

SPIRITUAL TELEGRAPH & FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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[From the Westminster Review.]

WHAT KNOWLEDGE IS OF MOST WORTH.

[Conclusion.]

And now we come to that remaining division of human life which includes the relaxations, pleasures, and amusements filling leisure hours. After considering what training best fits for self-preservation, for the obtaining of sustenance, for the discharge of parental duties, and for the regulation of social and political conduct, we have now to consider what training best fits for the miscellaneous ends not included in these—for the enjoyments of Nature, of Literature, and of the Fine Arts, in all their forms. Postponing them as we do things that bear more vitally upon human welfare, and bringing everything, as we have, to the test of actual value, it will perhaps be inferred that we are inclined to slight these less essential things. No greater mistake could be made, however. We yield to none in the value we attach to aesthetic culture and its pleasures. Without painting, sculpture, music, poetry, and the emotions produced by natural beauty of every kind, life would lose half its charm. So far from thinking that the training and gratification of the tastes are unimportant, we believe the time will come when they will occupy a much larger share of human life than now. When the forces of Nature have been fully conquered to man's use—when the means of production have been brought to perfection—when labor has been economized to the highest degree—when education has been so systematized that a preparation for the more essential activities may be made with comparative rapidity—and when, consequently, there is great increase of spare time, then will the poetry, both of Art and Nature, rightly fill a large space in the minds of all.

But it is one thing to admit that aesthetic culture is in a high degree conducive to human happiness, and another thing to admit that it is a fundamental requisite to human happiness. However important it may be, it must yield precedence to those kinds of culture which bear more directly upon the duties of life. As before hinted, literature and the fine arts are made possible by those activities which make individual and social life possible, and manifestly, that which is made possible, must be postponed to that which makes it possible. A florist cultivates a plant for the sake of its flower, and regards the roots and leaves as of value, chiefly because they are instrumental in producing the flower. But while, as an ultimate product, the flower is the thing to which everything else is subordinate, the florist very well knows that the root and leaves are intrinsically of greater importance, because on them the evolution of the flower depends. He bestows every care in rearing a healthy plant, and knows it would be folly if, in his anxiety to obtain the flower, he were to neglect the plant. Similarly in the case before us. Architecture, sculpture, painting, music, poetry, etc., may be truly called the efflorescence of civilized life. But even supposing them to be of such transcendent worth as to subordinate the civilized life out of which they grow (which can hardly be asserted), it will still be admitted that the production of a healthy civilized life must be the first consideration, and that the knowledge conducing to this must occupy the highest place.

And here we see most distinctly the vice of our educational system. It neglects the plant for the sake of the flower. In anxiety for elegance, it forgets substance. While it gives no knowledge conducive to self-preservation—while of knowledge that facilitates gaining livelihood, it gives but the rudiments, and leaves the greater part to be picked up anyhow in after

life—while for the discharge of parental functions, it makes not the slightest provision—and while for the duties of citizenship, it prepares by imparting a mass of facts, most of which are irrelevant, and the rest without a key, it is diligent in teaching everything that adds to refinement, polish, éclat. However fully we may admit that extensive acquaintance with modern languages is a valuable accomplishment, which, through reading, conversation, and travel, aids in giving a certain finish, it by no means follows that this result is rightly purchased at the cost of that vitally important knowledge sacrificed to it. Supposing it true that classical education conduces to elegance and correctness of style, it can not be said that elegance and correctness of style are comparable in importance to a familiarity with the principles that should guide the rearing of children. Grant that the taste may be greatly improved by reading all the poetry written in extinct languages, yet it is not to be inferred that such improvement of taste is equivalent in value to an acquaintance with the laws of health. Accomplishments, the fine arts, *belles lettres*, and all these things which, as we say, constitute the efflorescence of civilization, should be wholly subordinate to that knowledge and discipline on which civilization rests. *As they occupy the leisure part of life, so should they occupy the leisure part of education.*

Recognizing thus the true position of aesthetics, and holding that while the cultivation of them should form a part of education from its commencement, such cultivation should be subsidiary; we have now to inquire what knowledge is of most use to this end—what knowledge best fits for this remaining sphere of activity. To this question the answer is still the same as heretofore. Unexpected as the assertion may be, it is nevertheless true, that the highest Art of every kind is based upon Science—that without Science there can be neither perfect production nor full appreciation. Science, in that limited technical acceptance current in society, may not have been possessed by many artists of high repute; but acute observers as they have been, they have always possessed a stock of those empirical generalizations which constitute science in its lowest phase; and they have habitually fallen far below perfection, partly because their generalizations were comparatively few and inaccurate. That science necessarily underlies the fine arts, becomes manifest, *a priori*, when we remember that art products are all more or less representative of objective or subjective phenomena; that they can be true only in proportion as they conform to the laws of these phenomena; and that, before they can thus conform, the artist must know what these laws are. That this *a priori* conclusion tallies with experience we shall soon see.

Youths preparing for the practice of sculpture, have to acquaint themselves with the bones and muscles of the human frame in their distribution, attachments, and movements. This is a portion of science; and it has been found useful to impart it for the prevention of those many errors which sculptors who do not possess it, commit. For the prevention of other mistakes, a knowledge of mechanical principles is requisite; and such knowledge not being usually possessed, grave mechanical mistakes are frequently made. Take an instance. For the stability of a figure it is needful that the perpendicular from the center of gravity—"the line of direction," as it is called—should fall within the base of support; and hence it happens, that when a man assumes the attitude known as "standing at ease," in which one leg is straightened and the

other relaxed, the line of direction falls within the foot of the straightened leg. But sculptors, unfamiliar with the theory of equilibrium, not uncommonly so represent this attitude, that the line of direction falls midway between the feet. Ignorance of the laws of momentum leads to analogous errors; as witness the admired Discobolus, which, as it is posed, must inevitably fall forward the moment the quoit is delivered.

In painting, the necessity for scientific knowledge, empirical if not rational, is still more conspicuous. In what consists the grotesqueness of Chinese pictures, unless in their utter disregard of the laws of appearances—in their absurd linear perspective, and their want of aerial perspective? In what are the drawings of a child so faulty, if not in a similar absence of truth—an absence arising, in great part, from ignorance of the way in which the aspects of things vary with the conditions? Do but remember the books and lectures by which students are instructed; or consider the criticisms of Ruskin; or look at the doings of the Pre-Raphaelites; and you will see that progress in painting implies increasing knowledge of how effects in nature are produced. The most diligent observation, if not aided by science, fails to preserve from error. Every painter will endorse the assertion, that unless it is known what appearances must exist under given circumstances, they often will not be perceived; and to know what appearances must exist, is, in so far, to understand the science of appearances. From want of science Mr. J. Lewis, careful painter as he is, casts the shadow of a lattice-window in sharply-defined lines upon an opposite wall; which he would not have done, had he been familiar with the phenomena of the penumbra. From want of science, Mr. Rossetti, catching sight of a peculiar iridescence displayed by certain hairy surfaces under peculiar lights (an iridescence caused by the refraction, and perhaps in part by the diffraction, of light in passing the hairs,) commits the error of showing this iridescence on surfaces and in positions where it could not occur.

To say that music, too, has need of scientific aid, will seem still more surprising. Yet it is demonstrable that music is but an idealization of the natural language of emotion; and that, consequently, music must be good or bad according as it conforms to the laws of this natural language. The various inflections of voice which accompany feelings of different kinds and intensities, have been shown to be the germs out of which music is developed. It has been further shown, that these inflections and cadences are not accidental or arbitrary; but that they are determined by certain general principles of vital action; and that their expressiveness depends on this. Whence it follows that musical phrases, and the melodies built of them, can be effective only when they are in harmony with these general principles. It is difficult here properly to illustrate this position. But perhaps it will suffice to instance the swarms of worthless ballads that infest drawing rooms, as compositions which science would forbid. They sin against science by setting to music ideas that are not emotional enough to prompt musical expression; and they also sin against science by using musical phrases that have no natural relation to the ideas expressed; even where these are emotional. They are bad because they are untrue. And to say they are untrue, is to say they are unscientific.

Even in poetry the same thing holds. Like music, poetry has its root in those natural modes of expression which accompany deep feeling. Its rhythm, its strong and numerous metaphors, its hyperboles, its violent inversions, are simply exaggerations of the traits of excited speech. To be good, therefore, poetry must pay respect to those laws of nervous action which excited speech obeys. In intensifying and combining the traits of excited speech, it must have due regard to proportion—must not use its appliances without restriction; but, where the ideas are least emotional, must use the forms of poetical expression sparingly; must use them more freely as the emotion rises; and must carry them all to their greatest extent, only where the emotion reaches a climax. The entire contravention of these principles results in bombast or doggerel. The insufficient respect for them is seen in didactic poetry. And it is because they are rarely fully obeyed, that we have so much poetry that is inartistic.

Not only is it that the artist, of whatever kind, cannot produce a truthful work without he understands the laws of the phenomena he represents; but it is that he must also understand how the minds of spectators or listeners will be affected by the several peculiarities of his work—a question in psychology. What impression any given art-product generates, manifestly depends upon the mental natures of those to whom it is presented; and as all mental natures have certain general principles in common, there must result certain corresponding general principles on which alone art-products can be successfully framed. These general principles cannot be fully understood and applied, unless the artist sees how they follow from the laws of mind. To ask whether the composition of a picture is good, is really to ask how the perceptions and feelings of observers will be affected by it. To ask whether a drama is well constructed, is to ask whether its situations are so arranged as duly to consult the power of attention of an audience, and duly to avoid overtaxing any one class of feelings. Equally in arranging the leading divisions of a poem or fiction, and in combining the words of a single sentence, the goodness of

the effect depends upon the skill with which the mental energies and susceptibilities of the reader are economized. Every artist, in the course of his education and after-life, accumulates a stock of maxims by which his practice is regulated. Trace him to their roots, and you find they inevitably lead to psychological principles. And only when the artist ionally understands these psychological principles, and their various corollaries, can he work in harmony with them.

We do not for a moment believe that science will make an artist. While we contend that the leading laws both of objective and subjective phenomena must be understood by him, we by no means contend that knowledge of such laws will serve in place of natural perception. Not only the poet, but also the artist of every type, is born, not made. What we assert is, that innate faculty alone will not suffice; but must have the aid of organized knowledge. Intuition will do much, but it will not do all. Only when Genius is married to Science can the highest results be produced.

As we have above asserted, Science is necessary not only for the most successful production, but also for the full appreciation, of the fine arts. In what consists the greater ability of a man than of a child to perceive the beauties of a picture; unless it is in his more extended knowledge of those truths in nature or life which the picture renders? How happens the cultivated gentleman to enjoy a fine poem so much more than a boor does; if it is not because his wider acquaintance with objects and actions enables him to see in the poem much that the boor cannot see? And if as is here so obvious, there must be some familiarity with the things represented, before the representation can be appreciated; then the representation can be completely appreciated, only in proportion as the things represented are completely understood. The fact is, that every additional truth which a work of art expresses, gives an additional pleasure to the perceptive mind—a pleasure that is missed by those ignorant of this truth. The more realities an artist embodies in any given amount of work, the more faculties does he appeal to; the more numerous associated ideas does he suggest; the more gratification does he afford. But to receive this gratification the spectator, listener, or reader, must know the realities which the artist has indicated; and to know these realities is to know so much science.

And now let us not overlook the further great fact, that not only does science underlie sculpture, painting, music, poetry, but that science is itself poetic. The current opinion that science and poetry are opposed is a delusion. It is doubtless true that as states of consciousness, cognition and emotion tend to exclude each other. And it is doubtless also true that an extreme activity of the reflective powers tends to deaden the feelings; while an extreme activity of the feelings tends to deaden the reflective powers; in which sense, indeed, all orders of activity are antagonistic to each other. But it is not true that the facts of science are unpoetical; or that the cultivation of science is necessarily unfriendly to the exercise of imagination or the love of the beautiful. On the contrary, science opens up realms of poetry where to the unscientific all is a blank. Those engaged in scientific researches constantly show us that they realize not less vividly, but more vividly, than others, the poetry of their subjects. Whoever will dip into Hugh Miller's works on geology, or read Mr. Lewes's "Sea-side Studies," will perceive that science excites poetry rather than extinguishes it. And whoever will contemplate the life of Goethe will see that the poet and the man of science can co-exist in equal activity. Is it not, indeed, an absurd and almost a sacrilegious belief that the more a man studies Nature the less he reveres it? Think you that a drop of water loses anything in the eye of the physicist who knows that its elements are held together by a force which, if suddenly liberated, would produce a flash of lightning? Think you that what is carelessly looked upon by the uninitiated as a mere snow-flake, does not suggest higher associations to one who has seen through a microscope the wondrously varied and elegant forms of snow-crystals? Think you that the rounded rock marked with parallel scratches calls up as much poetry in an ignorant mind as in the mind of a geologist, who knows that over this rock a glacier slid a million years ago? The truth is, that those who have never entered upon scientific pursuits know not a tithe of the poetry by which they are surrounded. Whoever has not in youth collected plants and insects, knows not half the halo of interest which lanes and hedge-rows can assume. Whoever has not sought for fossils, has little idea of the poetical associations that surround the places where imbedded treasures were found. Whoever at the sea-side has not had a microscope and aquarium, has yet to learn what the highest pleasures of the sea-side are. Sad, indeed, is it to see how men occupy themselves with trivialities, and are indifferent to the grandest phenomena—care not to understand the architecture of the Heavens, but are deeply interested in some contemptible controversy about the intrigues of Mary Queen of Scots!—are learnedly critical over a Greek ode, and pass by without a glance that grand epic written by the finger of God upon the strata of the Earth!

We find, then, that even for this remaining division of human activities, scientific culture is the proper preparation. We find that æsthetics in general are necessarily based upon scien-

tific principles; and can be pursued with complete success only through an acquaintance with these principles. We find that for the criticism and due appreciation of works of art, a knowledge of the constitution of things, or in other words, a knowledge of science, is requisite. And we not only find that science is the handmaid to all forms of art and poetry, but that, rightly regarded, science is itself poetic.

Thus far our question has been, the worth of knowledge of this or that kind for purposes of guidance. We have now to judge the relative values of different kinds of knowledge for purposes of discipline. This division of our subject we are obliged to treat with comparative brevity; and, happily, no very lengthened treatment of it is needed. Having found what is best for the one end, we have, by implication, found what is best for the other. We may be quite sure that the acquirement of those classes of facts which are most useful for regulating conduct involves a mental exercise best fitted for strengthening the faculties. It would be utterly contrary to the beautiful economy of Nature, if one kind of culture were needed for the gaining of information, and another kind were needed as a mental gymnastic. Everywhere throughout creation we find faculties developed through the performance of those functions which it is their office to perform; not through the performance of artificial exercises devised to fit them for these functions. The Red Indian acquires the swiftness and agility which makes him a successful hunter by the actual pursuit of animals; and, by the miscellaneous activities of his life, he gains a better balance of physical powers than gymnastics ever give. That skill in tracking enemies and prey which he has reached by long practice, implies a subtlety of perception far exceeding anything produced by artificial training. And similarly throughout. From the Bushman, whose eye, which being habitually employed in identifying distant objects that are to be pursued or fled from, has acquired a quite telescopic range, to the accountant whose daily practice enables him to add up several columns of figures simultaneously, we find that the highest power of a faculty results from the discharge of those duties which the conditions of life require it to discharge. And we may be certain, *a priori*, that the same law holds throughout education. The education of most value for guidance must, at the same time, be the education of most value for discipline. Let us consider the evidence.

One advantage claimed for that devotion to language-learning which forms so prominent a feature in the ordinary curriculum, is, that the memory is thereby strengthened. And it is apparently assumed that this is an advantage peculiar to the study of words. But the truth is, that the sciences afford far wider fields for the exercise of memory. It is no slight task to remember all the facts ascertained respecting our solar system; much more to remember all that is known concerning the structure of our galaxy. The new compounds which chemistry daily accumulates are so numerous that few, save professors, know the names of them all; and to recollect the atomic constitutions and affinities of all those compounds is scarcely possible without making chemistry the occupation of life. In the enormous mass of phenomena presented by the Earth's crust, and in the still more enormous mass of phenomena presented by the fossils it contains, there is matter which it takes the geological student years of application to master. In each leading division of physics—sound, heat, light, electricity—the facts are numerous enough to alarm any one proposing to learn them all. And when we pass to the organic sciences, the effort of memory required becomes still greater. In human anatomy alone, the quantity of detail is so great, that the young surgeon has commonly to get it up half-a-dozen times before he can permanently retain it. The number of species of plants which botanists distinguish amounts to some 320,000; while the varied forms of animal life with which the zoologist deals are estimated at some two millions. So vast is the accumulation of facts which men of science have before them, that only by dividing and subdividing their labors can they deal with it. To a complete knowledge of his own division, each adds but a general knowledge of the rest. Surely, then, science, cultivated to even a very moderate extent, affords adequate exercise for memory. To say the very least, it involves quite as good a training for this faculty as language does.

