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JOSEPH R. ECCLESTON,] "LIGHT FOR ALL." [Editor & Proprietor.

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Written by my grandfather D.B.O.

TERMS.

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Moral and Intellectual Culture of American Merchants.—The following is extracted from Rev. George Putman's Lecture before the Boston Merchantile Library Association, and may be found entire in the Merchants' Magazine for April, 1843:

"I cannot tell, and if I knew as much of business matters as the wisest of my hearers, I suppose I could not tell, what is the exact limit which a young man should set to himself in the acceptance of credit and the expansion of enterprise. It depends much upon the man, and yet even here is a great source of error, for each one is apt to think himself capable of any thing in his line, it depends, too, upon the merits and circumstances of each particular case. But the great danger is of excess. Worldly wisdom should restrict a man very closely; and moral wisdom—conscience—should restrict him still more. Moral wisdom should forbid his going deeper than he can calmly and moderately go, with the desire only of regular gains, and without intense or passionate engrossment in business—with industry, indeed, and a fair exertion of his faculties, but without brooding, exciting, enslaving soul absorption in worldly affairs. He should keep his position such that he can contemplate it without being bewildered by its vastness, and made anxious or oppressed by the complexity or amount of the obligations it involves; such that the worst times, come when or how they may, will not distract him by difficulty, or offer temptations to deceit and fraud, to breaches of confidence and trust. It seems best, that a man, whe has a line of business which he understands, and which will support him, however humble, should confine himself to that, and not be drawn away into operations with which he is not familiar—tempting paths in which he goes blindfolded, or dazzled by large and uncertain hopes. There is so much of chance and risk, of exciting hope and fear in this, it partakes so much of the character a gaming, that of it unsettles the mind, and is morally unhealthy, invariably and of necessity. What proportion, do you suppose, of recent disasters are attributed to some such departures from a man's regular walks of business—as imprudent as they are demoralizing—involving all the moral evils of an excessive extension of one's legitimate business, with the added evils of a life and death game of chance. Look to your principles. Make not haste to be rich. Observe, and aspire not to overleap the bounds which God and nature set to your ambition.

Devote yourselves to limited, regular plans of business; be content with regular, moderate gains. Indulge moderate expectations as the only safe ones. Reduce your wants and ideas of competency and comforts, rather than enlarge your plans and aspirations beyond due and sober bonds. Do not seek to be immediately or very rich, or you will be disappointed! Be satisfied to labor patiently through youth and manhood, with the hope of competency for the decline of life. This hope may be somewhat more, or somewhat less than gratified; at any rate, it is all that a young man ought in wisdom and conscience to indulge in, and act upon. Be not idle or thriftless in your pursuits nor bate a jot of heart or hope, but be wisely moderate. You will thus be more likely to prosper, in the worldly sense of the word; and it will be incalculably better for your minds and hearts, your principles, dignity and happiness."

Noble Revenge.—During General Burgoyne's destructive campaign in New York, he ordered his troops to burn the beautiful mansion of the American General, Schuyler, and destroy all the property they could find. Not long after, General Burgoyne was obliged to surrender himself and his army, as prisoners of war, to the Americans. The celebrated Lady of Ackland who followed the fortunes of her husband with such remarkable constancy and fortitude, was then in the British camp. 'I went,' said she, as nearly as I can recollect the words, 'over to the Americans, soon after our surrender, taking my children with me in my favorite calash. I acknowledge I felt timid as I passed through the enemy's camp; but no insult was offered me, and I saw no symptoms of anything but respect, and compassion for my misfortunes. Arrived at Gen. Gates' tent, a gentleman came forward to hand me from my calash, and said in a soothing tone, 'you tremble, madam, do not be alarmed;' and when he took the children from the carriage, he clasped the youngest to his bosom and kissed it tenderly. The tear came to my eyes, as I said, 'Surely, sir, you are a husband and a father.' It was General Schuyler!—whose property had so recently been destroyed by our army.' He afterwards invited Gen. Burgoyne and other officers to visit his house for several days. 'You treat me with great kindness and hospitality,' said the British General, 'although I have done you so much injury.' 'That was the fortune of war,' replied Gen. Schuyler, 'let us think no more of it.'—*American Anecdotes.*

COMMUNICATED.

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

MR. ECCLESTON,—If you consider the following "fasciculus" of sufficient interest to merit a place in your paper, you will please give it publicity.

