



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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pulously attentive to the purity of its lines, which
nicely regards the external proprieties of life, and
fills its parlor with costly pictures, utterly unmind-
ful that the cost of one of those pictures might
have preserved in life and health a living picture—
an image of the Deity—equally beautiful and
endowed with conscious immortality—does not
belong to any elevated sphere of humanity. I
would rather cast my lot in life and death with a
plain farmer, who has, perhaps, no pictures in his
house but the living pictures of health, happiness,
and rustic beauty—whose expenditures bring pic-
tures of happiness and hospitality around his table
—who sends forth living pictures of heroism, rifle
in hand, to defend his country, and whose venerable
head becomes a picture of human dignity and
worth, although he has neither owned nor beheld
the feeble canvas imitations of the twenty thousand
sun-dawns and sunsets that have been pictured on
his eye.

Art has its place as one of the refining influences
of society, but it is a very subordinate place in an
ethical sense, and the exaltation of art as a moral
agency beyond its true position indicates a poor
appreciation of the true moral worth of humanity,
and tends to substitute superficial and flimsy for
more substantial virtues.

The existence of the fine arts is the effect, and
not the cause, of certain intellectual developments.
They express our conceptions of the beauties of
Nature.

The moral and refining influences lie in Nature
itself—the *divine painting and sculpture*. How we
are to obtain any great moral benefit by turning
from the Divine picture to view the imperfect
human imitation, it would puzzle the most enthu-
siastic votary of art to explain.

To return to our proper subject—as for the doc-
trines of the essay, correctly understood, I might
reaffirm and illustrate more largely their truth, if
it were necessary. They are not only the result
of positive experiment and scientific investigation,
but are amply confirmed by the largest experience
of life.

To those who are unaccustomed to the new meth-
ods of investigation, who study the human mind
entirely in its unitary aspects, and who are unac-
quainted with the psychological anatomy by which
the elementary capacities and tendencies of the
human mind are distinguished from each other, it
is sometimes difficult to convey a just conception
of the elementary human faculties. This difficulty
exists to some extent among all to whom this anal-
ysis is unfamiliar, and who are accustomed only
to the old method of studying the mind of man. This
method—the single or unitary method (which con-
ceives the mind as a whole) which began with
human consciousness, and descended from the most
ancient times to the present, was first changed
by Gall, by whom the unitary mind and unitary
brain were subdivided into distinct faculties and
distinct organs. The analytic view was vigorously
demonstrated and urged by Gall as regards the
brain, but not thoroughly carried out as a system
of mental philosophy. Yet notwithstanding the
grand demonstration of Gall, universal modes of
thought confirmed by habit, are not easily changed,
especially when they embody an essential truth.
Hence among literary philosophizers and phre-
nologists of modern scientific attainments, there is a
continual tendency partially to forget the positive
analysis of Gall, and to fall back into the superficial
view which recognizes the mind in its conscious
action, and regards its different faculties as but
varying moods or aspects of one unitary Spiritual
power. They unconsciously regard the mind as an
entirely independent existence, exercising in im-
movable dignity and self-possession the faculties and
passions displayed through the various organs, as a
proud musician would touch the keys of his
harmonious instrument, forgetting the fact that our
passions, faculties and organs are not mere fixed
and passive instruments, but are the very elements
of our minds and characters, a material change
of which gives us a new mind and a new character.
The absolute and entire predominance of a new
group of organs and faculties, whenever estab-
lished, produces a new character and a new tem-
perament, almost as fundamentally different as if
the individual were converted into another being.

Those who discuss mental philosophy from the
old stand-point of unitary consciousness, are often
embarrassed and confused in their first glimpses
of psychological anatomy, and the profounder phi-
losophy to which it gives rise. Accustomed to con-
template the mind as the artist contemplates the
human form in its unitary action, grace, and beau-
ty, they feel, like the artist, some repugnance to
the unpoetical associations of the dead-house, and
the matter-of-fact revelations of the scalpel, among
the muscles and viscera which serve to constitute
that wonderful form, which in its unitary action is
so perfect and pleasing, although its anatomical
analysis may be repulsive to the taste which de-
lights to revel in superficial beauty, and to ignore
the less pleasing details of sacred truth.