But now mark, that while for the training of mere memory, science is as good, if not better, than language, it has an immense superiority in the kind of memory it cultivates. In the acquirement of a language, the connections of ideas to be established in the mind correspond to facts that are, in a great measure, accidental; whereas, in the acquirement of science, the connections of ideas to be established in the mind correspond to facts that are mostly necessary. It is true that the relations of words to their meaning is in one sense natural, and that the genesis of these relations may be traced back a certain distance; though very rarely to the beginning (to which let us add the remark that the laws of this genesis form a branch of mental science—the science of philology). But since it will not be contended that in the acquisition of languages, as ordinarily carried on, these natural relations between words and their meanings are habitually traced, and the laws regulating them explained, it must be admitted that they are commonly learned as fortuitous relations. On the other hand, the rela-

tions which science presents are casual relations; and, when properly taught, are understood as such. Instead of being practically accidental, they are necessary; and, as such, give exercise to the reasoning faculties. While language familiarizes with non-rational relations, science familiarizes with rational relations. While the one exercises memory only, the other exercises both memory and understanding.

Observe next that a great superiority of science over language as a means of discipline, is, that it cultivates the judgment. As, in a lecture on mental education delivered at the Royal Institution, Professor Faraday well remarks, the most common intellectual fault is deficiency of judgment. He contends that "society, speaking generally, is not only ignorant as respects education of the judgment, but it is also ignorant of its ignorance." And the cause to which he ascribes this state is want of scientific culture. The truth of his conclusion is obvious. Correct judgment with regard to all surrounding things, events and consequences, becomes possible only through knowledge of the way in which surrounding phenomena depend on each other. No extent of acquaintance with the meanings of words, can give the power of forming correct inferences respecting causes and effects. The constant habit of drawing conclusions from data; and then of verifying those conclusions by observation and experiment, can alone give the power of judging correctly. And that it necessitates this habit is one of the immense advantages of science.

Not only, however, for intellectual discipline is science the best; but also for moral discipline. The learning of languages tends, if anything, further to increase the already undue respect for authority. Such and such are the meanings of these words, says the teacher or the dictionary. So and so is the rule in this case, says the grammar. By the pupil these dicta are received as unquestionable. His constant attitude of mind is that of submission to dogmatic teaching. And a necessary result is a tendency to accept without inquiry whatever is established. Quite opposite is the attitude of mind generated by the cultivation of science. By science constant appeal is made to individual reason. Its truths are not accepted upon authority alone; but all are at liberty to test them—nay, in many cases, the pupil is required to think out his own conclusions. Every step in a scientific investigation is submitted to his judgment. He is not asked to admit it without seeing it to be true. And the trust in his own powers thus produced, is further increased by the constancy with which Nature justifies his conclusions when they are correctly drawn. From all which there flows that independence which is a most valuable element in character. Nor is this the only moral benefit bequeathed by scientific culture. When carried on, as it should always be, as much as possible under the form of independent research, it exercises perseverance and sincerity. "As," says Professor Tyndall of inductive inquiry, "it requires patient industry, and an humble and conscientious acceptance of what Nature reveals. The first condition of success is an honest receptivity and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth. Believe me, a self renunciation which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science."

Lastly we have to assert—and the assertion will, we doubt not, cause extreme surprise—that the discipline of science is superior to that of our ordinary education, because of the religious culture that it gives. Of course we do not here use the words scientific and religious in their ordinary limited acceptations; but in their widest and highest acceptations. Doubtless, to the superstitions that pass under the name of religion, science is antagonistic; but not to the essential religion which these superstitions merely hide. Doubtless, too, in much of the science that is current, there is a pervading spirit of irreligion; but not in that true science which has passed beyond the superficial into the profound.

"True science and true religion," says Professor Huxley, at the close of a recent course of lectures, "are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen."

So far from science being irreligious, as many think, it is the neglect of science that is irreligious—it is the refusal to study the surrounding creation that is irreligious. Take a humble simile. Suppose a writer were daily saluted with praises couched in superlative language. Suppose the wisdom, the grandeur, the beauty of his works, were the constant topics of the eulogies addressed to him. Suppose those who unceasingly uttered these eulogies on his works were content with looking at the outsides of them; and had never opened them, much less tried to understand them—what value should we put upon their praises? What should we think of their sincerity? Yet, comparing small things to great, such is the conduct of mankind in general, in reference to the Universe and its Cause. Nay, it is worse. Not only do they pass by without study, these things which they daily proclaim

to be so wonderful; but very frequently they condemn as mere triflers those who give time to the observation of Nature—they actually scorn those who show any active interest in these marvels. We repeat, then, that not science, but the neglect of science, is irreligious. Devotion to science is a tacit worship—a tacit recognition of worth in the things studied; and by implication in their Cause. It is not a mere lip homage, but a homage expressed in actions—not a mere professed respect, but a respect proved by the sacrifice of time, thought and labor.

Nor is it thus only that true science is essentially religious. It is religious, too, inasmuch as it generates a profound respect for, and an implicit faith in, those uniform laws which underlie all things. By accumulated experiences the man of science acquires a thorough belief in the unchanging relations of phenomena—in the invariable connection of cause and consequence—in the necessity of good or evil results. Instead of the rewards and punishments of traditional belief, which men vaguely hope they may gain, or escape, spite of their disobedience; he finds that there are rewards and punishments in the ordained constitution of things, and that the evil results of disobedience are inevitable. He sees that the laws to which we must submit are not only inexorable but beneficent. He sees that in virtue of these laws, the progress of things is ever towards a greater perfection and a higher happiness. Hence he is led constantly to insist on these laws, and is indignant when men disregard them. And thus does he, by asserting the eternal principles of things, and the necessity of conforming to them, prove himself intrinsically religious.

To all which add the further religious aspect of science, that it alone can give us true conceptions of ourselves and our relation to the mysteries of existence. At the same time that it shows us all which can be known, it shows us the limits beyond which we can know nothing. Not by dogmatic assertion does it teach the impossibility of comprehending the ultimate cause of things; but it leads us clearly to recognize this impossibility by bringing us in every direction to boundaries we can not cross. It realizes to us in a way which nothing else can, the littleness of human intelligence in the face of that which transcends human intelligence. While towards the traditions and authorities of men its attitude may be proud, before the impenetrable mystery of things its attitude is humble—a true pride and a true humility. Only the sincere man of science (and by this title we do not mean the mere calculator of distances or analyzer of compounds, or labeller of species; but him who through lower truths seeks higher, and eventually the highest)—only the genuine man of science, we say, can truly know how utterly beyond, not only human knowledge, but human conception, is the Universal Power of which Nature, and Life, and Thought are manifestations.

We conclude, then, that for discipline, as well as for guidance, science is of chiefest value. In all its effects, learning the meanings of things, is better than learning the meanings of words. Whether for intellectual, moral, or religious training, the study of surrounding phenomena is immensely superior to the study of grammars and lexicons.

Thus to the question with which we set out—What knowledge is of most worth? the uniform reply is—Science. This is the verdict on all the counts. For direct self preservation, or the maintenance of life and health, the all-important knowledge is—Science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—Science. For the due discharge of parental functions, the proper guidance is to be found only in—Science. For that interpretation of national life, past and present, without which the citizen can not rightly regulate his conduct, the indispensable key is—Science. Alike for the most perfect production and highest enjoyment of art in all its forms, the needful preparation is still—Science. And for purposes of discipline—intellectual, moral, religious—the most efficient study is, once more—Science. The question which at first seemed so perplexed, has become, in the course of our inquiry, comparatively simple. We have not to estimate the degrees of importance of different orders of human activity, and different studies as severally fitting us for them; since we find that the study of Science, in its most comprehensive meaning, is the best preparation for all these orders of activity. We have not to decide between the claims of knowledge of great though conventional value, and knowledge of less though intrinsic value; seeing that the knowledge which we find to be of most value in all other respects, is intrinsically most valuable; its worth is not dependent upon opinion, but is as fixed as is the relation of man to the surrounding world. Necessary and eternal as are its truths, all Science concerns all mankind for all time. Equally at present, and in the remotest future, must it be of incalculable importance for the regulation of their conduct, that men should understand the science of life, physical, mental, and social; and that they should understand all other science as a key to the science of life.

And yet the knowledge which is of such transcendent value is that which, in our age of boasted education, receives the least attention. While this which we call civilization could never have arisen had it not been for science; science forms scarcely an appreciable element in what men consider civilized training. Though to the progress of science we owe it, that

millions find support where once there was food only for thousands; yet of these millions but a few thousands pay any respect to that which has made their existence possible. Though this increasing knowledge of the properties and relations of things has not only enabled wandering tribes to grow into populous nations, but has given to the countless members of those populous nations comforts and pleasures which their few naked ancestors never even conceived, or could have believed; yet is this kind of knowledge only now receiving a grudging recognition in our highest educational institutions. To the slowly growing acquaintance with the uniform co-existence and sequences of phenomena—to the establishment of invariable laws, we owe our emancipation from the grossest superstitions. But for science we should be still worshipping fetishes; or, with hecatombs of victims, propitiating diabolical deities. And yet this science, which, in place of the most degrading conceptions of things, has given us some insight into the grandeurs of creation, is written against in our theologies and frowned upon from our pulpits.

Paraphrasing an Eastern fable, we may say that in the family of knowledges, science is the household drudge, who, in obscurity, hides unrecognized perfections. To her has been committed all the work; by her skill, intelligence, and devotion, have all the conveniences and gratification been obtained; and while ceaselessly occupied in ministering to the rest, she has been kept in the background, that her haughty sisters might flaunt their fripperies in the eyes of the world. The parallel holds yet further. For we are fast coming to the denouement, when the position will be changed; and while these haughty sisters sink into merited neglect, science, proclaimed as highest alike in worth and beauty, will reign supreme.

PRESAGES OF CÆSAR'S DEATH.

We are told there were many strong signs and presages of the death of Cæsar. Many report that a certain sooth-sayer forewarned him of a great danger which threatened him on the Ides of March, and that when the day was come, as he was going to the senate house, he called to the sooth-sayer and said, laughing, "The Ides of March are come;" to which he answered softly, "Yes, but they are not gone."

The evening before he supped with Marcus Lepidus, and signed, according to custom, a number of letters as he sat at table. While he was so employed, there arose a question, "What kind of death was the best?" and Cæsar, answering before them all, cried out, "A sudden one."

The same night, as he was in bed with his wife, the doors and windows of the room flew open at once. Disturbed both with the noise and light, he observed by moonshine, Calpurnia in a deep sleep, uttering broken words and inarticulate groans. She dreamed that she was weeping over him, as she held him murdered in her arms. Be that as it may, next morning she conjured Cæsar not to go out that day, if he could possibly avoid it, but to adjourn the senate; and if he paid no regard to her dreams, to have recourse to some other species of divination, or to sacrifices, for information as to his fate. This gave him some suspicion and alarm, for he had never known before in Calpurnia anything of the weakness or superstition of her sex, though she was now so much affected.

He therefore offered a number of sacrifices, and as the diviners found no auspicious token in them, he sent Antony to dismiss the senate. In the meantime Decimus Brutus, surnamed Albinus, came in. He was a person in whom Cæsar placed such confidence that he had appointed him his second heir, yet he was engaged in the conspiracy with the other Brutus and Cassius. This man, fearing that if Cæsar adjourned the senate to another day the affair might be discovered, laughed at the diviners, and told Cæsar he would be highly to blame if by such a slight he gave the senate occasion to complain against him.

"For they were met," he said, "at his summons, and came prepared with one voice to honor him with the title of king in the provinces, and to grant that he should wear the diadem both by land and by sea everywhere out of Italy. But if any one go and tell them, now they have taken their places, they must go home again and return when Calpurnia happens to have better dreams, what room will your enemies have to launch out against you? Or who will hear your friends when they attempt to show that this is not an open servitude on the one hand and tyranny on the other? If you are absolutely persuaded that this is an unlucky day, it is certainly better to go yourself and tell them you have strong reasons for putting off business till another time."

So saying he took Cæsar by the hand and led him out. He went to the senate-house, where he was assassinated by the conspirators.

The German Journal of Frankfort announces the betrothal, on the 28th ult., at the Chateau of Possenhofen, of the Archduke Louis Victor, younger brother of the Emperor of Austria (born May 15, 1842), with the Princess Charlotte, younger sister of the Empress of Austria (born February 22, 1847).

VISIT TO A CO-OPERATIVE ASSOCIATION.

A correspondent sends us the following article from *Chamber's Journal of Popular Literature*, (apparently, written by the Editor of that print,) with a request that we should publish it. We ourselves have been much interested in reading it, and we doubt not that most of our readers will find its perusal interesting, instructive and profitable, and possibly suggestive of similar movements, modified to suit local circumstances, for the amelioration of the condition of the working classes. We are glad to learn of at least this one instance of success in a co-operative association. Ed.

While lately at Bradford, in Yorkshire, attending the meeting of the National Association for the Promotion of Social Science—and a very pleasant and instructive meeting it was—I accidentally heard some particulars respecting a Co-operative Society at Rochdale, which seemed to excite in others as well as myself no little surprise. I heard of a large body of working-men, most of them factory-hands, being associated in a gigantic scheme of trading for mutual benefit; that the scheme, after fifteen years of trial, had proved eminently successful; that influenced by its example, other associations of a similar kind were springing up in different parts of Yorkshire and Lancashire; and that in short, no man could tell where all this strange movement was to end. To me the intelligence was not altogether new, for I had formerly heard of, and even helped to disseminate through these pages, some account of this very association; but the subject, as now presented seemed, on public grounds, so peculiarly deserving of personal examination, that I resolved to pay a passing visit to Rochdale, and so be able to judge, in some measure, for myself. I accordingly took Rochdale in my way home, and what I saw and learned on the spot, I am now going to do my best to describe.

It may, perhaps, be as well to say at once, that there prevails some little misconception regarding the principles of the co-operative system. Society in its higher departments has unfortunately become so jealous of projects for substituting co-operation for individual competition, that the schemes which I am about to notice are looked on with suspicion, as if they sprung from the crotchets of Socialists, Owenites, St. Simonians, and other dreamers. Now, let it be distinctly understood, that co-operation in the sense now alluded to, has no connection whatever with socialistic notions. It proposes neither to upset society, nor to meddle with religious or political opinions. It is purely a method of carrying on industrial operations, with the view of imparting the greatest amount of benefit to the parties concerned. Its aims are commercial, not revolutionary; though it will be admitted that it may ultimately place the relationship of employer and employed on a footing very different from what it is on at present. At all events, be its future what it may, let us look it fairly in the face, instead of unwisely ignoring its really remarkable features.

After rolling onward through a series of picturesque valleys, each of them a hive of manufacturing industry, the train arrived in Rochdale, a town within the borders of Lancashire. We had left the region of worsteds, and had got into that of woollens and cottons—all being alike a scene of wonderful activity. Little time was spent in finding the objects of inquiry. Accompanied by a gentleman who acted as a friendly guide, I was conducted to Toad Lane, a steepish thoroughfare, and stood in front of the several establishments, which, by signs over the door, purported to belong to the "Rochdale Pioneers' Society." "You see," said my friend, "there is nothing fine about the place; they are just common shops for the sale of articles. There were three shops belonging to the Society—one on the right hand side in going down the street, and two on the left—the concern having evidently outgrown its original dimensions, and been fain to get house room in any form near at hand. The right hand was apparently the ancient and metropolitan center of affairs; and besides the shop, which contained two counters, there were apartments up stairs, appropriated to different purposes. The higher floor, reached by a separate door and stair, consisted of a room for board meetings, which was lined with presses full of books, and of another apartment used as a reading room.

To procure proper information, I went first to one of the places opposite, to see the clerk or book-keeper in charge. Here, the street floor contained a board table for the cutting up and sale of meat; above was a store room for flour and other articles, also an office with a desk and ledgers, in charge of a respectable young man, named William Cooper. By some persons, my visit might have been deemed impertinent and intrusive; but so far from there being any notion of the kind in this case, Mr Cooper frankly answered all my inquiries, and seemed rather pleased than otherwise to make me acquainted with the history and working of the concern. He likewise conducted me to the third shop belonging to the Society, which was appropriated to the sale of materials for wearing apparel; and finally, I visited the library and reading room. I understood there were several branch stores in the town, but these we did not think it necessary to see.