From the series of experiments recently performed by Mr. W. Perry, both in public and and in private, I was compelled "nolens volens" to acknowledge the truth of animal magnetism and the minute details of phrenology. They were conducted in such a manner as to defy deception or collusion. I had long desired to witness the astonishing phenomena related by its advocates, for I had been disposed to treat them with ridicule and contempt—which at the first glance they seemed to deserve. That its pretensions are greatly exaggerated, and that there is a vast deal of quackery and charlatanism practised by those who speculate on man's credulity, I do not deny. All new discoveries are run away with by enthusiasts and perverted by knaves. When Galvanism was first discovered, enthusiastic physiologists proclaimed that they had discovered the essence of life, and all the mysteries of our nature were at once revealed. The cerebellum was considered a voltaic Pile which generated the subtle fluid, and which was conveyed to all parts of the body and excited the various vital acts. The dogma of Harvey, "omne vivum ex ovo," was now exploded—organized beings arose from particles of matter accidentally coming together—vitality being transfused into them by its power.

To have questioned the validity of the manifestations that were exhibited, was to disbelieve the evidences of three of my most convincing senses—sight, hearing and feeling. They were certainly most wonderful, incomprehensible and inexplicable, but nevertheless they did exist; for I saw, heard and felt—and like Thomas of old, believed.

The mind receives its knowledge of external objects and arrives at the fulness of its powers through the media of his senses, and I am sure that there is no one, however bigoted, sceptical and incredulous he may be, that would confide more in reason—metaphysical subtileties & scholastic displays—& would rather form opinions from analogy than through their instrumentality. There reality was established by the clearest, most unequivocal and most irrefragable evidences. They were not elicited from a hired and trained *black* satellite, but from respectable white youths taken from amongst us, who perhaps had never heard of mesmerism, most certainly had never seen any experiments, and could possibly have no motive to deceive; even had they been disposed to assume the phenomena the ordeal to which they were subjected would have discovered the fraud. The flesh was pinched surreptitiously, and that too severely, yet the injury was not responded to in any manner whatever. They were not pinched once, twice or thrice, but repeatedly, and on various occasions. The heart, which is an involuntary muscular organ, acting independently of any stimulus of volition, was much affected, not only as regards the number of its pulsations per minute—which were augmented on an average about 20 beats—but likewise the character of the pulse was manifestly changed. Had the circulation been modified by any emotions of the will, it would only have evinced the above phenomena during the manipulations of the operator. I felt the pulse repeatedly during the artificial somnambulism, and could never discover that it was more affected at any one time than at another. Respiration too at times became very much embarrassed from spasm of the intercostal muscles. The extremities were thrown into spamodic rigidity, vividly calling to mind the cold, cramped and distorted members incident to the Asiactic Cholera. So strongly were the muscles rigidified, as to resist the power of any of the by standers, without producing lesion of the joints or tendons.—The generation of animal heat is an organic act of the economy, not augmented or diminished by any act of the will, but only varied by internal organic causes. That there is a *fluid* within us capable of modifying the nervous function in others, even when exalted by disease, was proved by Prof. Dunglison, Dr. Vedder and other medical gentlemen in Blockley Hospital, Philadelphia. A case of "Delerium Tremens" in which upwards of 16 grs. of opium had been administered without the slightest effect, was tranquilized to profound sleep and cured in a few days by the sole agency of animal magnetism. The patient had not taken any opium for 24 yours. For the particulars of the case I refer you to the February number of 1837 of the American Medical Intelligencer, edited by Professor Dunglison.

The truth of the details of Phrenology were fully verified. Its truth was not manifested by any mystic passes of Mr. Perry, but by a gentleman of our town, acquainted with the principles and minute details of the science. The natural language of the various organs touched was so expressive, as not to require the names of the organs to be mentioned. They were excited by his touch without a word being said. His fingers would pass from organ to organ and a natural response would succeed. The Horse-shoe magnet was then applied by him, which excited like phenomena, but its action was so intense as to cause us to desist. His head pained him very much in the regions excited by it several hours after he had returned home.

This science has been assailed with the fiercest invectives, and denounced as subversive of the Christian religion, as it is supposed to favour the doctrine of materialism. No one I presume will at this enlightened period deny that the brain is the organ through which the mind manifests itself; but no intelligent mind will contend that they are one and the same thing. No intellectual operaton has ever been seen except in conjunction with a brain. The mind fades as the organization decays, becomes decrepit with the body, suspended for a time by a blow on the head, and perverted by disease.