To those who thus delight to look at the world
only with artistic eyes, forgetting the gross mate-
rials and uncleanly labor by which flowers and
cereal plants are produced,—or those who delight
to contemplate the human mind in its vigorous dis-
play, its noble attributes, its grand spheres of de-
velopment, and its unending cycles of progress, it
may not be very attractive to turn back to the ele-
mentary construction of man, to recognize the foul
and repulsive elements which belong even to the
most beautiful form, and the inherent tendency to
vice and crime, which are essential portions of the
human constitution, and from which man is never
exempt in terrestrial life.

The demonstrations of Gall have shown so clear-

ly the existence of the animal passions of man,
which, uncontrolled by the higher powers, pro-
duce the same results in human beings as in the
lion and tiger, that it is not now necessary to
fortify such a proposition by facts and arguments,
nor would I allude to it, but for the fact that many
appear still averse to the phrenological analysis,
and anxious to regard the human organs as latent
capacities for certain good purposes or proper ac-
tions, instead of recognizing them as the elemen-
tary forces by which man may be impelled to the
zenith or nadir of the moral sphere, and from
which he derives an infinite variety of capacities
for moving in an infinite variety of directions—as
many as constitute the radii of a complete sphere.

It is true that the normal course is upward and
onward, and in the rightly balanced brain the up-
ward and onward tendencies greatly predominate;
indeed the onward tendency predominates in all,
and the upward tendencies have an ultimate pre-
dominance in our race, although the downward are
often sufficiently potent for a time to bring down
the individual to the regions of crime and misery,
until higher and more benignant influences restore
the sway of the moral nature.

With that superficial optimism which cannot dis-
cover any evil tendency in humanity, I do not sym-
pathize. I perceive nothing to be gained by thus
ignoring a truth so positive and evident; but at
the same time I would not insist exclusively upon
the analytic view of the human constitution, which
traces the different faculties in their uncontrolled
and excessive action; on the contrary I have taken
much pains to insist upon the truth of both the
analytic and synthetic views. And while I have
carried the organic analysis of the brain, and the
corresponding analysis of the mind vastly beyond
the doctrines of Gall, I have taken much pains to
insist that, practically speaking, the brain is a unitary
organ, and the mind a unitary power, and that
the unitary and analytical doctrines are perfect-
ly harmonious when rightly understood.

After these remarks it may be more obvious
that one who occupies the unitary stand-point ex-
clusively, may not appreciate the developments of
analytic philosophy unless he has carefully studied
its principles and examined its evidence.

If in describing the functions, tendencies or ul-
timate results of the human organs, I should be
misunderstood by any to whom the analytic phi-
losophy is unfamiliar, the misunderstanding would
not surprise me, but in addressing such persons,
I should consider it a great oversight to omit that
necessary explanation of the analytic view, which
would prevent their misconception. If in the pre-
sent instance misconceptions have arisen, they are
owing to the fact, that the essay in question was
designed for those already familiar with the expla-
nation. The analytic view of the human constitu-
tion originally suggested by Gall, has been carried
out with metaphysical and physiological comple-
teness in my system of Anthropology, arriving at
results far beyond and different from the original
conceptions of Gall. In describing the functions
of organs analytically, I separate them by a rigid
analysis from all other elements of our nature. In
describing the intellectual organs, for example, in-
stead of describing merely the intellectual exer-
cises in which the organs of the brain generally
are brought in to play, I speak of the primary and
ultimate tendencies of the intellectual organs alone,
distinct alike from the moral and animal nature,
apart from all the motives and conditions of intel-
lectual effort, tracing their effects primarily in the
normal action of the brain, secondly in over-ruling
the entire constitution by organic predominance;
and thirdly in excessive action, and the paralysis
of all antagonistic power. These effects produced
upon the cerebral circulation through the carotid
plexus and cervical ganglia, extending through all
the ganglia and splanchnic nerves, changing the
condition of the crura cerebri, pons varoli and ce-
rebellum, extending thence throughout the cerebro
spinal system, the viscera and muscles, changing
the relations of the albumen and globulin—of ni-
trogen and oxygen in the blood, and producing nu-
merous other effects unnecessary to specify, con-
stitute a scientific portrait of the effects of the in-
tellectual organs, in the whole of which the same
pervading tendency is seen, in various degrees of
development. This thorough analysis and devel-
opment of the effects produced by circumscribed
portions of the brain upon the entire mental and
physical constitution, is a matter which has hereto-
fore been almost unknown to physiologists. The
foremost inquirer in this direction, Dr. Gall, hav-
ing gone no further than the immediate and ob-
vious results of special organs.