It may be supposed that the Rochdale Equitable Pioneers'

Society did not reach its present flourishing condition without encountering innumerable difficulties; and its ultimate triumph over these offers the best proof of the courage, perseverance, and honesty of its members. Like anything great and estimable, it has grown from small beginnings. Little by little, step by step, without flash or parade—rather courting obscurity—it at length attains a magnitude and distinction which it may be presumed to have fairly merited. Those who wish to do likewise, will need no persuasives to study its simple, yet eventful history. The Society dates from 1844. It originated in the efforts of a few weavers to better a condition which Chartism, strikes—communism, and which pretentious agencies left pretty much as they found it. The main thing at first aimed at was the establishment of a store for the sale of provisions and clothing, in order to participate in the profits of dealers in these articles. It was felt that if wages could not be factitiously increased, there was no reason why they should not be made the best of as they stood. At first, there were serious difficulties in the way. The men were poor; there was a general skepticism as to success, on account of previous failures of co-operative plans; perhaps, also, there was a distrust of each other in regard to money matters, not uncommon among the hard laboring classes. Daunted neither by derision nor frowns, the determined little band quietly pursued their course. By dividing the towns into districts, and appointing collectors, the committee of management contrived to scrape together somewhere about £36. A third of the sum collected was spent on some absolutely necessary fixtures and shop apparatus; there being left about £24 wherewith to lay in a stock to begin business. A commencement in a humble way was made in a shop rented at £10 per annum. It was sneeringly observed that the whole stock in trade of the weavers' association could have been carried away in a wheel-barrow, which was probably quite true; but as matters improved, the stock by and by would have filled a cart; and always as the thing grew in dimensions, critics lowered their tone. Fears and fault-finding gave place to surprise and respect.

Planted in a populous town, composed of families living on weekly wages, there was no valid reason why the concern should not succeed. Everything was in its favor. The credit system, which had foundered all preceeding attempts, was most resolutely avoided. All purchases and all sales were for ready money or 'brass,' as it is called in Yorkshire. No matter what were the exigencies, or what the character of buyers, down they must lay the 'brass' on the counter before an article could be removed. By this means there was little need for book-keeping and figuring. I had been informed that the Society employed no hired assistants, but this I found to be a mistake. In the infancy of experience, an attempt was made to depend on volunteer assistance, which to some extent turned out satisfactorily; but confusion ensued in the accounts; and it was at length obvious that a co-operative store is subject to the principle of division of labor, like any other kind of business. Originally, the store was opened only at certain hours; but this arrangement, for good reasons, was also departed from. In 1851, the limited hour system was given up, and the store opened all day; a regular superintendent and shopmen being at the same time appointed. At present, there is considerable force of hired assistants, who, however, are themselves share-holders, and there actuated by the common interest. Besides adherence to the ready money system, there were other good grounds of success. In ordinary shop-keeping, there is a certain loss from the exposure of articles in windows, from finical ways of putting up goods, from high rents, from advertising, and from over costly assistance.

Should we not also point to the loss from excessive competition, which in some businesses is greater than all other losses put together? To drive each other from the field, drapers, for example, may be seen attracting customers by offering goods at ruinously low prices; and how often are these unseemly struggles maintained out of capital, or by means of credit—the reckless shopkeeper, who never intends to pay, being of course, indifferent as to the extent of his so-called "sacrifices."

It doubtless required a great degree of firmness in the workmen co-operators to withstand the temptation to trade-rivalry. While their aim at setting out was, strictly, to sell their goods at wholesale prices, plus an allowance for expenses, it was necessary that the concern should be safe; therefore, a certain margin of profit—however that might ultimately be disposed of—became necessary. As, after all this was allowed for, their prices were still below those of the ordinary shops, they unavoidably raised feelings of emulation in the shopkeepers, some of whom endeavored, by temporarily striking below them, to run them off the field. But, disregarding these efforts, they never once swerved from the principle they had assumed at starting. "Others," said they, "may profess to sell cheaply; we are determined to sell honestly." They will be honored for the resolution.

The articles sold at the store were at first few in number, but, with increase of sales, the list of commodities was gradually extended; departments for shoemaking and tailoring were added to the establishment; and, last of all, the Society ventured into wholesale dealing. Meanwhile, the number of co-

operators was also largely increased. From only 28 members in 1844, the number had risen to 600 in 1850; at the time of my visit, it was 2400. With a view to a proper performance of its functions, the Association, soon after its commencement, was registered pursuant to act of Parliament (13 and 14 Vict. chap. 115). The following are among the benefits derived from this beneficent act. The rules of the Society are binding, and may be legally enforced: protection is given to the members, their wives, children, and heir in enforcing their just claims, and against any fraudulent dissolution of the Society: the property of the Society is declared to be vested in the trustee or treasurer for the time being: the trustee or treasurer may, with respect to the property of the Society, sue and be sued in his own name: fraud committed with respect to the property of the Society is punishable by justices: County Courts may compel transfer of stock, if any officer of this Society abscond or refuse to transfer: application may be made to the Court of Chancery by petition, free from payment of Court or counsel's fees: disputes to be settled by reference to justices or arbitrators, and the order of justices or arbitrators to be final, with power to award compensation to any member, if unjustly expelled: in case of the death of any member, payment may be made of any sum not exceeding £20, without the expense, etc., of obtaining letters of administration: members are allowed to be witnesses in all proceedings, criminal or civil, respecting property of the Society.

Although, strictly speaking, a joint-stock company with unlimited responsibility, there are some remarkable special differences in the method of buying into and selling out of the concern. The plan originally adopted was to constitute shares of £1; each member was to hold only four shares—now the number is five shares. At entry, a member was to pay not less than one shilling, and the sum of not less than threepence per week afterwards, till the value of his shares was paid up. Such payments constituted the capital stock on which to trade. Interest and profits accruing to members were carried to their credit until their shares were paid up. As soon as that happy point was reached, the member received his interest and profits every three months in cash, or he might add them to his account, and so increase his number of shares. No member, however, could own more than £100 of stock; but I see it stated that, by a recent act, the amount is increased to £200. In joint-stock companies, there are usually various formalities in connection with the purchasing and transferring of stock. The plan followed by the Co-operative Society is very simple. A candidate for membership, on being approved of by the board of directors, pays a shilling and threepence to the cashier, who enters the sum to credit in a little pass-book, which the person keeps as a voucher. Week after week, he continues his payments, so as to enlarge the amount at his credit. As soon as his shares are paid up, he receives interest, at the rate of 5 per cent. per annum. The payment of interest may be said to be a first charge on the realized profits of trading. Should more capital be invested than is required, the directors may order members to take back a portion of their money. The most remarkable of the arrangements is, that there is no system of transfers. When a man gets tired of being a member, or, from any other cause, wishes to retire, he can not sell his stock. On announcing his intention of withdrawal, his account is balanced, and he receives the amount at his credit. Thus there are always parties drawing out, and others paying in. When a member dies, the Society clears scores with his representative. In this way, as the stock of each member is a thing personal to himself, it can never become an object of jobbery—can not rise to a premium or fall to a discount. The first shilling paid in and the last shilling at the credit of a member on drawing out, are carried to a fund called Redemption-money, which is designed to make good the deterioration of property. Subject to these petty deductions, every member will at any time receive back all he has paid in.

Now let us describe the buying process. The stores, as has been said, are open all day, and a throng, particularly on Saturday night, is seen at the counters. Everything is paid for in cash. Whatever be the sum, a tin ticket with the corresponding amount stamped on it is given to the purchaser. If he buys a shilling's worth of tea, a ticket with "one shilling" impressed on it is received on laying down the money. These tickets are vouchers for purchases. They are kept by the buyer till the end of the quarter, and being then produced, it is seen what has been the aggregate amount of his purchases. If they amount, say to £5, the proportional profit accruing on £5 during the quarter is either at once paid, or carried to the credit of the buyer in his pass-book. As the stores are open to the public as well as to the co-operators, tin tickets are given to outsiders on their making purchases the same as if they were members. These tickets, as representing claims for a share of profits, are usually disposed of to members of the Society, who accordingly rank for their value at the quarterly settlements.

At the end of 1858, the Equitable Pioneer's Co-operative Society consisted of 1,950 members, and the funds amounted to £18,160, 5s. 4d.; the business done during the year was £71,669; and the profit made, £6,284, 17s. 4d. The average weekly receipt was £1,600. We have to add a still more interesting fact. Two and a-half per cent. off-net profits were,

by the constitution of the Society, devoted to what are termed educational purposes; probably speaking, the support of the library and reading-room. The library now contains 3,000 volumes of useful and entertaining literature; the tables of the reading-room are covered with papers, and the loan of books and perusal of papers are alike free.

So rapidly grew the assets of the Society, that, in 1850, it was found expedient to throw off a swarm of members to make a new association; or, what was, perhaps, nearer the truth, those members whose accounts had reached the legal limit, were induced to devote a portion of their money towards founding a fresh industrial concern. The idea struck upon was to get up a flour-mill. An association designated the Rochdale Corn-mill Society was set on foot on principles similar to those of the parent institution. A corn-mill was at first rented, about a mile and a half from the town. Unfortunately, through the mismanagement of the persons employed, and also some prejudices which had to be overcome as to the quality of the flour, the mill was not successful during its early years. At length, as things began to mend, it was resolved to build a mill in the town, and carry on the manufacture of flour according to the most approved methods. In a short time the mill was erected, and filled with the best machinery. I went to see this mill, which is situated on the small river from which the town derives its name. It is a huge building, five stories high; the machinery being moved by a steam-engine of from thirty to forty horse-power. There were fourteen grinding apparatuses in active operation; the amount of grain received and turned into flour and meal being 1,400 sacks per week. The total average weekly delivery, according to the last published statement, was nearly 930 loads, each load weighing 540 lbs. The assets of the Society amounted to £17,744. The number of shareholders is, I believe, 500, who, in 1858, divided among them £1,425 of profit.

This second success, as we must call it, led to still higher aspirations. Why should not the co-operatives of Rochdale start the manufacture of cotton or woollen fabrics? The question was soon settled in the affirmative, and the Rochdale Manufacturing Society was commenced. The principles of organization were still the same; the members wholly working-men. In this more ambitious scheme, we touch, for the first time, on the co-operation of artisans in a great branch of manufacture for mutual benefit. There was nothing particularly new or wonderful in a number of prudent factory-workers clubbing their shillings to set up a store for the sale of provisions, clothing, and other articles of domestic consumption; but to unite their small means in building and working a factory was to enter on a field of enterprise of an extensive kind, and where the perils were proportionally great.

The capital of the Rochdale Co-operative Manufacturing Society (registered pursuant to the act 15 and 16 Vict. c. 31) was raised by voluntary subscriptions, consisting of shares of £5 each. The rules specified that each member shall not take less than two such shares, which may be paid up at once or by instalments of one shilling per week. The account of this concern, given in the *Equitable Pioneers' Almanac*, speaks of £13,000 having been raised at the end of 1858, during which year the capital had more than doubled. I was told that the members are now about 1,300 in number. In this, as in preceding projects, not too much was attempted at first. The Society rented an upper floor for carrying on cotton-spinning, and also the lower floor of another establishment for power-loom weaving. I walked through the town to see these places. The spinning-machinery was not in motion at the time; but I had the pleasure of seeing at work nearly 100 power-looms, which were attended by men having shares in the undertaking. So far the Society has been successful; and to carry on its operations on a scale equal to that of any ordinary cotton-factory, it is at present engaged in erecting a building which, with its machinery, is to cost £40,000. This, too, I visited, though nothing is as yet to be seen but a large building in process of rising from confused heaps of bricks and mortar. The factory is expected to be at work about May or June next, when it will be a sight worth seeing. I inquired if the capital was all subscribed and paid up, and was informed that money is coming in at the rate of about £2,000 per month, and that, in fact, it comes rather faster than is wanted. It will be curious to watch the development of this gigantic effort of operatives to be their own employers. All are, in the first place, to be paid the market value of their labor, and afterwards, at periodical settlements, to receive a share of profits proportional to their invested capital. If this arrangement does not produce a sense of responsibility, with diligence in working, I know not what will. Supposing it to be honestly and successfully carried out, the dissatisfaction which leads to strikes in factories will be entirely removed. To insure as far as possible against discord, all members, according to the rules of the Society, are to have the same amount of votes and influence, whatever be the extent of their investments—a thorough out-and-out democracy.

In making my inquiries, I hinted at certain possibilities of disaster as regarded each of the co-operative projects. I spoke of that too common misfortune, a want of integrity in money-matters—might not one or more of the parties in the

management get possession of and abscond with the funds? In reply, I was told of the rules by which money can only be drawn from the bank account by an order of three directors, signed at a board meeting and counter-signed by the treasurer; and that, at all events, there never had been any loss from this fertile source of ruin in Friendly Societies. I next referred to the risks of trade. In selling its produce, the Society must give the ordinary credit. The answer was, that the credit usually given in wholesale transactions was but fourteen days, and that care would be taken to deal only with perfectly trustworthy merchants. Besides, a small sinking fund would be a sufficient insurance against losses of serious amount.

Here, I leave these remarkable instances of workingmen taking the business of "masters" into their own hands. That they will have the good wishes of every philanthropist, can not be doubted. Although surrounded with many practical difficulties, the associations I have attempted to describe are, to all appearance, destined to maintain their ground both as regards commercial and social results. Productive in a large degree of the sentiment of hope, without which we may in vain look for any marked improvement of habits, I was assured that they had already effected a visible improvement in the condition of the working classes. Self-respect, provident foresight, temperance, and domestic comfort, had on all sides been largely promoted through their agency. W. C.

PHENOMENA OF SOMNAMBULISM.

If we examine the eyes of those artificial somnambulists whose eye lids are closed—and this I have repeatedly done in the presence of perfectly unsuspecting witnesses, of whom I shall mention a well-known author, M. Spazier, who has publicly acknowledged the truth of what I am now about to relate—if we examine the eyes of these persons, the following circumstances, well deserving our consideration, will appear. If we attempt to draw their eye-lids asunder, we meet with resistance. The antagonist muscles of those which usually keep the eyes open act strongly in opposition to our efforts, and the latter are at rest. The former appear to be in a state of spasms, and the latter as if paralyzed. The eye can be opened only to the extent of one-half. When this takes place, the apple of the eye is perceived to be turned upward toward the internal angle, and we see only the margin of the iris peeping from under the upper eyelid, and remaining immovable in the same place. The approach of light to the eye does not occasion the slightest change. There is no winking of the eye-lids, no expression of feeling, when the light is brought ever so near to the half-opened eye. These experiments I have frequently made upon several of my magnetic patients, always with the same result; and I have always repeated them, when I had an opportunity of showing them to strangers.

But I trust you will excuse me if, in explaining this matter, I have taken the liberty of referring to some of my own experiments; as I should wish my inquiry to be entirely independent of them. I trust you will immediately perceive, that there are several observations of others, which prove the point I wish to establish still more cogently than the experiments in question. One of these observations I have already noticed in my first lecture. I told you the story of a rope-maker, who traveled many miles of road in his sleep, sometimes on horseback. He went boldly forward everywhere, in the dark or in dark-light, and, in all his operations, conducted himself like a waking person. This man felt nothing when his skin was ever so much stimulated, when strong-smelling substances were held to his nose, or when a pistol was discharged close beside him. His eyes were constantly shut, but the eye-lids could be drawn asunder, his eye opened, a brilliant light held to it, without his exhibiting the slightest symptom of feeling. The well-known somnambulist of Vicenza (Negretti,) whose history has been repeated in almost all the later writings upon this subject, who was long and carefully observed, who went about and performed all his usual domestic duties, gave, as it were, a theatrical representation of several parts of his service, and all this without committing any mistake, and with the same ease and readiness as a waking man with the complete use of his eyes; this individual also exhibited no sign of sensibility when a candle was brought so close to his eye, that his eye-brows were singed by it.

The insensibility of the eyes, however, is most remarkably shown by those somnambulists who perform their various operations with their eyes wide open. In these persons, too, this organ is in a state the best adapted for examination, as, in them, it is generally large, fixed, and immovable; and, consequently, any changes which may take place in it can easily be observed. I have so much the more satisfaction, too, in adducing cases of such somnambulists, because they enable me to supply the deficiency of my inquiry, arising from the spasmodic state of the eye-lids in the cases formerly referred to. All those physicians, who have themselves examined the eyes of somnambulists, admit, so far as I am aware, that the organ, in the state in question, is exactly as I have above described it. "All somnambulists," says Van Swieten, "whom I have seen, had their eyes wide open, and a very large aperture of the pupil, as is usual in the case of amaurosis. This aperture did not contract on the approach of light, nor did the

eye-lids wink, but remained quite motionless. When they were forcibly awakened, however, the eyes immediately closed, and they felt the inconvenience of the light when brought near them."

Another very exact and trustworthy observer, M. de Haen, has given us an account of the disease of a young girl, who had frequent fits of catalepsy, which soon passed into paroxysms exhibiting the principal characteristics of somnambulism, during which her eyes were wide open. He caused a light to be brought near them, which, however, produced neither a contraction of the pupil, nor any other marks of sensibility. As little effect was manifested when strong stimulants were applied to her skin, when she was pricked with a needle, etc.

