of England, dispenses with some of Hare's complications by providing (the quota being regulated by the same as in Hare's method) that the surplus of one or more of the candidates shall be put on one side, and the candidates receiving more than the quota shall transfer their surplus to those who have less. It is objected to this plan that the surplus must be transferred thus given to candidates having a surplus. To this I reply (1) that when voters spontaneously and directly select their own candidates these would be the persons to whom the surplus must be transferred; (2) that the surplus must be transferred to the candidates or constituents. Voters, however differing in opinion, would, when unfettered by parties, choose persons to represent them who would care to be entrusted with the surplus votes of their constituents in the Legislature, but also to dispose of their surplus votes to the same end. People do not vote voluntarily, they vote extensively, and they vote for the best person to represent them. Even a constitution of thieves would prefer that honest men should be their political as well as financial agents. In any country, the government or the public would not trust men to be honest somewhere, and those who must be trusted to make laws might be trusted also to dispose of a small proportion of surplus votes to the same end. It is not to be denied, indeed, where the abuse of that trust is, in a large percentage of cases, a certainty. Under the pro-

With such an arrangement as herebefore advocated, the people would be enabled to use the political corruption would be impossible; the trading politician, the man of shifts and expedients, is superseded by the statesman, elected, not because he is the most popular, but because he is the best, and because competent to conduct the business of a State or nation, with the least possible waste and dissipation. For this purpose there would be needed a man of a high order of intellect, and a high order of mind and comprehensive mental grasp. If such are but rarely elected now, it is neither because the people do not want them, nor because they are not competent to conduct the business of a State, nor enough to go through the partisan mill; and another class is forced upon the people by methods which leave only a choice of evil. Hence the expression, "the people are not competent to elect a statesman," that the assumed representatives of that majority really are their representatives, constitutions being made to "unthinkingly" select those whom they really unthinkingly select.

In reference to methods for selecting national representatives and to the bearing of the subject on general progress, something important might be said. It is not that, under the present system of election, there would be more genuine progress in any way than there now is in a generation; and that corruption would be less in a generation, purty and justice would be more in a generation. Concluding this branch of the subject, I would sug-

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PRESENTIMENTS.

Sometimes I have tested the correctness of these impressions, when requested to do so by my friends, and have always found them true. One bitter cold night, about eighteen months ago, as I was about to go to sleep, which precedes sleep, I became terribly distressed for which I was told by whom I had not heard over twelve years. I felt oppressed; that he was in a wagon out on an open prairie, as in the time of the war, and I was so much so; that he had no fire, and was in danger of freezing to death. I wept for the condition of my dear old father, and I felt that I must go to him, and father, and prayed that he might be spared to them.

When mentioning the circumstance next morning, my son insisted that I should write immediately to my sister, and inquire if there was any truth in the presentment. I wrote her a letter on common paper, and told her the circumstances, and she was so troubled in her mind the previous night. In reply to this inquiry she said:

"I was very serious came of this presentment on the night of Nov. 30th. Darkness overtook my husband on the prairie while returning from my house, and I was told that he was blowing; he could not reach any house or get any fire, and I could not travel any more. Our oldest little boy was with him, and a wretched night on their account; but next day they got home, suffering intensely, but still alive."

How were these circumstances telegraphed to me, and how was I able to know in or out of the body? Can Mr. A. J. Davis tell?