Those who have not looked beyond the familiar
and obvious phenomena of intellectual action in a
well balanced brain have a very imperfect concep-
tion of true cerebral science. They understand, of
course, the elevating and refining influence of intel-
lectual exercise upon the entire brain; they per-
ceive that it gives vividness and delicacy to every
psychological operation. They observe that both
perceptive and reflective action are practically as-
sociated with a great amount of virtuous emotion,
active life and harmonious development. They
perceive that the intellect beautifully performs its
part in the great circle of associated action, and
contributes largely to our physical and moral well-
fare—they perceive, too, in the history of our race,
that the intellectual organs in the aggregate,—per-
ceptive, recollective and reflective—have each and
all been the pioneers of humanity in its onward
and upward career, and are at this time, the pion-
eers, guides and redeemers of the race. All this and
much more of the same sort they may perceive, yet
in understanding these things they are far from un-
derstanding this department of Anthropology, in

which such facts constitute but the threshold of
the subject. The knowledge of such facts does not
constitute one an anthropologist. As well might
the poet, accustomed to contemplate the stary
heavens, or the navigator, accustomed to make ob-
servations on the celestial bodies in his voyages,
claim to be an astronomer. Anthropology is a
very extensive and complex development of posi-
tive science. It demands much more than that
knowledge of human nature which is familiar to
nearly all well educated people. It demands a
knowledge of the precise cerebral and corporeal
organs for the manifestation of the many thousand
elements of human nature, the infinitely varied
conditions of these organs, the effects of these
conditions upon the mind—the effects of the mind
upon the cerebral and ganglionic masses, and
through them the mutual sympathies of the vari-
ous functions of body and mind—with many
other complex matters, the mere enumeration of
which would give too technical an air to any
communication not especially addressed to medical
men.

It is very easy to discuss the philosophy of mind
without this necessary knowledge, as it was easy
for the ancients to form theories of astronomy,
and anatomy, without scientific observation, and
consequently without truth. In such matters the
consciousness of ignorance is the beginning of wis-
dom. An artist acquainted with the human form,
merely by artistic observation would not venture
to pronounce an opinion upon its interior structure
in opposition to a competent professor of anatomy.
The details of anthropology are certainly no less
complex and recondite than those of anatomy.—
However freely speculative writers may venture to
discuss subjects which are embraced in the range
of common observation, they are sadly at fault
when they enter upon the sphere of positive sci-
ence, without positive knowledge of scientific facts
which cannot be guessed at by imagination, and
which can only be acquired by the patient and
modest labor of the student.

That the tendency of the intellectual organs in
the aggregate is neither moral nor animal, but may
co-operate with either our higher or lower faculties,
and that of the two departments of the intellect
the higher or reflective faculties have the greater
tendency to co-operate with the coronal organs,
and the lower or perceptive group more especially
with the basilar, is a careful scientific induction,
the truth of which I must positively affirm—the
demonstration of which, resting upon an immense
number of physiological and pathological facts,
would require an essay by far too voluminous for
the present occasion. I have seldom found it nec-
essary to bring forth a very extensive array of ar-
gument in behalf of any true proposition—for the
truth of any statement renders it acceptable to all
well developed, harmonious, unprejudiced minds.
But few illustrations or arguments are generally
necessary with those who are cordially receptive
of truth.

That the intellectual organs are entirely distinct
from the reflective is a fundamental principle of
Phrenology. Intellectual development, therefore,
is not an indication of either moral or animal char-
acter. As the intellectual is evidently capable of
co-operating with either the higher or the lower ele-
ments of character, guiding with equal ease a
scheme of revenge, or a benevolent enterprise, the
question arises whether all the intellectual organs
alike co-operate indifferently with the higher and
lower organs, or whether there is a difference in
the moral tendency of the different groups.

The proposition already presented, that the high-
er or reflective group has a greater tendency to co-
operate with the coronal organs, and that the low-
er or perceptive range is more liable than the for-
mer to co-operate with the basilar organs, may be
amply illustrated by reference to society, and to
many familiar facts.