A very recent author, Ellert, has described, in a small publication, the history of a severe nervous disorder, in which the lady who was afflicted with it, after suffering very violent spasmodic attacks of various kinds, fell into extraordinary paroxysms, which, as M. Ellert expresses it, presented a middle state between ecstasis and somnambulism. In this state, in which she used to conduct herself, in many respects, like a person awake—spoke, related stories, sometimes scolded, sometimes contradicted, sometimes appeared anxious, sometimes cheerful—none of her senses manifested any sensibility. Her eyes, indeed, were open and brilliant, but fixed and motionless; and the aperture of the pupil was very large. She might be called by her name, pinched, pricked; spirit of harts-horn might be applied to her nose—a burning candle held before her eyes; and however sudden and unexpected the stimulus might be, she did not manifest the slightest symptom of feeling.

I can not avoid adding a highly interesting investigation of this subject, which will be found in the *Memoirs of the Parisian*,* and also in those of the Upsal Academy of Sciences, and * 1742, Ed. 4, p. 409.—Ed. 8, p. 551. which was transmitted to these academies by Sauvages de la Croix, who originally observed the case, in the year 1741. It relates to a young lady, who, during a severe nervous complaint, after similar convulsive attacks, fell into similar paroxysms to those above mentioned, during which, however, she walked about the sick room. Like the former patient, she had her eyes wide open, which, in other respects, appeared to be quite insensible. Sauvages, who suspected deception, made use of several means of ascertaining the truth. He caused her arm to be deeply pricked with a needle, the soles of her feet to be gently tickled with the points of the fingers—poured spirits of harts-horn into her mouth, held it to her nostrils, and blew Spanish snuff up her nose. He caused her to be addressed unexpectedly in a loud voice. A person, who had been concealed, suddenly uttered a piercing cry close to her ear, and, at another time, he suddenly threw a stone violently against her bedstead. But all this produced, in this otherwise so excitable person, not the slightest mark of feeling, and occasioned no motion. The attempts, too, made by Sauvages, to produce some effects upon her eyes, were quite as ineffectual. In vain did he, unexpectedly, aim a blow at her with his hand: She made no effort to evade it, nor did she interrupt her discourse; and the eye-lids did not move in the slightest degree. He held spirits of harts-horn before her eye; moistened a feather with it, and applied it to the cornea; suddenly touched one of the eye-balls with his finger; nay, at last, he held a lighted candle so close to her open eye that her eye-lashes were burned. During this insensibility of her eyes, she rose from her bed, walked about the room, kept the middle way between the bedstead, as well as she could have done when awake, turned round at the proper time, did not once stumble against anything, although several things were placed in her way; this she did without touching the objects.

After all these experiments, instituted by skillful and trustworthy men, with such similar results, to which I know not a single case that can be opposed, which could lead us to suspect anything of a contrary nature, but to which, if necessary, I could add much from my own experience; after all this, I say, it surely can not be denied that the eye of the somnambulist is not only incapable of receiving the usual impressions from light, and its transmission to the *sensorium commune*, but also that its principal functions are temporarily abolished.—*Weinhold's Lectures on Somnambulism.*

THE QUAKER AND THE PUZZLER.—A genuine bully called upon a "Friend" avowedly to thrash him.

"Friend," said the Quaker, knocking down the visitor's fists, "before thou proceedest to chastise me, wilt thou not take some dinner?" The bully was a glutton, and at once consented, washing down the solids with libations of strong ale. He rose up again to fulfill his original errand.

"Friend," said the Quaker, "wilt thou not first take some punch?" and he supplied abundance of punch. The bully, now staggering, attempted to thrash his entertainer.

"But," quoth the Quaker, "friend, wilt thou not take a pipe?"

This hospitable offer was accepted, and the bully, utterly weak, staggered across the room to chastise the Quaker. The latter, opening the window and pulling the bully towards it, thus addressed him:

"Friend, thou comest hither not to be pacified: I gave thee a men offering, but that did not assuage thy rage; I gave thee a drink offering, still thou wert beside thyself; I gave thee a burnt offering, neither did that suffice; and now will I try thee with a beave offering."

And with that he tossed him out of the window. That sufficed hi

VISIT TO A CO-OPERATIVE ASSOCIATION.

A correspondent sends us the following article from *Chamber's Journal of Popular Literature*, (apparently, written by the Editor of that print,) with a request that we should publish it. We ourselves have been much interested in reading it, and we doubt not that most of our readers will find its perusal interesting, instructive and profitable, and possibly suggestive of similar movements, modified to suit local circumstances, for the amelioration of the condition of the working classes. We are glad to learn of at least this one instance of success in a co-operative association. Ed.

While lately at Bradford, in Yorkshire, attending the meeting of the National Association for the Promotion of Social Science—and a very pleasant and instructive meeting it was—I accidentally heard some particulars respecting a Co-operative Society at Rochdale, which seemed to excite in others as well as myself no little surprise. I heard of a large body of working-men, most of them factory-hands, being associated in a gigantic scheme of trading for mutual benefit; that the scheme, after fifteen years of trial, had proved eminently successful; that, influenced by its example, other associations of a similar kind were springing up in different parts of Yorkshire and Lancashire; and that in short, no man could tell where all this strange movement was to end. To me the intelligence was not altogether new, for I had formerly heard of, and even helped to disseminate through these pages, some account of this very association; but the subject, as now presented seemed, on public grounds, so peculiarly deserving of personal examination, that I resolved to pay a passing visit to Rochdale, and so be able to judge, in some measure, for myself. I accordingly took Rochdale in my way home, and what I saw and learned on the spot, I am now going to do my best to describe.

It may, perhaps, be as well to say at once, that there prevails some little misconception regarding the principles of the co-operative system. Society in its higher departments has unfortunately become so jealous of projects for substituting co-operation for individual competition, that the schemes which I am about to notice are looked on with suspicion, as if they sprung from the crochets of Socialists, Owenites, St. Simonians, and other dreamers. Now, let it be distinctly understood, that co-operation in the sense now alluded to, has no connection whatever with socialistic notions. It proposes neither to upset society, nor to meddle with religious or political opinions. It is purely a method of carrying on industrial operations, with the view of imparting the greatest amount of benefit to the parties concerned. Its aims are commercial, not revolutionary; though it will be admitted that it may ultimately place the relationship of employer and employed on a footing very different from what it is on at present. At all events, be its future what it may, let us look it fairly in the face, instead of unwisely ignoring its really remarkable features.

After rolling onward through a series of picturesque valleys, each of them a hive of manufacturing industry, the train arrived in Rochdale, a town within the borders of Lancashire. We had left the region of worsteds, and had got into that of woollens and cottons—all being alike a scene of wonderful activity. Little time was spent in finding the objects of inquiry. Accompanied by a gentleman who acted as a friendly guide, I was conducted to Toad Lane, a steepish thoroughfare, and stood in front of the several establishments, which, by signs over the door, purported to belong to the "Rochdale Pioneers' Society." "You see," said my friend, "there is nothing fine about the place; they are just common shops for the sale of articles. There were three shops belonging to the Society—one on the right hand side in going down the street, and two on the left—the concern having evidently outgrown its original dimensions, and been fain to get house room in any form near at hand. The right hand was apparently the ancient and metropolitan center of affairs; and besides the shop, which contained two counters, there were apartments up stairs, appropriated to different purposes. The higher floor, reached by a separate door and stair, consisted of a room for board meetings, which was lined with presses full of books, and of another apartment used as a reading room.

To procure proper information, I went first to one of the places opposite, to see the clerk or book-keeper in charge. Here, the street floor contained a board table for the cutting up and sale of meat; above was a store room for flour and other articles, also an office with a desk and ledgers, in charge of a respectable young man, named William Cooper. By some persons, my visit might have been deemed impertinent and intrusive; but so far from there being any notion of the kind in this case, Mr Cooper frankly answered all my inquiries, and seemed rather pleased than otherwise to make me acquainted with the history and working of the concern. He likewise conducted me to the third shop belonging to the Society, which was appropriated to the sale of materials for wearing apparel; and finally, I visited the library and reading room. I understood there were several branch stores in the town, but these we did not think it necessary to see.

It may be supposed that the Rochdale Equitable Pioneers'

Society did not reach its present flourishing condition without encountering innumerable difficulties; and its ultimate triumph over these offers the best proof of the courage, perseverance, and honesty of its members. Like anything great and estimable, it has grown from small beginnings. Little by little, step by step, without flash or parade—rather courting obscurity—it at length attains a magnitude and distinction which it may be presumed to have fairly merited. Those who wish to do likewise, will need no persuasions to study its simple, yet eventful history. The Society dates from 1844. It originated in the efforts of a few weavers to better a condition which Chartism, strikes—communism, and which pretentious agencies left pretty much as they found it. The main thing at first aimed at was the establishment of a store for the sale of provisions and clothing, in order to participate in the profits of dealers in these articles. It was felt that if wages could not be factitiously increased, there was no reason why they should not be made the best of as they stood. At first, there were serious difficulties in the way. The men were poor; there was a general skepticism as to success, on account of previous failures of co-operative plans; perhaps, also, there was a distrust of each other in regard to money matters, not uncommon among the hard laboring classes. Daunted neither by derision nor frowns, the determined little band quietly pursued their course. By dividing the towns into districts, and appointing collectors, the committee of management contrived to scrape together somewhere about £36. A third of the sum collected was spent on some absolutely necessary fixtures and shop apparatus; there being left about £24 wherewith to lay in a stock to begin business. A commencement in a humble way was made in a shop rented at £10 per annum. It was interestingly observed that the whole stock in trade of the weavers' association could have been carried away in a wheel-barrow, which was probably quite true; but as matters improved, the stock by and by would have filled a cart; and always as the thing grew in dimensions, critics lowered their tone. Fears and fault-finding gave place to surprise and respect.

Planted in a populous town, composed of families living on weekly wages, there was no valid reason why the concern should not succeed. Everything was in its favor. The credit system, which had foundered all preceeding attempts, was most resolutely avoided. All purchases and all sales were for ready money or 'brass,' as it is called in Yorkshire. No matter what were the exigencies, or what the character of buyers, down they must lay the 'brass' on the counter before an article could be removed. By this means there was little need for book-keeping and figuring. I had been informed that the Society employed no hired assistants, but this I found to be a mistake. In the infancy of experience, an attempt was made to depend on volunteer assistance, which to some extent turned out satisfactorily; but confusion ensued in the accounts; and it was at length obvious that a co-operative store is subject to the principle of division of labor, like any other kind of business. Originally, the store was opened only at certain hours; but this arrangement, for good reasons, was also departed from. In 1851, the limited hour system was given up, and the store opened all day; a regular superintendent and shopmen being at the same time appointed. At present, there is considerable force of hired assistants, who, however, are themselves share-holders, and there actuated by the common interest. Besides adherence to the ready money system, there were other good grounds of success. In ordinary shop-keeping, there is a certain loss from the exposure of articles in windows, from finical ways of putting up goods, from high rents, from advertising, and from over costly assistance.

Should we not also point to the loss from excessive competition, which in some businesses is greater than all other losses put together? To drive each other from the field, drapers, for example, may be seen attracting customers by offering goods at ruinously low prices; and how often are these unseemly struggles maintained out of capital, or by means of credit—the reckless shopkeeper, who never intends to pay, being of course, indifferent as to the extent of his so-called "sacrifices."

It doubtless required a great degree of firmness in the workmen co-operators to withstand the temptation to trade-rivalry. While their aim at setting out was, strictly, to sell their goods at wholesale prices, plus an allowance for expenses, it was necessary that the concern should be safe; therefore, a certain margin of profit—however that might ultimately be disposed of—became necessary. As, after all this was allowed for, their prices were still below those of the ordinary shops, they unavoidably raised feelings of emulation in the shopkeepers, some of whom endeavored, by temporarily striking below them, to run them off the field. But, disregarding these efforts, they never once swerved from the principle they had assumed at starting. "Others," said they, "may profess to sell cheaply; we are determined to sell honestly." They will be honored for the resolution.

The articles sold at the store were at first few in number, but, with increase of sales, the list of commodities was gradually extended; departments for shoemaking and tailoring were added to the establishment; and, last of all, the Society ventured into wholesale dealing. Meanwhile, the number of co-

operators was also largely increased. From only 28 members in 1844, the number had risen to 600 in 1850; at the time of my visit, it was 2400. With a view to a proper performance of its functions, the Association, soon after its commencement, was registered pursuant to act of Parliament (13 and 14 Vict. chap. 115). The following are among the benefits derived from this beneficent act. The rules of the Society are binding, and may be legally enforced: protection is given to the members, their wives, children, and heir in enforcing their just claims, and against any fraudulent dissolution of the Society: the property of the Society is declared to be vested in the trustee or treasurer for the time being: the trustee or treasurer may, with respect to the property of the Society, sue and be sued in his own name: fraud committed with respect to the property of the Society is punishable by justices: County Courts may compel transfer of stock, if any officer of this Society abscond or refuse to transfer: application may be made to the Court of Chancery by petition, free from payment of Court or counsel's fees: disputes to be settled by reference to justices or arbitrators, and the order of justices or arbitrators to be final, with power to award compensation to any member, if unjustly expelled: in case of the death of any member, payment may be made of any sum not exceeding £20, without the expense, etc., of obtaining letters of administration: members are allowed to be witnesses in all proceedings criminal or civil, respecting property of the Society.

Although, strictly speaking, a joint-stock company with unlimited responsibility, there are some remarkable special differences in the method of buying into and selling out of the concern. The plan originally adopted was to constitute shares of £1; each member was to hold only four shares—now, the number is five shares. At entry, a member was to pay not less than one shilling, and the sum of not less than threepence per week afterwards, till the value of his shares was paid up. Such payments constituted the capital stock on which to trade. Interest and profits accruing to members were carried to their credit until their shares were paid up. As soon as that happy point was reached, the member received his interest and profit every three months in cash, or he might add them to his account, and so increase his number of shares. No member, however, could own more than £100 of stock; but I see it stated that, by a recent act, the amount is increased to £200. In joint-stock companies, there are usually various formalities in connection with the purchasing and transferring of stock. The plan followed by the Co-operative Society is very simple. A candidate for membership, on being approved of by the board of directors, pays a shilling and threepence to the cashier, who enters the sum to credit in a little pass-book, which the person keeps as a voucher. Week after week he continues his payments, so as to enlarge the amount at his credit. As soon as his shares are paid up, he receives interest, at the rate of 5 per cent. per annum. The payment of interest may be said to be a first charge on the realized profits of trading. Should more capital be invested than is required, the directors may order members to take back a portion of their money. The most remarkable of the arrangements is, that there is no system of transfers. When a man gets tired of being a member, or, from any other cause, wishes to retire, he can not sell his stock. On announcing his intention of withdrawal, his account is balanced, and he receives the amount at his credit. Thus there are always parties drawing out, and others paying in. When a member dies, the Society clears scores with his representative. In this way, as the stock of each member is a thing personal to himself, it can never become an object of jobbery—can not rise to a premium or fall to a discount. The first shilling paid in and the last shilling at the credit of a member on drawing out, are carried to a fund called Redemption-money, which is designed to make good the deterioration of property. Subject to these petty deductions, every member will at any time receive back all he has paid in.

Now let us describe the buying process. The stores, as has been said, are open all day, and a throng, particularly on Saturday night, is seen at the counters. Everything is paid for in cash. Whatever be the sum, a tin ticket with the corresponding amount stamped on it is given to the purchaser. If he buys a shilling's worth of tea, a ticket with "one shilling" impressed on it is received on laying down the money. These tickets are vouchers for purchases. They are kept by the buyer till the end of the quarter, and being then produced, it is seen what has been the aggregate amount of his purchases. If they amount, say to £5, the proportional profit accruing on £5 during the quarter is either at once paid, or carried to the credit of the buyer in his pass-book. As the stores are open to the public as well as to the co-operators, tin tickets are given to outsiders on their making purchases the same as if they were members. These tickets, as representing claims for a share of profits, are usually disposed of to members of the Society, who accordingly rank for their value at the quarterly settlements.

At the end of 1858, the Equitable Pioneer's Co-operative Society consisted of 1,950 members, and the funds amounted to £18,160, 5s. 4d.; the business done during the year was £71,689; and the profit made, £6,284, 17s. 4d. The average weekly receipt was £1,600. We have to add a still more interesting fact. Two and a-half per cent. off-net profits were,

by the constitution of the Society, devoted to what are termed educational purposes; probably speaking, the support of the library and reading-room. The library now contains 3,000 volumes of useful and entertaining literature; the tables of the reading-room are covered with papers, and the loan of books and perusal of papers are alike free.

So rapidly grew the assets of the Society, that, in 1850, it was found expedient to throw off a swarm of members to make a new association; or, what was, perhaps, nearer the truth, those members whose accounts had reached the legal limit, were induced to devote a portion of their money towards founding a fresh industrial concern. The idea struck upon was to get up a flour-mill. An association designated the Rochdale Corn-mill Society was set on foot on principles similar to those of the parent institution. A corn-mill was at first rented, about a mile and a half from the town. Unfortunately, through the mismanagement of the persons employed, and also some prejudices which had to be overcome as to the quality of the flour, the mill was not successful during its early years. At length, as things began to mend, it was resolved to build a mill in the town, and carry on the manufacture of flour according to the most approved methods. In a short time the mill was erected, and filled with the best machinery. I went to see this mill, which is situated on the small river from which the town derives its name. It is a huge building, five stories high; the machinery being moved by a steam-engine of from thirty to forty horse-power. There were fourteen grinding apparatuses in active operation; the amount of grain received and turned into flour and meal being 1,400 sacks per week. The total average weekly delivery, according to the last published statement, was nearly 930 loads, each load weighing 540 lbs. The assets of the Society amounted to £17,744. The number of shareholders is, I believe, 500, who, in 1858, divided among them £1,425 of profit.

This second success, as we must call it, led to still higher aspirations. Why should not the co-operatives of Rochdale start the manufacture of cotton or woollen fabrics? The question was soon settled in the affirmative, and the Rochdale Manufacturing Society was commenced. The principles of organization were still the same; the members wholly working-men. In this more ambitious scheme, we touch, for the first time, on the co-operation of artisans in a great branch of manufacture for mutual benefit. There was nothing particularly new or wonderful in a number of prudent factory-workers clubbing their shillings to set up a store for the sale of provisions, clothing, and other articles of domestic consumption; but to unite their small means in building and working a factory was to enter on a field of enterprise of an extensive kind, and where the perils were proportionally great.

The capital of the Rochdale Co-operative Manufacturing Society (registered pursuant to the act 15 and 16 Vict. c. 31) was raised by voluntary subscriptions, consisting of shares of £5 each. The rules specified that each member shall not take less than two such shares, which may be paid up at once or by instalments of one shilling per week. The account of this concern, given in the *Equitable Pioneers' Almanac*, speaks of £13,000 having been raised at the end of 1858, during which year the capital had more than doubled. I was told that the members are now about 1,300 in number. In this, as in preceding projects, not too much was attempted at first. The Society rented an upper floor for carrying on cotton-spinning, and also the lower floor of another establishment for power-loom weaving. I walked through the town to see these places. The spinning-machinery was not in motion at the time; but I had the pleasure of seeing at work nearly 100 power-loom, which were attended by men having shares in the undertaking. So far the Society has been successful; and to carry on its operations on a scale equal to that of any ordinary cotton-factory, it is at present engaged in erecting a building which, with its machinery, is to cost £40,000. This, too, I visited, though nothing is as yet to be seen but a large building in process of rising from confused heaps of bricks and mortar. The factory is expected to be at work about May or June next, when it will be a sight worth seeing. I inquired if the capital was all subscribed and paid up, and was informed that money is coming in at the rate of about £2,000 per month, and that, in fact, it comes rather faster than is wanted. It will be curious to watch the development of this gigantic effort of operatives to be their own employers. All are, in the first place, to be paid the market value of their labor, and afterwards, at periodical settlements, to receive a share of profits proportional to their invested capital. If this arrangement does not produce a sense of responsibility, with diligence in working, I know not what will. Supposing it to be honestly and successfully carried out, the dissatisfaction which leads to strikes in factories will be entirely removed. To insure as far as possible against discord, all members, according to the rules of the Society, are to have the same amount of votes and influence, whatever be the extent of their investments—a thorough out-and-out democracy.

In making my inquiries, I hinted at certain possibilities of disaster as regarded each of the co-operative projects. I spoke of that too common misfortune, a want of integrity in money-matters—might not one or more of the parties in the

management get possession of and abscond with the funds? In reply, I was told of the rules by which money can only be drawn from the bank account by an order of three directors, signed at a board meeting and counter-signed by the treasurer; and that, at all events, there never had been any loss from this fertile source of ruin in Friendly Societies. I next referred to the risks of trade. In selling its produce, the Society must give the ordinary credit. The answer was, that the credit usually given in wholesale transactions was but fourteen days, and that care would be taken to deal only with perfectly trustworthy merchants. Besides, a small sinking fund would be a sufficient insurance against losses of serious amount.

Here, I leave these remarkable instances of workingmen taking the business of "masters" into their own hands. That they will have the good wishes of every philanthropist, can not be doubted. Although surrounded with many practical difficulties, the associations I have attempted to describe are, to all appearance, destined to maintain their ground both as regards commercial and social results. Productive in a large degree of the sentiment of hope, without which we may in vain look for any marked improvement of habits, I was assured that they had already effected a visible improvement in the condition of the working classes. Self respect, provident foresight, temperance, and domestic comfort, had on all sides been largely promoted through their agency. W. C.

PHENOMENA OF SOMNAMBULISM.

If we examine the eyes of those artificial somnambulists whose eye lids are closed—and this I have repeatedly done in the presence of perfectly unsuspecting witnesses, of whom I shall mention a well-known author, M. Spazier, who has publicly acknowledged the truth of what I am now about to relate—if we examine the eyes of these persons, the following circumstances, well deserving our consideration, will appear. If we attempt to draw their eye-lids asunder, we meet with resistance. The antagonist muscles of those which usually keep the eyes open act strongly in opposition to our efforts, and the latter are at rest. The former appear to be in a state of spasms, and the latter as if paralyzed. The eye can be opened only to the extent of one-half. When this takes place, the apple of the eye is perceived to be turned upward toward the internal angle, and we see only the margin of the iris peeping from under the upper eye-lid, and remaining immovable in the same place. The approach of light to the eye does not occasion the slightest change. There is no winking of the eye-lids, no expression of feeling, when the light is brought ever so near to the half-opened eye. These experiments I have frequently made upon several of my magnetic patients, always with the same result; and I have always repeated them, when I had an opportunity of showing them to strangers.

But I trust you will excuse me if, in explaining this matter, I have taken the liberty of referring to some of my own experiments; as I should wish my inquiry to be entirely independent of them. I trust you will immediately perceive, that there are several observations of others, which prove the point I wish to establish still more cogently than the experiments in question. One of these observations I have already noticed in my first lecture. I told you the story of a rope-maker, who traveled many miles of road in his sleep, sometimes on horseback. He went boldly forward everywhere, in the dark or in dark-light, and, in all his operations, conducted himself like a waking person. This man felt nothing when his skin was ever so much stimulated, when strong-smelling substances were held to his nose, or when a pistol was discharged close beside him. His eyes were constantly shut, but the eye-lids could be drawn asunder, his eye opened, a brilliant light held to it, without his exhibiting the slightest symptom of feeling. The well-known somnambulist of Vicenza (Negretti,) whose history has been repeated in almost all the later writings upon this subject, who was long and carefully observed, who went about and performed all his usual domestic duties, gave, as it were, a theatrical representation of several parts of his service, and all this without committing any mistake, and with the same ease and readiness as a waking man with the complete use of his eyes; this individual also exhibited no sign of sensibility when a candle was brought so close to his eye, that his eye-brows were singed by it.

The insensibility of the eyes, however, is most remarkably shown by those somnambulists who perform their various operations with their eyes wide open. In these persons, too, this organ is in a state the best adapted for examination, as, in them, it is generally large, fixed, and immovable; and, consequently, any changes which may take place in it can easily be observed. I have so much the more satisfaction, too, in adducing cases of such somnambulists, because they enable me to supply the deficiency of my inquiry, arising from the spasmodic state of the eye-lids in the cases formerly referred to. All those physicians, who have themselves examined the eyes of somnambulists, admit, so far as I am aware, that the organ, in the state in question, is exactly as I have above described it. "All somnambulists," says Van Swieten, "whom I have seen, had their eyes wide open, and a very large aperture of the pupil, as is usual in the case of amaurosis. This aperture did not contract on the approach of light, nor did the

eye-lids wink, but remained quite motionless. When they were forcibly awakened, however, the eyes immediately closed, and they felt the inconvenience of the light when brought near them."

Another very exact and trustworthy observer, M. de Haen, has given us an account of the disease of a young girl, who had frequent fits of catalepsy, which soon passed into paroxysms exhibiting the principal characteristics of somnambulism, during which her eyes were wide open. He caused a light to be brought near them, which, however, produced neither a contraction of the pupil, nor any other marks of sensibility. As little effect was manifested when strong stimulants were applied to her skin, when she was pricked with a needle, etc.

A very recent author, Ellert, has described, in a small publication, the history of a severe nervous disorder, in which the lady who was afflicted with it, after suffering very violent spasmodic attacks of various kinds, fell into extraordinary paroxysms, which, as M. Ellert expresses it, presented a middle state between ecstasis and somnambulism. In this state, in which she used to conduct herself, in many respects, like a person awake—spoke, related stories, sometimes scolded, sometimes contradicted, sometimes appeared anxious, sometimes cheerful—none of her senses manifested any sensibility. Her eyes, indeed, were open and brilliant, but fixed and motionless; and the aperture of the pupil was very large. She might be called by her name, pinched, pricked; spirit of hartshorn might be applied to her nose—a burning candle held before her eyes; and however sudden and unexpected the stimulus might be, she did not manifest the slightest symptom of feeling.

I can not avoid adding a highly interesting investigation of this subject, which will be found in the *Memoirs of the Parisian*,* and also in those of the Upsal Academy of Sciences, and * 1742, Ed. 4, p. 409.—Ed. 8, p. 551. which was transmitted to these academies by Sauvages de la Croix, who originally observed the case, in the year 1741. It relates to a young lady, who, during a severe nervous complaint, after similar convulsive attacks, fell into similar paroxysms to those above mentioned, during which, however, she walked about the sick room. Like the former patient, she had her eyes wide open, which, in other respects, appeared to be quite insensible. Sauvages, who suspected deception, made use of several means of ascertaining the truth. He caused her arm to be deeply pricked with a needle, the soles of her feet to be gently tickled with the points of the fingers—poured spirits of hartshorn into her mouth, held it to her nostrils, and blew Spanish snuff up her nose. He caused her to be addressed unexpectedly in a loud voice. A person, who had been concealed, suddenly uttered a piercing cry close to her ear, and, at another time, he suddenly threw a stone violently against her bedstead. But all this produced, in this otherwise so excitable person, not the slightest mark of feeling, and occasioned no motion. The attempts, too, made by Sauvages, to produce some effects upon her eyes, were quite as ineffectual. In vain did he, unexpectedly, aim a blow at her with his hand: She made no effort to evade it, nor did she interrupt her discourse; and the eye-lids did not move in the slightest degree. He held spirits of hartshorn before her eye; moistened a feather with it, and applied it to the cornea; suddenly touched one of the eye-balls with his finger; nay, at last, he held a lighted candle so close to her open eye that her eye-lashes were burned. During this insensibility of her eyes, she rose from her bed, walked about the room, kept the middle way between the bedstead, as well as she could have done when awake, turned round at the proper time, did not once stumble against anything, although several things were placed in her way; this she did without touching the objects.

After all these experiments, instituted by skillful and trustworthy men, with such similar results, to which I know not a single case that can be opposed, which could lead us to suspect anything of a contrary nature, but to which, if necessary, I could add much from my own experience; after all this, I say, it surely can not be denied that the eye of the somnambulist is not only incapable of receiving the usual impressions from light, and its transmission to the sensorium commune, but also that its principal functions are temporarily abolished.—*Weinhold's Lectures on Somnambulism.*

THE QUAKER AND THE PUZZLER.—A genuine bully called upon a "Friend" avowedly to thrash him.

"Friend," said the Quaker, knocking down the visitor's fists, "before thou proceedest to chastise me, wilt thou not take some dinner?" The bully was a glutton, and at once consented, washing down the solids with libations of strong ale. He rose up again to fulfill his original errand.

"Friend," said the Quaker, "wilt thou not first take some punch?" and he supplied abundance of punch. The bully, now staggering, attempted to thrash his entertainer.

"But," quoth the Quaker, "friend, wilt thou not take a pipe?"

This hospitable offer was accepted, and the bully, utterly weak, staggered across the room to chastise the Quaker. The latter, opening the window and pulling the bully towards it, thus addressed him:

"Friend, thou comest hither not to be pacified; I gave thee a meat offering, but that did not assuage thy rage; I gave thee a drink offering, still thou wert beside thyself; I gave thee a burnt offering, neither did that suffice; and now will I try thee with a heave offering."

And with that he tossed him out of the window. That sufficed him.



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

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PHILOSOPHY OF PANICS.

The word "panic" is from Pan, the name of a Divinity, (or rather impersonation of the one Divinity,) recognized and worshiped by the ancient Greeks and Romans, and from whom an influence was thought to proceed, striking terror to soldiers engaged in battle, and causing them to retreat precipitately from the presence of their foes. Premising that the word "Pan," in the Greek, means "all," and that it was thus employed as including the meaning of all other names of the gods, and thus as signifying the one God who is the Ruler of heaven and earth, and the Disposer of the destinies of armies and nations, we may find both a theology and a philosophy involved in this ancient conception which is by no means worthy the contempt of a Christian age and people. That far above all men, Spirits and angels, there resides an intelligent Power who is eternally cognizant at once of the whole and the minutest parts of the system of being, and whose omnipotent fiat, by mediate and immediate operations, directs and controls all the events of his creation, from the concurrent revolutions of a thousand worlds to the rustling of a leaf or the fall of a little sparrow—is what all enlightened theists most fully believe. It ought ever to be borne in mind as included in this belief, that (in a sense which, of course, does not militate with any other established truth—in a sense, therefore, which does not militate with the moral agency and accountability of man)—this same Omnipotent fiat is ever operative in determining the current of our own national and social affairs, and even the affairs of each family and individual, especially as respects those important and enduring sequences which lie beyond the ken of mortals, and which transcend the powers of human calculation and foresight. And it is a happy thought that when human reason is crazed by selfish passion and prejudice, and man's blind lust for power and dominion would permanently crush the rights and liberties of his fellow-men, there is an Eye that never slumbers, an Arm that never fails—an omnipotent, paternal, beneficent regulative Power and Wisdom which sees ends from beginnings, and from ancient times the things which are not, and to whom the oppressed and down trodden may appeal for the certain rectification of all wrongs in his own good time and season.

Thus much theology—without running after far-fetched meanings—may be derived from the word "panic" and its primitive, and the mode of their ancient application. Let us now inquire whether those terms may not equally be the indices of some important points of psychical and spiritual philosophy.

It will be admitted that all human acts, including, of course, all acts of boldness and fear, of courage and of cowardice, are the offspring of certain preëxistent and corresponding, states of the soul. But it is established by innumerable and irrefragable proofs, derived from the experience both of the ancients and moderns, that the human soul which is thus admitted to be the fountain of all volition, resolutions and acts, is susceptible to the influence of an invisible power like unto its own essential nature, whether this invisible power be transmitted through human organisms in the natural world, or comes directly from the world of disembodied soul, and the great Fountain Soul. If this be so, then it is easily conceivable how, in cases of external contests between men, societies and nations, in which great principles are involved, and great interests are at stake, the issue of the conflict may, all unknown to the actors, be under the most absolute control of the invisible influence intelligently and designedly acting directly upon the souls of those engaged, confounding the counsels of one party, and giving to the other the boon of a

cool, calculating wisdom, rendering these vacillating, undecided and fearful, and inspiring those with a boldness and intrepidity which bears down all opposition, and thus securing results according to the behests of that supreme Wisdom which over-rules all. An appeal to a few historical facts will place this doctrine in a position quite above that of a mere hypothesis.

It would seem almost incredible, viewed from a strictly natural stand-point, that Gideon, the Israelitish chieftain of old, should, with his three hundred men, armed simply with trumpets and lighted torches, be able to put to an utter rout the teeming hosts of the Midianites, then encamped against Israel, and drive them from the country; but when we read the history of the affair, as recorded in Judges sixth and seventh chapters, we find the explanation in the fact that the main actors in the drama were invisible to the eye of flesh, and that Gideon and his three hundred men (the number being reduced purposely, in order that the power might not be attributed to man) were merely the visible executive agents of the "God of battles." It was undoubtedly from a power directly attacking their interiors that their presence of mind was taken from them, that their arms were palsied, and that they were put to a terrified and disorderly flight.

We find a remarkable incident illustrating the same principle, recorded in the history of the wars of King Saul with the Philistines. Seized with an impulse similar to the mental movements which are often exemplified at this day, and are known as proceeding from the invisible world, Jonathan, the son of Saul, accompanied simply by his armor-bearer, sallied forth among the hosts of the Philistines, slaying a score of them, causing a "very great trembling" and quaking among them, and putting the whole army to flight. (1 Samuel 14.) Let it be observed that Jonathan claimed none of the credit of this achievement to himself, but attributed it all to the Power above, which delivered the Philistines into his hands. (See verses 10-12.)