The perceptive development is associated with
general animal development by belonging to a low-
er stage of progress. Among animals, generally,
the perceptive organs have a greater proportional
development, or predominance, than in man, while
the reflective organs are signally deficient. In
simple perception, powers are evinced by dogs,
birds, and various wild animals, which man cannot
equal. The perceptive power thus developed is
associated with the superior activity of the animal,
and the inferior development of the moral nature.
There is no direct association of the reflective
faculties with our sensual appetites and muscular
passions. On the contrary, reflection tends to mo-
derate and refine their intensity. The perceptive
faculties, on the contrary, are in constant associa-
tion with sensual enjoyment, and impulsive pas-
sion. They bring before the mind the objects
which excite our passions and desires, and preside
over their application and indulgence. In fact the
perceptive intellect is an absolute necessity to the
animal nature, without which the latter could not
be developed. But the reflective intellect, which
has no such intimate connection with animal pas-
sions, exercises, by its peculiar relation to the brain,
a calming influence over animal life and passion-
al impulse. I would not affirm that the reflective in-
tellect is as absolutely necessary to the moral, as
the perceptive to the animal nature, for the emo-
tions may be developed without the higher intel-
lect which should be present to guide them. But
in such cases much evil results from the influence
of the emotions unguided by wisdom. Without
the reflective faculties they cannot form rational
principles, and the blind action of Religion and Be-
nevolence, unguided by true principles, has filled
the world with confusion, strife and calamity.
The objects and intentions of the moral organs
require reflective co-operation as urgently as the

perceptive action is demanded by animal impulses.
Their aim is to accomplish good—to realize happi-
ness—to attain which, Reason and Foresight are
absolutely necessary. The father who would ty-
rannize over his family requires nothing more than
the perceptive faculties to carry out his brutality.
But if he would train them rightly for a happy ca-
reer in life, Judgment and Foresight are absolutely
necessary. So in the affairs of nations, in the op-
erations of war, and in the efficient administration
of despotism, the knowing faculties are chiefly re-
quisite, but for the guidance of a nation in free-
dom, social harmony, universal prosperity and en-
lightenment, a degree of wisdom is requisite which
has never yet been found in the high places of
government.

In the history of our race, perceptive growth
and animal activity precede reflective power and
development. The history of the world many cen-
turies back is a record of continual war, demon-
strating the activity of the animal nature, in con-
nection with which we find a meagre literature and
philosophy; but a grand development of the per-
ceptive faculties as displayed in the arts which
minister to luxury and ambition. The architec-
ture, sculpture, painting, and martial gymnastics
of the ancients have not been surpassed by the
moderns.

This association of the perceptive with the animal,
and the reflective with the moral, is witness-
ed alike in the history of races—in the gradations
of the animal kingdom, and in the development of
the individual through the successive stages of life.
Infant life begins with simple perception, appetite
and animal impulse, and so slow is the growth of
the reflective and moral faculties, and the corre-
sponding ripening of the cerebral organs, that the
term of twenty-one years has been fixed by law
as the period of minority, which must elapse be-
fore the individual is considered accountable for
his conduct, and capable of assuming his position
as a member of society. It is contrary to the har-
monious order of nature to require the higher man-
ifestations of the moral faculties in infancy—such
precoocious manifestations interfering with that
vigorous animal development which should pre-
cede the moral.

When withdrawn from those turbulent scenes of
war and strife, in which the animal faculties and
perceptive powers have their most intense activity,
we enjoy the pleasures of contemplation, the calm
delights of love and religion, the communion of
Spirits, and the still, small voice of conscience. In
the normal course of nature, which is not distur-
bed by disease, and which has not accumulated in
age the penalties of violated laws,—the animal pas-
sions and perceptive faculties decline together.—
Impulsive anger and the ambition of conquest de-
cline, as the vision grows dim, and surrounding ob-
jects attract less attention. Our lives are now tran-
quil and Spiritual, and we gladly pass into the
higher stage of Spirit life, in which our animal na-
ture, deprived of its corporeal apparatus of percep-
tion, motion, and sensation, loses the controlling
power that it previously possessed, and ceases to
be capable of producing the disorders which at-
tended its activity in terrestrial life.