Another instance in point we find recorded in the 7th chapter of 2 Kings. The Syrians had laid siege to Samaria and reduced the inhabitants to great extremities; and their provisions being exhausted, they were, to avoid starvation, about to surrender the city into the hands of their enemies, when Elisha, under a prophetic impulse, proclaimed that on the next day they would be blessed with an abundance of provisions. This annunciation was received with universal incredulity, because it was inconceivable that they could be supplied from any natural source. The sequel, however, is recorded thus: On the morrow, at twilight, four famished Israelitish lepers rose up to go into the camp of the Syrians to beg for their lives and for food; "and when they were come to the uttermost parts of the camp of Syria, behold there was no man there; for the Lord had made the hosts of the Syrians to hear the noise of chariots and a noise of horses, even the noise of a great host; and they said one to another, Lo! the King of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us." In short, by this "noise of chariots and horses" which "the Lord made them to hear" (altogether by a psychological impression), they were "panic stricken," and they fled precipitately, leaving their tents, provisions and treasures behind them, and the country was thus not only rid of them, but from their abandoned provisions the city was abundantly supplied with food, according to the prediction of the prophet uttered on the previous day.

An incident similar in essential respects to the above, is recorded in history as occurring among heathen people. The Gauls, commanded by Brennus their King, on one occasion laid siege to the Temple of Delphi, with a design to possess themselves of its immense treasure. Recourse was had by the terrified priests, and the inhabitants of the city, to the celebrated oracle of Apollo, when an answer was returned importing that the people should dismiss their fears, for Apollo was able to protect his own. If the history may be credited, the attacking army was, in fact, met by a resisting power which was not of this world, for it is related that the ghosts of heroic men known to be deceased were actually beheld hovering over the scene, and taking part in the conflict; while the earth near the temple trembled, and great masses of rock were broken from the overhanging mountains, and hurled down

upon the audacious Gauls, who soon became panic-stricken and fled, killing each other with their swords.

Numerous other instances, more or less resembling the above, might be collected from the history of different ages and nations, abundantly justifying the belief in a superterrestrial and superhuman source of influence, which is the Arbiter in human conflicts, and showing that the old Greeks and Romans had deep psychical philosophy on their side when they attributed the sudden terrors of an attacked populace or an army to Pan, the all-God, called in the Hebrew Scriptures the "God of Battles," the "Ruler among the armies of heaven and the inhabitants of the earth."

Here, then, we believe is one phase of a great law by which, in its innumerable modifications and different applications, our world is divinely, angelically and spiritually governed—a law in a proper understanding of which we believe some of the highest interests of nations, communities and individuals are involved. Those of our intelligent readers who are convinced, with us, that it is a law, will not fail to perceive its application in the solution of a seemingly otherwise unaccountable phenomenon of apparent human cowardice (though, perhaps, not really such) which was lately exhibited by a community of some fifteen hundred persons in a certain section of our own country, who were, by a score of resolute men, thrown into the utmost dismay and confusion, and kept in virtual imprisonment for some thirty-six hours. The truth of this view of the subject being considered extremely probable, if not certain, and our space being full, we leave, for the present, with our intelligent readers the important moral reflections which it obviously suggests.

The Alabama Legislature and Spiritualism.

By a communication from Dr. Redman, who is now on a tour as a medium in the South, it will be seen with what favor some of the ostensible leaders of the public sentiment in the State of Alabama, and who now unfortunately hold seats in the legislative halls of that State, are disposed to regard the subject of Spiritualism. Dr. R., accompanied by his friend Mr. Laning, recently spent a week at Montgomery, Alabama, during which time he gave sittings to those in that town and vicinity who were anxious to ascertain whether there is anything in the pretensions of modern Spiritualism. A large number of persons, of different classes, availed themselves of the opportunity of testing for themselves the truth of a doctrine which numbers among its believers several hundred thousand of the most intelligent and respectable persons both in America and Europe. Converts were being multiplied by the demonstrations given through Dr. Redman; a stolid and sleepy conservatism was disturbed in its easy armed chair, and of course something was needful to be done in order to repel the intruding facts and doctrines which were working this mischief, and which, if suffered to have free course, might even dethrone some of the present rulers of public sentiment, and that of course would be rather uncomfortable. And so a majority of the peace-loving, order-loving, and thoroughly orthodox members of the Legislature, then in session, arose in their might, and refuted the doctrine of Redman and his Spirits—proved it utterly false—by promptly passing a law prohibiting any one from exhibiting spiritual manifestations in that State under the penalty of five hundred dollars.

We hear much said of this as an age of progress. We suppose it is so; but it does not appear that the car of progress, starting from the gallows on which the Salem witches were hanged, has yet rolled down South quite as far as Montgomery, Alabama. Seriously we think those venerable Solons of the Alabama Legislature might be at a little better business than making laws worthy only the darkness of the middle ages, and imposing them upon those to whom our Constitution guarantees religious liberty and the liberty of speech.

Spiritualism in all Ages.

Those of our intelligent patrons and friends who have in their possession records illustrating the Spiritualism of former ages, will confer a favor by loaning them to us for the purpose of making extracts, unless it should not be regarded by them as too much trouble to copy the extracts, making such remarks upon them as they may deem appropriate, and forwarding the same to this office.

"Can Spirits be Sent?"

"W. B. G.," of Franklin, Johnson Co., Indiana, in forwarding his subscription for the *Telegraph*, expressed his strong desire to hold communication with spirits, but says that there is no accessible medium in that part of the country; and he wishes to know "if spirits can be sent to communicate with other persons." We can answer this only with some qualifications: First, there must be presupposed a willingness on the part of the spirits to go when they are sent; secondly, the sender must know precisely *how* and *where* to send them—in other words, must be in that intimate rapport with the sphere of the person to whom he would send them, that will enable him to form a link of magnetic connection between them and him, through which he may be sensibly reached by them; and thirdly, in order to insure intelligible communication, there must be that degree of susceptibility, with other suitable qualifications, on the part of the person in the flesh, that will constitute him a reliable medium for the Spirit's thoughts. The question of our correspondent, in substance, has been frequently asked of us, and our answer will, we hope, be satisfactory to others as well as himself.

"What Knowledge is Most Worth."

We conclude, this week, the republication, from the *Westminster Review*, of the article under the above head. It has taken up somewhat more of our space than we anticipated, but those of our readers who peruse and appreciate it, will not feel that any apology from us is due. It is especially to be commended to the attention of those who are in positions to influence the minds of others, and through whose instrumentality a system of education can be progressively inaugurated that will realize the aims of the writer. We long for the day when a practically scientific education can be secured to every person born into the world, according to the full measure of his or her capacity, and the object and result of which would be to develop the elements of manhood to the highest possible degree. In paving the way for an educational reform that would secure these desirable ends, this article, now laid before our readers, can not fail to do a good work in proportion as it is "read, marked and inwardly digested."

Mr. Hume.

Among the Paris *on dits* is the statement that Mr. Hume, or Home, as he is there called, recently passed through Paris on his way to America. It is said that Mr. Hume gave two or three soirées, and one, among the rest, at the house of a distinguished Polish lady, at which he exhibited phenomena more extraordinary, if possible, than he has ever heretofore presented, even in his palmist days. If the reports of those may be credited who "assisted" at those *séances*, he not only evoked the shades, but caused Spirits of the illustrious dead to talk in the strangest manner. Among the Spirits evoked were the German poet, Henry Heine, and the illustrious Humboldt. The *Gazette de France*, from which the *Journal du Magnétisme* cites these particulars, says that it has them from a lady who was present at that *séance*, and who was confident of the reality of these things, "and spoke," says the *Gazette*, "of the strange influence of the medium in terms so exalted, that, if we are not certain that Mr. Hume evoked the Spirits of the dead, we are at least sure that he disturbed the brains of the living." We have not yet heard of Mr. Hume's arrival in this country, or even that any one has been expecting him.

This is a favorable timeto Subscribe.

It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which afflict mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the *TELEGRAPH AND PREACHER* to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, lecture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The *TELEGRAPH AND PREACHER* is consecrated to the discovery, elaboration, and defense of truth, and the inauguration of equal rights and righteous laws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give us, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

SPIRITUAL LYCEUM AND CONFERENCE.

HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR E' W'Y.

SEVENTY-EIGHTH SESSION.

QUESTION: What are the sources of fallacy in Spiritualist literature?

Mr. LATHAM contributed the following paper:

While the New York Lyceum and Conference are considering the subject of interpolation in the communications of Spirits, we think it would not be inappropriate to consider the true place and worth of Spirit-intercourse. That inaccuracies and falsification do sometimes occur, probably no intelligent Spiritualist will deny. Without entering into the reasons why mistakes and even seemingly willful falsehoods do occur, we would ask, How does this affect Spiritualism? We are aware that to those seeking authority, something whereon to support their own weakness, a place where they can idly and confidently sink into a state of mental stagnation, leaving all thought and research to others—the idea of there ever being interpolations, or even a liability for inaccuracies, is with them a serious and weighty objection. I would ask, Do not many mistakes and errors owe their origin from the fact that many of this class are seeking something which shall be as the "law and the prophets" have been to many others? Now, if Spirits were to do the thinking for this class, it would be cultivating and encouraging a disposition to lean on every Spirit that presented itself. This is something which every wise Spirit, either in or out of the form, would most earnestly seek to correct. This they would do by showing the insecurity of props to support that which should gather strength from broadly extending its own roots. The oak looks not to its fellows for support; it does not ask them to do its growing, or to furnish its shade, but vigorously performs its own work. Sometimes in clearing up a forest, the woodsman leaves a few trees; there they stand alone, for the first time individualized from those which have grown up by their side. Now, it will soon be seen whether they leaned upon their neighbor trees, or looked to their own roots for support. The first wind that blows prostrates most of them to the ground. We at once behold that, relying on the security of each other, they had not taken deep root; but lo! now and then one is left standing, and we discover that they grew in a part of the forest where the trees were not so thick together; so they struck out their roots broad and deep, and though the tempest lashed their brows in giant wrath, it could not tear their roots asunder. Is not mankind a human forest, and is it not necessary that we should all learn to stand firm and strong? For who can tell when we shall be brought to stand the test of the tempest? Then does it make Spiritualism worthless because it will not give us all a false support? No; rather is it worth more, because it teaches us to look to our own roots to see that they be broadly and deeply planted—to cultivate a strength and sturdiness within ourselves.

Then Spiritualism is not of value as infallible authority, nor would any reasonable mind wish it to be. Too long, already, has the world sought to lean on some outside prop. But this is the age of individualization, when men are learning to trust more to the God and heaven within, and Spiritualism is the handmaid to the work. I shall not need to speak of the well-known facts and phenomena of Spirit-intercourse which are doing their work in proving that sublimest of human conceptions, "the soul's immortality." But I desire to call your attention in one direction (it would be impossible for one mind to show all the workings of the other life on this), to the nature of the work which Spirits are constantly performing in our midst, and the increased good which all may receive from it. First, however, I would by a little philosophy prepare the mind to more clearly understand me. The operation of one mind upon another is not limited to Spiritualism, so called, or to any of the phenomena usually known as psychology or mesmerism, but its workings are universal, by which a continual exchange is going on between all mankind. This law of exchange also exists in the animal, vegetable and mineral worlds, which is, so to speak, the continuous inbreathing and outbreathing of each thing or entity in all the different kingdoms.

The same is true of the world, taken as a whole; it is forever inhaling and exhaling, and its exchanges are with the other heavenly bodies, though, philosophically considered, these breathings are spoken of as repulsion and attraction. This shows us that no thing or world is complete within itself, but that each is eternally receiving from and giving to other bodies, by virtue of which they are each sustained in their respective positions, and from receiving new elements, are enabled to outwork themselves in higher and higher forms. This may be further illustrated by the mixing of two different soils. Each acting on the other produces a higher state of fertility than either of them is capable of when separate. So to speak, each impregnates the other with new power.

That this is true in relation to different individuals, no ordinary observer will have failed to perceive. When we have exhausted all our resources, and talked ourselves dry, how refreshing it is to come in contact with a new mind; instead of being a dry pool, we become a fount of laughing waters. Who but that has observed, at social gatherings where conversation has run low, that on the entrance of another person, it would immediately start off on a brisk trot? All agitated waters soon subside; the wave that so merrily dances sinks to repose until the presence of some new agitator is felt. Thus does each addition to a company become as an agitator; not all to the same extent, for there are some in whose presence it is almost impossible for conversation to lag; they roll forth such vigorous waves of intellect, that all around are set to undulating, while others barely suffice to ripple the surface, though, perhaps, very useful as shores whereon the waves may spend their force.

I think, then, it is clear that no mind enters our immediate sphere without our being affected thereby, and as it is the mind, and not the amount of blood and muscle which produces this effect, it will consequently make no difference whether that mind be in or out of the form, only as it operates more silently if it have not the use of vocal organs. Now I think the idea is quite prevalent that Spirits are at times near us; even among those who take issue as to their having power to communicate. Most all religions have acknowledged in their songs and prayers a consciousness of the shadowy presence of angels, though with them it has rarely grown to become that reality which it is to the modern Spiritualist. I have endeavored to show that by the presence of some new element a more efficient condition is attained. That the world does at present, and has in all ages received a moral incentive from some power beyond the visible life, we think will be

most generally conceded, and to illustrate the source from which this, in our estimation, has been received, I will relate a vision.

There was a curiously constructed lock on the door of my room, which I was desirous to know the mechanism of. I therefore removed the screws with which the back of the lock was fastened, with the design of seeing the interior arrangement; no sooner had I loosed the screws, than a spring within the lock threw off the back, and scattered the different parts upon the floor. I gathered them up, and began putting them together. This, however, I found to be a difficult task, as I did not know their places. I arranged them all as I thought they belonged, but the lock would not work. I altered and rearranged until I was satisfied that some part must be missing. I made search and found that a spring, which held some of the pieces in their place, had rolled under the stove. This in its place, the lock worked; and I sat viewing the result with satisfaction, until I became aware of a Spirit's presence, and beheld, steadily looking into my mind, one who, in this life, had been a mechanic and inventor. Seeing that I was conscious of his presence, he spoke as follows: "The same as you have been seeking to arrange the lock so that it would perform its work, so do we seek to arrange the minds of earth to do the higher work which they are capable of; we find all the parts, but, from social disaffection, and many other causes, they have been thrown out of place, and do not work to those high ends which their capacity indicates. They are capable of infinitely nice adjustment, and it is our pleasure to help to bring them into order. Are you not wiser for having arranged the parts of the lock so that they will work? Do you not know more of mechanism for it? So are we made wiser by laboring to make the minds of men work more harmoniously; it is thus that we learn to know more of ourselves and of the Creator's designs. You learned the design of the locksmith; we can never learn the full design of the Infinite, but it is our happiness ever to be learning of the beauties and uses of creation. The lock was passive under your hand, and all the parts obeyed the wisdom which showed to each its place. Such is not always the result of our labors; though we strive to show mortals the truth, they do not always receive and profit by it. I see you wish to know more of the manner we do this. We approach a person's atmosphere, and, discovering the disaffection under which they labor, an immediate exchange takes place between our two spheres, and the mortal, all unconscious of our presence, receives light to behold himself, or some truth, in the same manner that it appears to us, though, in forming itself into thought in his mind, it is subject to processes peculiar to his individuality, and seems to him as the whisperings of an inner voice; some think it the awakening of their conscience, while to others it seems like a talk with their second nature, so like their own thoughts does it appear. In this way we throw light into their minds, so that they can see their faults and errors; and all those who are desirous of improving, and who do not pursue the wrong when it becomes plain to them, we come to with great pleasure; such joy does it give us that we constantly seek the society of such, immersing our thoughts in their minds, so that as fast as they understand one truth we give them another, and thus they rapidly expand in wisdom and happiness."

So saying, the Spirit left me to think over the lesson I had received, and feeling that it might be of use to some others, I have written it.

Mr. FOWLER considers a source of fallacy to be a want of comprehension on our part, of what Spirits desire to say. We are, with perhaps some few exceptions, not sufficiently enlightened to receive the testimony of higher intelligences, and our want of comprehension necessarily occasions misconception or a fallacious conclusion, so that what we deem the veritable idea of the Spirit may be the opposite of what was intended to be conveyed. The "Hashish Visions," in the *TELEGRAPH* of December 31, illustrate a fruitful source of fallacy; but the main difficulty is, that we are not in a condition to receive spiritual truths in their purity—we pervert their meaning, and wrest their true import, so that, in the laboratory of our own ignorance, they are transformed into fallacy.