Hence it is that Spirits in their communications
with us no longer manifest any real strength in the
passions they displayed on earth; and no longer
display the same aptitude for physical and positive
science. More than nine-tenths of the communi-
cations thus far from Spirits have been from the re-
flective faculties. The writings abound in prin-
ciples and general views, mildly and gracefully ex-
pressed, conveying but little positive knowledge,
yet insinuating gently the first principles of self-
evident truth, as appreciated by the reasoning fac-
ulties—seeking by this gentle presentation to in-
troduce truth kindly to stubborn minds, but never
startling the world as it might well be startled by
the presentation of a certain class of facts.

As another illustration of the different tenden-
cy of the reflective and perceptive faculties, I might
refer to the harmonizing and co-operative influence
of the former. It is by means of the reflective fac-
ulties that true principles are discovered and estab-
lished. It is by their assistance that mutual ex-
planations, co-operative action and perfect harmony
become practicable in society. They cause men to
unite in truth, instead of following the blind im-
pulses of feeling, and running into violent collision
with each other. They furnish, in short, the at-
mosphere of social life, which the generous and
loving sentiments impregnate with their own rich
aroma. When in the progressive growth from the
physical perceptions of barbarism, to the science
wisdom of harmonious life, the higher understand-
ing has attained sufficient power and predominance
in the human race, our social enjoyment will be
vastly increased, and the harmonious union of
mankind in the principles of truth, will render all
as one family, connected by the electric chain of
sympathy—and dwelling in an atmosphere of uni-
versal love, the tides and undulations of which will
form the history of human happiness.

For the Christian Spiritualist.
MEDIUMSHIP.

"Ah, if I could be a medium! I would give
worlds to be a medium!" says many an ardent be-
liever in my hearing. For there are many ardent
believers in Spiritualism now-a-days who have no
other evidence of its truth than their own interior
convictions, founded as far as externals go, upon
the experiences of others.
Truly, "he who desires the office of a medium,
desires a good thing." But the first question such
an one should ask himself, in view of the great re-
sponsibility of the office, is, "am I fitted to be a
medium of that which is divine?"
When the Lord intends to use a vessel for his

glory and the good of man, he first adapts it to the
use he designs to make of it. And above all things
he sees that it be an empty vessel—one that is not
already filled with waters of its own gathering.

In order to be a true medium, it seems to me
that the following are preparatory requisites:

- 1st. That we should be empty and receptive.
- 2d. That we should be regenerate.
- 3d. That we should be willing to be such a me-
dium as God will have us to be.

To the first requisite we suppose every one will
readily yield assent, though it is by no means cer-
tain that all, or even a majority of mediums of the
present day possess it. It is quite certain that a
man may be a medium of his own selfhood; that
is, he may be so self-psychologized as to utter his
own thoughts under the impression that he is utter-
ing truth from the world of Spirits. Again, he may
be attracted to him Spirits in rapport with his own
proprium or selfhood, using influx from them to
reiterate his own thought. If he be a man of strong
proprium and love of Spiritual dominion, he may
even psychologize the Spirits in communication with
him, provided they be weaker in wisdom than him-
self.

In regard to the second requisite, regeneration,
some might not be ready to admit it. But we think
it will become a more and more admitted fact
among Spiritualists, that the prevailing love of a man
must be love of God, before he is fitted for true uses.
This is evidently not the case with many; yet we
believe that God is laboring through his ministers,
Spirits and men, to bring about this consummation
with all.

Until then, there must ever be a distinction,
whether admitted or not between those who love
God and those who love themselves. Not a distinc-
tion made by man, but by God; and God will
continue to pour out his love over the world till he
subdues it to himself.

So long as a man's prevailing love is love of self,
so long will he attract around himself Spirits in
rapport with him. Says the Disclosive Encyclo-
pedia: "If a man is intramitted into the world of
Spirits, in violation of divine order, his vision rarely
extends beyond the sphere inhabited by those who
are in states of evil corresponding to his own." What
is meant here by "contrary to the divine order,"
is simply in self-love instead of love to God. Men
who are in the love of self, have generally an
abnormal thirst for wisdom in correspondence with
that love, and that wisdom they will obtain by con-
verse with Spirits who are in their love. Men must
become accustomed to do everything from the love
of God as the motive; they must perform all uses
"as unto the Lord," before they are qualified to
perform the highest use—that of minister of God's
love and wisdom to man. The artisan takes not
gold as it comes from the mine, to fashion his jewels
withal; but it is first purified with fire. So God
takes not man to perform his uses of love to the
world till he has first seven times purified him with
the fire of that love.

There is, no doubt, great danger of any man's
becoming a medium, who does it not passively and
"unto the Lord." The influence obtained by Spi-
rits over our thoughts and affections, is far greater
than that of human beings in the body. Therefore,
if we contract Spiritual affinities of a wrong kind,
we confirm ourselves in evils and greatly delay our
own regeneration. The advice we would venture to
urge, then, upon young and inexperienced aspirants
for the holy office of true mediumship, is, "first see
that you are in the love of God and of your
neighbor, and perform the work trustfully and
faithfully," as unto the Lord, "and not as unto
yourselves!"

The third requisite mentioned is, "that we
should be willing to be such a medium as God will
have us to be." Much yearn we to say on this sub-
ject, for it is one full of importance to all, and of
perils and loss to many.
In regard to the ordinary physical manifestations,
they have, doubtless, for the most part, answered
their end, and will pass away with the necessity for
their continuance. They were evidently permitted
for ends of use, to convince men that Spirits are
actually near to men, and can communicate with
them. The extreme materialism which rendered
them necessary, is a matter to mourn over; and
we greatly rejoice that the time is coming when
men will recognize another and higher form of
Spiritual intercourse—that of the opening of the
interiors, through the love. It is true that one use
of the physical manifestations has a sweet savor
that endears it to our thoughts—that of being a
means of intercourse with the Spirits of those we
love. But the design of God toward man being
that he should eternally develop his interior loves,
through the one reigning love, he will, if he be a
true medium, be placed in rapport with Spirits of
the same love as his own; and it is not necessary
that he should look after the "things that are be-
hind," but follow "those that are before," esteem-
ing the ties of earthly kindred less sacred than
those of interior Spiritual affinity.

Now it seems to us that the highest office of a
medium is to "minister" to lower spheres the love
and wisdom of the higher. And we can best per-
form this ministry in the way in which we are de-
veloped. Let us remember that while there is the
"same Spirit," there are also "diversities of gifts."
So to one is committed the healing of the sick; to
another, the gift of speech; to another, the in-
spired pen; to another, the gift of vision; and to
another, that of hearing. And with some the daily
life of loving uses becomes the physical expression
of a high Spiritual life. So that no truly Spiritual
soul need be without his office of mediumship. The
angels delight to inspire love into any uses, how-
ever humble they may seem; and we delight to

At night I slept as upon my couch,
And through the lattice came the evening wind,
Cooling my brow, while moonlight o'er me fell,

that everywhere the essence of things escape us;
in all things we are only acquainted with the organism,

- 1. That the living principle exists prior to, and is therefore not consequent upon animal organization.
2. That the sentient and thinking principles are distinct from the material substance with which they are united; and

It has appeared to us a most interesting pursuit to read Isaac Taylor's work upon this topic, side by side with the sermons of Prevost, and some of the other discoveries and pre-visions in the magnetic life.

But whatever may be the state of the mind of the theorist or the believer, the Christian or the sceptic, one thing appears certain—namely, that the discoveries of magnetism throw a light over another world.

This new study. The sceptical tendency of the understanding will revolt against it; and here is a large amount of work for those who are determined to believe only when they know; but in spite of all there does appear every reason to conclude that most of the instances recored by writers of respectability, are results of genuine observation.

LECTURES ON SPIRITUALISM.

The two lectures of Warren Chase, delivered at the stone school-house in this place on Wednesday and Thursday evenings of last week, were attended by intelligent and highly interested audiences, desirous of a better place for meeting.

produce raps, movings of tables, etc., although they could mesmerize, psychologize, and sometimes trance individuals by it, as the Spirits do, but far less perfectly. He was confident the experiments now being made in our country and in Europe would lead to far greater results than were anticipated even by the advocates of this science generally, but not to miracles, except as science works miracles.

The second lecture was more metaphysical and philosophical, in which the speaker, among other positions, attempted to sustain the following:—That mind was substantially material, of eternal duration, unchangeable, always positive to and controlling all kinds of matter that could be chemically changed and thus moulded into forms, aggregated and segregated, combined and dissolved, etc., that all mind was God, and thus we live, move, and have being in God, with inherent qualities of mind, like the whole, eternal and eternally active, and positive to all other substance.

From the Bellot Journal.