Dr. HALLOCK thinks the question divisible into fallacy as to fact, and fallacy as to doctrine. That these two strands become twisted together so as to be considered as one, is because man is prone to look upon whatsoever is of spiritual origin as authoritative. True, this was more the case with the earlier spiritual intercourse than with us; but we are by no means free from that fallacy. We are apt to forget that the *very truth* is not the truth to us, when we accept it simply because we assume that God said it; whereas, to the soul that *understands* it, only is truth true. Now, a test of truth or fallacy as to doctrine or precept is quite another thing from a standard of judgment as to the fact or fallacy of Spirit-intercourse; and what constitutes this latter of primary importance just now is, the reason above stated, viz., that we combine the fact of intercourse with authority as to doctrine. It is worthy of note, that such as maintain the notion of evil possession, and are by far the greatest sufferers from that alleged cause—those who hold there is more of darkness than daylight in the spiritual world, etc.—are precisely those who follow the most religiously what they deem their "Spirit-guides," guide being democratic for master, and follower being soft for slave. But it is urged that we are all authoritarians; that by far the larger portion of human knowledge is from authority—as, for example, the American (having never been there) accepts Europe by authority, and so on. Granted. What is meant by authority, as used in relation to Spiritualism, is the authority of bare assertion. We are all authoritarians. We must bow to the meanest stone in our path, or it will break our shins. It is a fact—an authority—and we must give place to it in our faith and conduct. But reverence for truth, and servile obedience to what is only said to be true (whoever the sayer) is quite a different thing, and leads to directly opposite results. The one makes a freeman, and the other a slave. It was so with the ancient Spiritualists; it is so now. The authority of words

tends to despotism; the authority of fact tends to liberty. He once saw a communication claiming to be direct from God. A part of it was in red ink, which sanguinary color God declared, through the mouth, or rather pen of his prophet, to be indicative of the red hot vengeance he (God) would take on Mr. Partridge, in case he failed in one jot or tittle to comply with what was therein required. Is there not a broad distinction between authority like this (though bolstered up as it is by parallel authority in all ages, and submitted to through force or fear by all peoples) and the less imposing omnipotence of truth, revealed through facts which line the whole pathway of human observation and experience?

All mandatory utterance is fallacious, *per se*, and must go down before the light of this age. Modern Spiritualism is searching as with a lighted candle for the origin of that lie; and it will be found—it is found. Is it not the honest boast of our school that we test truth by its sample, and not by any label which may chance to be affixed to it? A cask of chalk may be marked cheese; but only know chalk from cheese, and the "trier" defends you from the fallacy which the authority of the label would engender. To assume the truth or fallacy of a thing without an effort to prove it either true or false, is to invite all imaginable fallacies to come in and take up their abode with us. By authority of assumption, one seer is *en rapport* with angels, and another with devils; but the authority of fact discloses no such monstrosity. To rid ourselves of fallacy, we have only to adhere to the ground-rule of our school, which is, to study principles, men, all things, in the light of what they do. The truth-seeker instinctively adopts or commends this method. "I will show you my faith by my works," says one. The faith that can not show itself in that way is not faith, but a fallacy, in judgment of Paul. When John sent to Jesus to know who he was, Jesus sent to John, greeting—"The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached to them; judge for yourself, John; here are the facts." Every fallacy under the sun has arisen from a departure from this simple rule.

Dr. Young: Spiritualism has grown to him more obscure, instead of lucid, within the last six months. He once thought that Spirits rapped out, and otherwise communicated with us; but now, it seems, all this may be the work of our own minds, through the omnipotence of interpolation. Mr. Brittan informed him that he has made a table move, and if Mr. Brittan can do that, he does not see why a mightier magnetizer than he may not be able to make a horn speak, or do all and singular the things which, in happier days, he ascribed to Spirits. This is a blue view of Spiritualism, to be sure; but it is the true one, if the interpolationists are right; but there is hope in the fact that they are not. Those who insist on interpolation should at least give an example of it; but they have not yet done so. He thinks the advocates of that doctrine have a greater love for their cherished theory of spiritual purity than they have for truth. That which makes for their favorite notion, they claim as spiritual, and that which is against it, they ascribe to interpolation. There is Dr. Hallock. Spirits to his sublime conception, are not Spirits; that is to say, men and women with the imperfections incident to humanity; but glorified impossibilities who, through death, as by a magician's wand, are lifted at once above the vices and follies of their earth-life, and, of course, all that makes against this moonshine must be "interpolation," because the hypothesis must stand, though truth go to the wall. Then we are told that trance is "a torpor of the sensuous plane. Now it is through this sensuous plane" that we derive all the knowledge we possess. Without the activity of the sensuous plane the mind would be a blank. We should be cautious how we accept trance as evidence of anything. True, that big book of A. J. Davis, produced while he was an unlettered boy, indicates something in some direction; but what, or which way, he confesses is to him a puzzle. However, what he wants is, that those who insist on interpolation in Spirit-intercourse should give us an example of it.

Dr. Gray wished to restate his definition of trance: because to trance is to be referred so much of the truth and error of past ages, while in the present and future, it is, and is to be, more and more a means for the advancement of human knowledge. Trance is a torpor of the sensuous plane with lucidity of the intellect. By the sensuous plane, he means the apparatus of the five senses so called. Every case of torpor is not trance; but, by his definition, the term is applicable to such cases only as are attended by activity of the mind during this death *pro tempore* of these five senses. That there is a condition answering to this definition is as certain as the mathematics, and to it the world is largely indebted for valuable knowledge.

Adjourned. R. T. HALLOCK.

SOME FACTS OF FORMER DAYS.

CHICAGO, Dec. 17, 1859.

CHARLES PARTRIDGE, Esq.: I have gathered, in the course of my reading, a few well-authenticated cases tending to prove the existence and communications of Spirits. Some of them happened many years ago, and some in comparatively recent times. In collating these narratives, one can not but become

impressed with the fact, that Spirit-communication has been known in all ages, times and countries. But, until recently, human intelligence has not been sufficiently developed to enable man to understand either the source of these communications, or their nature, or importance. If anything apparently supernatural did occur, it was always attributed to witchcraft, magic, sorcery, or dreams; the simple and rational solution afforded by the modern spiritual philosophy would have condemned the utterer to the stake, the dungeon, or the asylum and, although these contrivances of the world's religious bigotry have passed among the things that were, yet those even now who may happen to dissent from a commonly received religious tenet or dogma, are liable to be dragged before the bar of that court which is termed "public opinion," tried, condemned and executed for differing from the rest of mankind. It is not long since, and it may be even now considered by the Christian Church, a matter of disgrace and opprobrium to be termed a Spiritualist, and excommunication from the Church of Christ, and from that heaven, whose walls are of jasper and whose gates are of emerald and of pearl, are the penalties prescribed for those who choose to reason and reflect on subjects dark, mysterious and impenetrable, which orthodoxy has placed beyond the pale of human reason; but still there are those who dare to think and dare to subscribe their thoughts.

There is nothing in heaven or earth that may not be proved by the Bible; and believers in the divine inspiration of that book can not, with any justice, censure the Spiritualist for proving the truth of his theory by that which the Christian claims, on all subjects, to be infallible and incontrovertible proof. From the Bible we learn that:

When the disciples were frightened and terrified at the appearance of Christ, after the resurrection, he took a great deal of pains to convince them that he was not a Spirit, as they feared. "They were terrified and affrighted, and supposed that they had seen a Spirit." Luke xxiv: 37.

If there were no such things in existence as Spirits—if a Spirit, in the shape of a human body, did never come, this would be a meaningless and foolish thing for sacred writ to say. But see what Christ himself says to them: "Behold my hands and my feet, that it is I, myself; handle me and see; for a Spirit hath not flesh and bones as ye see me have." Verse 39.

If there were no such things as Spirits appearing, how could Jesus Christ have expressed himself in so plain a manner? The language is explicit. As if he had said, You think you see a Spirit, and you may have some reason for your apprehension, because I came in thus unseen. Now a spirit may assume the shape and look like the person it appears for, but come near and examine, and you will find that it is only a Spirit, "and has not flesh and bones as ye see me have;" therefore I am not a Spirit, but a real body.

If there are no such things as Spirits, why did not Christ, when the disciples cried out for fear, reprove them for being frightened at their own imaginations, and fancying that they saw a Spirit when there are no such things in existence? On the hand he speaks to them kindly, knowing that Spirits are frightful things to people not accustomed to them. And so, also, the same story is repeated in Matthew and Mark.

In Job, the 4th chapter, 15th and 16th verses, will be found this: "Then a Spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes; there was silence, and I heard a voice."

Again, Joshua saw a Spirit. Josh. v: 13. A man with a drawn sword in his hand; a Spirit in armor; the captain of the Lord's hosts. It spoke to him, and had the shape of a man with a drawn sword in his hand.

The case of the Spirit of Samuel has been cited too often to need repetition. I have only taken these instances from the Bible for the reflection of those who will not believe anything else. There are many other instances mentioned in the same book, all tending to the same general conclusion, *i. e.*, that Spirits did exist; had been seen by, and communicated with man. If this be true, and according to the Bible (and there can be no doubt of the fact), there can be no good reason adduced why the same thing may not happen now. If it happened once, it may happen again. Admit the existence of spiritual beings, the possibility of their appearance, the truth

of the Scriptural account of such appearances, and the probability of its happening again follow as a matter of course. Hence it is contended that, judging by the Bible itself, there is nothing unnatural or unreasonable in modern Spiritual manifestations.

In a book entitled "Apparitions—Demonstrations of the soul's Immortality," published in London in 1799, may be found the following interesting account:

"A gentleman of the name of Hancock, who commanded the *Norfolk* East Indiaman, some years ago, was dining at the Cape of Good Hope with a number of friends, and was observed to rise from the table, and look a considerable time out of the window. When he returned to his seat, they asked him if there was anything remarkable that made him rise so suddenly, and attracted his notice. He replied by asking them, if they had not observed a lady looking into the room. They declared they had not, and told him he was dreaming. 'It makes so strong an impression on my mind,' said he, 'that I will immediately note the circumstance in my memorandum-book. I can assure you that there was one, and it was my wife. And,' he added, 'you will all much oblige me if you also will enter it as well.' To humor him they did so.

"On his return to England, an intimate friend of his went into the Downs, where the *Norfolk* then was, to communicate to him the melancholy news of his wife's death. The instant he saw him come on board, he told him he knew the occasion of it. 'My wife,' said the captain, 'is dead, and died on such a day and at such an hour'—accounting for the difference in longitude.

"His friend was astonished, and asked him by what means he had got intelligence of her death? 'I will inform you directly,' said the captain, and went to his secretary, and produced the memorandum he had made at the time, at the Cape, when he saw the apparition. There are many persons now living who had this relation from Capt. Hancock's own mouth."

"Lord —" (the name is suppressed in the book from which this extract is taken) "was shortly before his death visited by a Spirit, of which the following is an account given by a relation of the nobleman: 'One night, after retiring to bed, after his light was extinguished and his servant dismissed, he heard a noise resembling the fluttering of a dove at his chamber window. When looking in the direction of the sound, he saw the figure of an unhappy female whom he had seduced and deserted, who, when deserted, had put a violent end to her life, standing in the aperture of the window from which the fluttering sound had proceeded. The form approached the foot of the bed; the room was preternaturally light; the objects in the room were distinctly visible. Raising her hand, and pointing to the dial which stood on the mantelpiece of the chimney, with a severe solemnity of voice and manner, announced to the appalled and conscience-stricken man that, in that very hour, on the third day of the vision, his life and sins would be terminated, and nothing but their punishment remain, if he did not avail himself of the warning to repentance which he had received. The eye of the dying man glanced upon the dial; the hand was on the stroke of twelve. Again the apartment was involved in total darkness; the warning Spirit disappeared, and bore away, in her departure, all the lightness of heart and buoyancy of spirits, ready flow of wit and vivacity of manners; which had formerly been the pride and ornament of the unhappy being to whom she had delivered her tremendous message. After the spectre had left him, he called his servant, who slept in an adjoining closet, and who found his master in a violent agitation, and a profuse perspiration.

"The circumstance affected his lordship's spirits all the next day; and the third day, while at breakfast with a party of ladies and gentlemen who were his visitors, and cognizant of the spectral visit, he said: 'If I live over night, I shall have jockeyed the ghost, for this is the third day.'

"At this time the party were at his lordship's residence, Berkley Square, Nells street, but immediately after set out for Pitt Place, where they had not long arrived, when his lordship was visited with a fit of epilepsy, to which he was much subject. After a short interval he recovered. He dined at five o'clock that day, and went to bed at eleven. When, as his servant was about to give him some rhubarb and mint water, his lordship perceiving him stir it with a toothpick, called him a slovenly dog, and bid him fetch a teaspoon; but on the man's return, he found his master in a fit, and the pillow being placed high, his chin bore hard upon his neck, when the servant, instead of relieving his lordship on the instant, ran in, in his fright, and called out for help, but on his return he found his lordship dead, and thus the promise of the Spirit was fulfilled."

In explanation of this strange tale, it is said that the deceased acknowledged, previous to his death, that the woman he had seen was the mother of the two Misses A—s, who resided with him, whom his lordship had prevailed on to leave their mother, who resided near his country residence in Shropshire. It is further stated that she died of grief through the desertion of her children, at the precise time when the female vision appeared to his lordship; and that about the period of his own dissolution, a person answering his description visited the bedside of the late M. P. A—s, Esq. (who had been his lordship's companion and friend), and, suddenly throwing open the curtains, desired Mr. A. to come to him. The latter not knowing but that his lordship was still in Ireland, got up, and the phantom disappeared. Mr. A. declared that this alarm cost him a short fit of illness. The main facts of this case are corroborated by Sir N. Wrexall, who knew all the parties. But it is long enough already. The case of Lord Rossmore, related by Sir Jonah Burrington, and to be found in his Memoirs, has already appeared in your paper. It is worthy of attention.

GEO. A. SHUFELDT, JR.

THE BIBLE AND PRIESTCRAFT.

PAINSVILLE, Dec. 26, 1859.

MR. PARTRIDGE: Having been confined to my house by lameness for several months past, I have devoted a considerable share of that time to the examination of the writings of the Old and New Testaments, with a view to ascertain the validity of the claim that it is a sacred, or holy book, and, therefore, the Word of God; and, in regard to the Old Testament, so far from finding that claim sustained, I find the reverse is the fact; and I am bold to say, that no person of common understanding, who will candidly examine the contents of that book, can come to any other conclusion. From beginning to end, instead of being a representation of holiness and purity, it is an exhibition of all the baser passions of mankind—a history of cruelty, barbarity, debauchery, polygamy, hypocrisy, rapine and murder—in all which the most exalted characters, and the very men who are held up to us by our clergy at this day as “holy men of old,” patriarchs, prophets of God, and men after God’s own heart, were the principal actors, and even the reputed writers of the book. So far from its being justly entitled to be called the Word of God, or “the Holy Bible,” it is most manifest that the writers themselves were not only destitute of any just conceptions of duty, but were devoid of any principle of honor, and regardless of the plainest laws of humanity. It is one continued history and regular chain of priestcraft and usurpation, from Genesis to the end of the Old Testament, and, I may say, to Revelations; and this is the very key that unlocks the mystery how it should ever have been called a holy book. Moses, by his subtlety, made the people first believe that he was a peculiar favorite of God. He appointed his brother and nephews to minister unto him “in the priest’s office,” who were consecrated for that purpose; and this was all done under the pretense of Moses (who himself was a murderer) that God ordered it, and the people were so ignorant and credulous as to believe it, though we are told that the magicians and sorcerers succeeded in turning their rods into serpents the same as Moses did. From this time the priests were looked upon as holy beings—a favored class—to whom, and through whom, the people must look for direction in religious matters, and for favors from the God of this murderer of an Egyptian, whom he had secretly “slain and buried in the sand.”

But it is evident that the God whom they talked so much about was an imaginary being, whom they made the people believe was very powerful, and ready to wreak vengeance on all who dared to disobey any law which Moses saw fit to promulgate. Thus the people were kept under an abject surveillance, through the influence of the priests, for whose support they were compelled to pay tithes; and they exerted their power over their dupes in every age of the world, and have continued to do so down to the present day. They were then, and still are, made to believe that it is a religious duty which God requires, under an increased penalty of eternal damnation (through the Gospel), instead of the temporal death to which they were only subjected in the days of Moses. So you see that priestcraft bears the mark of progress as well as other things. It exercises the same influence now as in Old Testament times, though not to the same extent; and I find that you, friend Partridge, still give these self-styled vicegerents of God their assumed title of *Reverend*—a title which neither Jesus nor his Apostles claimed or received, and, which, I contend, no human being ought to wear. This may be considered a matter of trifling consequence. But I look upon everything that is calculated to perpetuate the idea that priests or clergymen, of any religious denomination, are any more entitled to reverence than other men, as an evil which ought to be discountenanced by every well-wisher of mankind. It is not, perhaps, generally known or understood that the clergy, even at this day and in this enlightened age, not only claim the title of “*Reverend*,” but prefix it to their own names, in their communications for the public eye. They well know that this title, so far as priestcraft has dominion over the people, gives them power and influence. Every man, be his occupation what it may, is entitled to equal respect, according to his merits. No one—no, not even clergymen—think of calling a layman “*Reverend*,” though he is admitted to be one of the greatest benefactors of mankind that ever lived. No, to entitle any one to such a distinction, he must be ordained to preach—no matter whether he preaches truth or falsehood, provided he is authorized to

go into the pulpit, and tell the people what God requires of mankind, though he knows no more about God or his requirements, and perhaps less, than mankind in general. But, like his ancient predecessor, he has been consecrated or ordained to the “priest’s office,” to minister to the people, and he, of course, thinks he must speak as “one having authority,” and thereby carry out the dominion of priestcraft. Away with such arrogance and abomination. It is intolerable.