Lectures on Spiritualism. The two lectures of Warren Chase, delivered at the stone school-house in this place on Wednesday and Thursday evenings of last week, were attended by intelligent and highly interested audiences, desirous of a better place for meeting.

think the honor of your orthodox theology itself in question: (which, however, is not, unless you and others like you wish to make it so); and you are, as your writings have shown, a thick and thin adherent of orthodoxy; and you think that a "Defence of Calvin," of some sort or other, must be got up; necessity, hard inexorable necessity, rules you fate: you must defend Calvin; and as his actions cannot be denied, and his motives are plain and patent in the eyes of all men who know and consider his behavior in this most atrocious instance—there seems nothing else left for you to do but to blacken the character of the hapless victim.

But I go further. I assert that if Servetus had been a man whose crimes and offences and polluted life warranted the strongest language that you have applied to him—this circumstance, instead of whitewashing the character of Calvin, actually dies it of a deeper black. For the fact is notorious that Calvin never once expressed the slightest idea of taking away the life of Servetus, or subjecting him to any annoyance, on account of his immoral and dissolute life! In all Calvin's writings about Servetus, it is the heresy, not the immorality, that is the plea of putting him to death.

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ANIMALS FORETELLING THE WEATHER.—It is said that the woodcock in New Jersey is building its nest this year in open and misty places, and old huntersmen predict in consequence that the summer will be a dry one. There was a time when science, or what is called such, laughed at signs of this description, as no better than "old women's tales," but although many of them are still unreliable, a larger observation of nature has taught that animals have an instinct, which not unfrequently becomes prophetic, as in this example. At last year's meeting of the American Association for the Advancement of Science, a curious paper was read on this subject by Mr. N. B. Thomas, of Cincinnati, who had for several years studied the habits of birds, and in reference to the indications which they might afford respecting the weather. He showed that birds, if the season was going to be a windy or wet one, build their nests in sheltered places, but if it was to be dry, in localities more exposed; that certain kinds of snails always came out and crept up the limbs of trees, several days before rain; and that locusts, wasps, and other insects, were invariably to be found under leaves, and in the hollow trunks of trees, hours before a storm sets in. The sagacity thus displayed, if may call it such, seems to put the highest reason of men to shame. In vain do our most expert savans endeavor to predict the character of an approaching season, or even to foretell, a few days in advance, the condition of the weather. The woodcock that unerringly fixes its nest in the open and misty places, whose tubercles begin to grow ten days before the rain has begun to fall, appears at first sight to surpass the developed man. But the inferiority of those lower orders of animals, is in the quantity of their endowments rather than in the quality; they have a single faculty developed to an extraordinary degree, while man, as it were, faculties almost infinite. In thus adapting each organization to its special position, the wisdom of the Creator is forcibly exhibited.—Buffalo Reporter.

LOCOMOTIVES PROPHESIED.—REV. T. S. KING

who is traveling in Hampshire, writes you, readable, gossiping letters to the Boston Transcript. Here is one of the incidents of his travel: "My traveling companion tried to kill the time in conversation with a genial and talkative Catholic clergyman in the cars. The good man was communicative as to the prospects of the Pope being driven out of Italy before many years, and, forced to emigrate, with the Commission of Pope to South America. But his enthusiasm was tempered upon the evident prophecy of the steam engine, that would put some of the old iron plates of iron, and the sound of their wings as the clatter of chariots of many horses running as the 'But,' said my friend, 'what of the tall-stemmed, unto scorpions, and the stings in their tails, which the Apocalypse also describes?' 'Oh,' said the wind up with a chain? 'What the godly man would have done with the crowns of gold, and the hair of women,' as connected with steam engines, which the same chapter applies to the creatures, we can't guess. Perhaps 'the king of the air,' which is the angel of the bottomless pit, the rail-road presidents, like Schuyler. At any rate, there are many in the community, who prospects of dividends are dark, that would be glad to know that the passage prophetic which runs, 'and their power was to hurt men five months.'—Portland Transcript.