I must now close for the present, for I shall trespass on your patience. I purpose, however, with your leave, to give a faint picture of some of the direful effects of priestcraft in a future number. Yours, &c. H. STEELE.

ANCIENT AND MODERN RELIGIONS.

MR. PARTRIDGE: The religious faculty or veneration is an innate part of man’s nature as truly as benevolence, or a love of truth, and, like all other faculties, it is capable of being perverted. It is stronger in some, also, than in others. There is no race of human beings known in the past, which had not some form of worship. Travellers and historians will bear us out in this assertion. In all climes, and among all tribes, this indestructible sentiment will be found. Other faculties may seemingly predominate, but they really do not, for this is one of the most powerful, if not actually the most powerful, faculty of our nature. It overrules all our interests; it is the power which rules the masses. It also, when combined with the faculty of marvellousness, and an independence of mind, gives us a desire to grasp at something that is clothed in the habiliments of to-day; in other words, to surrender all our time-worn customs and opinions for something truer and better in the teachings of the ever-living present. This sentiment impels men and women of every age, and of every color, to sacrifice themselves, their offspring, and their friends. It has driven nations into the most cruel wars the world has ever witnessed. It has caused men to forsake their families and their homes. It has furnished the motive of untold mortifications and cruelties inflicted by man on his earthly form, under the false notion of appeasing the anger of some unknown deity.

This faculty impels men to worship some superior, invisible powers. Hence the great variety of objects of adoration to which men in every age have bowed. Men have worshiped all things—stones, blocks of wood, animals of all kinds, the elements, and also the planets. But prominent among all these was the sun. Sun-worship is the most ancient, because, look to whatever they would, they could not possibly find a more wonderful and sublime object than the great luminary of day—the face, or the great eye, if you please, of their Deity. Men, however, would worship almost anything. All the sublime workings of the elements—thunder, lightning, volcanoes and meteors, and thence down to the lizard and grasshopper. Shapeless trunks were the first gods of the Greeks. The Venus of Paphos was a white pyramid. The Diana of the Island of Eubœa was an unwrought piece of wood. The Pallas and the Ceres of Athens were but simple stakes. The Matuta of the Phrygians was a black stone with regular angles, which they say fell from heaven. The Egyptian makes a god of the crocodile, as do some of the American nations. The Philistines make deities of the fishes of the sea. The ancient Arabians took a square stone for their deity. The ancients peopled their woods and fields with nymphs and dryads. Their rivers swarmed with Tritons and Nereids, and various divinities of a lower order. There was not a dancing rivulet, or a rippling stream, but formed an abode for some elf or flaxen-haired fairy. Think also of the confidence which men have had in amulets and talismans, in dreams and oracles, and the like. This is all the workings of this faculty, combined with marvellousness.

We think the careful observer will find that there is a gradual progress in religion, and that it has become more pure and elevated as man has advanced in knowledge, or as he has cultivated his reasoning faculties. This rule will hold good in cases. As man cultivates his intellectual and moral faculties, superstition gives place to true religion.

All religion, no matter where it may be found, will be seen by the investigating mind to be perfectly adapted to the moral and intellectual condition of its devotees. For instance, the Arab, who was but little above the brute before the time of Mohammed, was greatly improved by the teachings of that prophet. How well Moses knew this principle, as we see in

his life. He certainly understood how to manage the people, which we know by his having a deity for the people to worship that was adapted to them.

In conclusion, we would say, we believe that as the teachings of Moses are far in advance of heathenism and idolatry, so the teachings of Jesus are far in advance of Moses, though each one of them retains some of the idolatry of the ancients. Still those who have watched with a careful eye will see that we are gradually growing out of all these previous forms of religion. We believe all religions will suffer the same fate as did idolatry. That is to say, they will die out naturally, to give place to better. Catholicism must die out to give place to Protestantism, and so must all the children of this great mother, to give place to the ultimate, the perfection of them all, SPIRITUALISM. WILLIAM MARKHAM.

LETTER FROM DR. REDMAN.

STEAMER *Henry J. King*, ALABAMA RIVER, Dec. 13, 1859.

FRIEND PARTRIDGE: I arrived in Montgomery from Macon, on the 4th inst., and found Brother Laning in readiness, he having procured all the advantages necessary for immediate work. Our apartments were situated in “Jerusalem,” or 81 Court-street, and consisted of two good-sized rooms which answered our purpose admirably. The incensed Jews, however, declared (as we settled our bill) that had they known we were “rappers,” they would have refused us. That, however, is questionable, considering the peculiarly acquisitive organization of that sect. Like other towns we have visited, this place has received a perfect shaking up, and the “dry bones” have rattled, till we have been obliged to depart, not, however, without victory perching on our banner. The circles have been composed of the elite of city and country, including many clergymen, members of the Legislature (now in session), with a fair proportion of the more undeveloped portion of community. So great has been the excitement, that the more conservative church-goers sent in a petition to the Legislature asking their interference in our case. The bill—imposing a fine of fifty dollars per diem on all public Spirit-mediums—was framed and presented to the august body by Dr. Mabury, and subsequently, by motion of Mr. Clitherall, the amount was increased to five hundred dollars per day; the bill passed the House like a whirlwind, and the rules were suspended to send it directly to the Senate, where it also passed without a thought. The only negative votes given were those from members who had attended our circles. This act, declared unconstitutional and illiberal by the more sensible of the community—a virtual admission, also, from the Legislature of Alabama of the truth of the phenomena, and their inability to cope with them—will, of course, exclude any farther exhibitions of the spiritual phenomena in this State. Still, it can not interfere with the numerous family gatherings that will spring up from the seed we have sown. We feel abundantly satisfied with the week spent in Montgomery City. Where the subject of Spiritualism can be brought before the Executive of a State, whether their action be *pro* or *con*, the public mind must rise and ask, “Can there any good come of it?” Our Spirit-guides declare our mission here accomplished, and exultingly greet us with, “Well done, good and faithful servants.”

By the hundreds who have failed to gain admittance during our short stay, there appears to be extreme dissatisfaction, and they have strongly urged us to permit them, one moment with their loved ones; but as we do not care to fly in the face of law, we have respectfully declined, at the same time wishing to meet them where law will uphold, and minds be unfolded to realize and enjoy these gifts of God.

With the kind adieus of numerous friends, and almost frenzy of exultation on the part of our unseen guardians at our success, we embarked on the above-named steamer, for Mobile last evening, where I am at this time (surrounded by a dozen or less parties of card-players) penning you these lines. We shall stop in Mobile a few days as guests of one of our spiritual friends, and refresh the body for more active labors in New Orleans, our next stopping-place, and if we succeed in waking from lethargy the Council-chambers of that city, we shall not murmur if we are forced to “pack up,” and try again. As for Alabama, we shall have to leave her to receive a nursing in the “lap of ages,” in hope, at some future time, to find wisdom enough in her law-makers to repeal the recent impious act. We shall soon be in the more liberal State of Louisiana, from which my next will be dated.

Truly yours, etc.,

G. REDMAN.

How the Lion woos his Bride.

Let us first sketch the story of the lion's life—beginning with his marriage, which takes place towards the end of January. He was first to seek his wife; but, as the males are far more abundant than the females, who are often cut off in infancy, it is not rare to find a young lion pestered by the addresses of three or four gallants, who quarrel with the acerbity of jealous lovers. If one of them does not succeed in disabling or driving away others, madam, impatient and dissatisfied, leads them into the presence of an old lion whose roar she has appreciated at a distance. The lovers fly at him with the temerity of youth and exasperation. The old fellow receives them with calm assurance, breaks the neck of the first with his terrible jaws, smashes the leg of the second, and tears out the eyes of the third. No sooner is the day won and the field clear, than the lion tosses his mane in the air as he roars, and then crouches by the side of the lady, who, as a reward for his courage, licks his wounds caressingly.

When two adult lions are the rivals, the encounter is more serious. An Arab, perched in a tree one night, saw a lioness followed by a tawny lion, with full-grown mane; she lay down at the foot of the tree—the lion stopped on his path and seemed to listen. The Arab then heard the distant growling of a lion, which was instantly replied to by the lioness under the tree. This made her husband roar furiously. The distant lion was heard approaching, and as he came nearer the lioness roared louder, which seemed to agitate her husband, for he marched toward her as if to force her to be silent, and then sprang back to his old post, roaring defiance at his distant rival. This continued for about an hour, when a black lion made his appearance on the plain. The lioness arose as if to go towards him; but her husband, guessing her intention, bounded towards his rival. The two crouched and sprang upon each other, rolling on the grass in the embrace of death. Their bones cracked, their flesh was torn, their cries of rage and agony rent the air, and all this time the lioness crouched and wagged her tail slowly in signs of satisfaction. When the combat ended, and both warriors were stretched on the plain, she arose, smelt them, satisfied herself that they were dead, and trotted off, quite regardless of the uncomplimentary epithet.

This, Gerard tells us, is an example of the conjugal fidelity of m-lady; whereas the lion never quits his wife unless forced, and is quite a pattern of conjugal attention.—*Westminster Review*.

DISCOVERY OF A SUBTERRANEAN FOUNTAIN OF OIL.—TITTSVILLE, PENN., Sept. 8.—Perhaps you will recollect that in 1854 there was organized in the city of New York a company, under the name of the Pennsylvania Rock Oil Company, which for some good reasons, passed into the hands of some New Haven capitalists, and was by them removed to New Haven. In 1858, the directors leased the grounds and springs to E. L. Drake, well known on the New Haven Railroad. He came out here, and in May last commenced to bore for salt, or to find the source of the oil, which is so common along the banks of Oil Creek. Last week, at the depth of 71 feet, he struck a fissure in the rock through which he was boring, when, to the surprise and joy of every one, he found he had tapped a vein of water and oil, yielding 400 gallons of pure oil to every twenty-four hours (one day).

The pump now in use throws only five gallons per minute of water and oil into a large vat, when the oil rises to the top, and the water runs out from the bottom. In a few days they will have a pump of three times the capacity of the one now in use, and then from ten to twelve hundred gallons of oil will be the daily yield.

The springs along the stream, I understand, have been mostly taken up or secured by Brewer and Watson, the parties who formerly owned the one now in operation.

The excitement attendant on the discovery of this vast source of oil was fully equal to what I ever saw in California, when a large lump of gold was accidentally turned out.—*Cor. N. Tribune*.

TWELVE O'CLOCK AT NEW YORK.—Appleton's Railway and Stream Navigation Guide for June, has on page 27, a "Time Indicator," which shows the difference of time between various cities of the United States. When it is twelve o'clock in New York, it is—

At Boston, Mass.,	12 minutes past 12
At Portland, Maine,	16 " " 12
At Philadelphia, Pa.,	55 " " 11
At Baltimore, Md.,	50 " " 11
At Richmond, Va.,	46 " " 11
At Buffalo, N. Y.,	40 " " 11
At Charleston, S. C.,	36 " " 11
At Pittsburg, Pa.,	35 " " 11
At Wheeling, Va.,	34 " " 11
At Cleveland, Ohio,	30 " " 11
At Augusta, Ga.,	30 " " 11
At Detroit, Mich.,	24 " " 11
At Columbus, Ohio,	24 " " 11
At Cincinnati, Ohio,	20 " " 11
At Indianapolis, Ind.,	14 " " 11
At Louisville, Ky.,	14 " " 10
At Chicago, Ill.,	6 " " 11
At New Orleans, La.,	55 " " 11
At St. Louis, Mo.,	55 " " 10
At St. Paul, Minn.,	44 " " 10

Call—Spiritual Register, 1860.

On or before the first of January, I shall publish the Fourth Annual SPIRITUAL REGISTER, with a Counting House and Speaker's Almanac for 1860. Friends throughout the country will please report, in full, all statistics, number of Spiritualists, names and addresses of lecturers and mediums, schools, homes, places of meetings, catalogues of spiritual books, etc., and send before Dec. 20, 1859. The REGISTER will be a neat pocket manual of 36 pages, with the facts, philosophy, statistics, progress, practical teachings, etc., of Spiritualism, indispensable as a guide to believers, inquirers and skeptics. As the work will not be sent out on sale, and only a limited number be printed to fill out orders, those who desire it must send in their orders, with cash in advance, before the first of January. Mailed free of postage; one hundred for five dollars; fifty for three dollars; fourteen for one dollar; ten cents a single copy.

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Mesmerism has "taken to the wood" at last. A French experimenter has recently given a short statement of some experiments he had been trying on plants, and the vigorous growth of "green" is nearly as marvelous as when tried upon animals.

M. Seydel having planted in a box two rose-trees of the same species and similar size, and each tree three years old, and having placed them in a window with a southern aspect, he mesmerized one of them every day, and watered it with mesmerized water; the other was not mesmerized, and was watered with ordinary water. At the end of three weeks, the mesmerized rose-tree had eighteen fine roses, and greatly exceeded its neighbor in size and vigor; on the other tree only a few partly-opened buds were to be seen. The same mesmerist made a similar experiment upon two nightshades which had been planted at the same time and in the same mold, and in a similar aspect to that of the rose-trees. Being that one of these appeared drooping and backward, while the other was in vigorous health, he immediately began to mesmerize the sickly plant by means of mesmerized water, as well as directly, while the other plant was watered with common water only.

At the end of a fortnight, M. Seydel saw with satisfaction that the formerly drooping nightshade had grown to the height of eighteen inches, while the other was only ten inches high; the root of the former was found to be four inches long, while that of the latter was only two inches. Lastly, the flowers of the nightshade, which had not been mesmerized, were far from being as numerous, and having as fine a color as those of the plant which had been so treated. Another instance of the effect of mesmerism on plants, is of two geraniums, one of which was withered, and had only more than one single leaf, which was so soon formed than it faded and fell off, while the other plant was constantly green and vigorous. The withering plant was mesmerized, and after a few days it had several leaves, and, moreover, it produced flowers sooner than the other, which had not been sickly.

PERSONAL AND SPECIAL NOTICES.

The Spiritual Lyceum and Conference hold regular sessions each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'clock, in Clinton Hall, Astor Place. The public are invited. Seats free.

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Miss Emma Hardinge will speak in New Orleans in December. Applications for Southern engagements to be addressed care of N. O. Folger, Esq., New Orleans. In January and February, 1860, in Memphis and Cincinnati; in March and April, etc., in Philadelphia, Providence and the East. Permanent address, 8 Fourth Avenue, New York City.

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No. 2 BOND-STREET, New York, has cured Maria Price of Consumption, when given over by her attendant physicians to die. Capt. H. Ashby of neuralgia of sixteen years standing, and lame back of forty years standing. George Eldridge, Jr., of erysipelas, immediately; Withrop Ward of lame back and leg; C. W. Morgan of severe pain in back and side of long standing. Original certificates of the above statements can be had at No. 2 Bond-street, N. Y. All diseases treated with success. 4/6/2

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DR. E. ACKER,

THE Poughkeepsie Healing Medium has

removed to No. 167 Grand-street, near Broadway, New York. Those afflicted with Consumption and Bronchitis, are earnestly invited to give him a call. 348 f.

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By REDPATH. The only reliable His-

tory of Captain John Brown receiving the sanction of Mrs. Brown and her son, (See Tribune of 28th inst.)

NOW READY.

This work is finely illustrated, with an excellent portrait of Capt. John Brown. It contains over 400 acres of interesting matter, a considerable portion of it furnished by Mrs. Brown. A liberal portion of the proceeds will be devoted to the benefit of the family of Capt. Brown. The price is only one dollar. Send to N. T. MUNYON, 143 Fulton-street, Agent for N. Y. 401f.

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SCOTT'S HEALING INSTITUTE,

No. 36 BOND-STREET, NEW-YORK

one of the most convenient, beautiful and healthy localities in the city of New York, eight doors east of Broadway.

JOHN SCOTT, Proprietor.

JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what is justice to ourselves we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.

Those who may be afflicted, by writing and describing symptoms, will be examined, diseases diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves: Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price \$6. post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and use of the Life Saver, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Life Saver.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Auerston, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. R. H. N—x, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

Dr. Scott: William Blake, April, 27, 1858.

Sir—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section. Send it by Hope's Express as you did before.

My best respects, Isaac G. Ay.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,482 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M., to 6 P. M.

Address, JOHN SCOTT, 36 Bond street, New York.

Scott's Healing Institute—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond street, New York, where he will continue to attend the afflicted with (as he hopes) his usual success. Having materially added to his institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times