ANCIENT JOKES ON PHYSICIANS.—ONE ASKING

Lacedaemonian, "What had made him live so long?" He answered, "The ignorance of physicians." The Emperor Adrian continually exclaimed, as he was dying, "that the crowd of physicians had killed him." Esop pleasantly represents the tyrannical authority physicians usurp over poor creatures weakened and debilitated by sickness and fear. He says: "That a sick person being asked by a physician what operation he found from the medicine he had given him?" "I have sweat very much," says the sick man. "That is good," says the physician. Another time, having asked him how he felt himself after his physic. "I have been very cold, and have a great shivering upon me," said he. "That is good," replied the physician. After a third dose he asked him again "How he did?" "Why, I find myself swollen and puffed up, as if I had the dropsy." "Better still," said the physician, "to inquire 'How he felt himself?' Truly, friend, said he, 'with being well, I am about to die.'" There was a law in Egypt, by which the physician, for the first three days, was to take charge of his patient at the patient's own peril and fortune; but those three days being past, it was to be at his own.

A PHYSICIAN BOASTING TO NICOLAS

"That his was of great authority." "It is so, indeed," said Nicolas. "as it can, with impunity, kill so many people."—Country Gentleman. CHANGE MAKES THE FOLLOWING STATEMENT.—By a simple experiment, it is easy to discover to what animal any kind of blood or spots belonged. The process is as follows: Put a few drops of blood, the serum of blood, into a glass, to the amount of one-third, or half the quantity of blood, and stir the whole with a glass rod; by this means, the odoriferous principle, peculiar to the species of animal to which the blood belonged, is evolved; thus, for instance, the blood of man disengages a strong odor of the perspiration of man, which is impossible to confound with any other; that of a woman, a small odor of greasy wool; that of a pig, the disagreeable odor of a piggery, and so on. Even the blood of a frog has given out the smell of marshy reeds, and that of a crab the peculiar smell of a fresh-water fish. Upon trials made to ascertain whether spots of blood could be distinguished, and referred to their source, it was found that, to a certain extent, a pretty sure judgment can be given after fifteen days. The spotted limiment is to be cut into a watch glass, and being moistened with a little water, left for a short time at rest, and when well soaked, a little sulphuric acid is to be added, and stirred about with a glass rod; the peculiar odor will then be evolved, and this experiment should be performed without delay, for after a few nights the odor is scarcely perceptible.—Exchange.

IMMORTALITY.—IT CANNOT BE SAID THAT EARTH'S

man's abiding-place. It cannot be that our life's cast up by the ocean of eternity to float upon waves and sink into nothingness. Else, why is it that the glorious aspirations, which leap like eagles from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the clouds come over with a beauty, and pass off to leave us as if they had never been? Why is it that the stars, who hold their places around the throne, are set above the glory of our limited capacities, forever smothering us by their unapproach glory? And finally, why is it that the bright form of human beauty are presented to our view, and then away from us, leaving the thousand streams of our affections to flow into Alpine torrents? We are born for a higher destiny than that of earth. There is a realm where rainbows never fade, where the stars will be out before us like islets that slumber on the ocean, and where the beings that pass before our vision like shadows will stay in our possession forever.—Extruder Standard.

A REMEDY FOR THE CHOLERA.—MRS. M. BERRY,

a healing medium of Rockford, has prepared by spirit direction, a remedy for the Cholera, which has, as far as known, proved effectual in every case where it has been used. If a disease so much dreaded as the Cholera, can be arrested by a simple remedy, should not all, who are cured, try its power? Mrs. B. is engaged much of the time in administering to those who seek relief from various maladies, and the cures effected through her, would be called miraculous by those who believe in God's violation his own laws. But as we do not believe in miracles, theologically explained, we must attribute these cases of healing to the simple operation of natural laws, brought into action by the superior intelligence of Spirits who have laid aside the mortal form. The same law or power, which enabled one medium to heal the sick, to make the blind to see; the deaf to hear, and the lame to walk, can do the same through other mediums, when circumstances are favorable.—Spirit.

MIRABEAU.—IT WOULD BE PRESUMPTUOUS FOR

one individual to write an encyclopedia, as a character of Mirabeau. It should embrace all the talents, and all the vices, every merit and every defect, every glory and every disgrace. Remember, for one moment, what he was—student, voluptuary, soldier, prisoner, deputy, diplomatist, exile, pauper, courtier, democrat, author, orator, statesman, traitor; he had seen more, suffered more, learned more, felt more, done more, than any man of his own or other age. He lived in two worlds, the one of thought, the other of action, and he mastered them both.—Hon. George Sydney Smyth.