If we examine the different nerves of the body, they are to all appearances identical, bnt nevertheless have functions entirely distinct—each responding to its own special stimulus. The optic and auditory nerves do not communicate pain when cut or irritated, but flashes of light and impressions of loud sounds are the consequences of such irritations. The anteror portion of the spinal marrow has no common feelling, it is the *material* instrument of the will—cut or irritate the posterior portion and the most agonizing pain is the result. The Sympathetic nerve has no common sensibility—it presides over the nutritive acts of the body. The Brain is not sensible to common irritants, it may be cut without producing pain—the mind or soul is its special stimulus. The eyes and ears do not see or hear—they are but instruments to convey certain impressions to the mind, which reacts on those impressions and produce vision and hearing. The brain does not think, it is only the medium through which the immaterial principle of man manifests itself in this world. That the brain is composed of many organs for the manifestion of the several faculties of the mind, we have not only proof positive by the agency of animal magnetism, but by strong analogical reasons. We find the brain sending nerves to various organs, which endows them with dissimilar functions. The eye, ear, nose, tongue, lungs, stomach, &c., derive their peculiar functions from the nerves which emanate from the brain, and are expanded in them. If we examine a nerve (for instance a Spinal nerve) by means of a lens, we shall find it composed of a series of filaments, to all appearances identical—but how widely do they differ in function—some of these fibrils are for perception, others for volition—yet the eye cannot recognize one from the other. If nerves which are but prolongations of the brain, have such diversity of function, and even the same bundle of nervous matter has a plurality of faculties, we have every reason to believe that the different parts of the brain are so many instruments for the various intellectual phenomena.

I cannot see for the life of me why a division of the brain into many organs for the manifestation of as many mental faculties should lean towards materialism more than the consideration of it as one organ for all the faculties. "Suppose it were asserted by a Phrenologist that there is an organ of destructiveness, and that the greater development of that organ in one individual than in another. indicated a greater *propensity* to cruelty in that one than in the other. Does this doctrine diminish the *responsibility* for the crime of cruelty or murder, or the necessity for controling that bad disposition, any more than the doctrine of *propensity* to cruelty in the soul itself—a doctrine which no anti-phrenologist will deny. If a man should claim an excuse for crime because he has an *organ* of criminality in his brain, another may claim with equal justice an irresponsibility, because he has a *propensity* to crime in his soul! But there are good and bad organs in the brain, as well as good and bad *propensities* in the mind, and the obligations we are under to cultivate the good and control the evil are just as great in the scheme of phrenology as in the systems of Ethics and Religion established before phrenology was heard of."—[*James Johnson.*

The history of all discoveries affords abundant proofs of the hostility and acrimony with which any innovation on established routine has been insulted; and the same pages show that this spirit of intolerance has always been in the ratio of the truths that these discoveries tended to bring to light. The discovery of animal magnetism has not been an exception. Advocated on the one hand with zeal and ability—cut and mangled on the other with every weapon fair and foul that human ingenuity could invent. Astronomy—the Compass—Steam Navigation—and Medicine were once considered as chimeras of the wildest superstition; but time, the destroyer of all things, even man's envenomed prejudices, has established their truth and utility.

We should always before passing final judgement on the truth or fallacy of any subject that is new to us, investigate it with a mind free from credulity, bias and obstinacy of pre-conceived conclusions, which darken and distort the perception, and fetter the operations of the intellect—they should be swept from the mind as dust and cobwebs. If we enter on the inquiry in the spirit of the bigot and partizan, we shall never discern objects clearly, but they will be deformed and obscured. Our object should be to inquire what is true, and not what suits our opinions or but chimes in with the passions and prejudices of the mass.—Truth needs not violence, its resplendent lustre will beam through surrounding darkness. Free inquiry is the only effectual antidote to error. Uniformity of opinion seldom if ever obtains, even on the most trifling topic. Variaties of thought and opinion are as numerous and as irreducible to one standard as those of physical form.

How prone is man to embrace with fervour and rapturous delight any phenomenon however strange and incomprehensible it may be, provided it tends to bolster up a favourite doctrine or hobby, and if it clash with his opinions hurl his anathemas against it, and proclaim it a heresy. Lord Bacon remarks "that the human understanding is not a mere faculty of apprehension, but is effected more or less by the will and passions; what man wishes to be true, that he too easily believes to be so."

The mind of the temperance *Fanatic* is so warped by his prejudices in favour of the truth of his doctrines, that he readily believes any extraordinary event reputed to be an effect of spirituous potations. He believes that a glass of wine taken in childhood, will at some remote period be followed by some derangement. If perchance when the child has arrived at adult age a paroxysm of intermittent fever or tooth ache should break in on his pleasures, lo! and behold the *fanatic* will exclaim, he might have expected it. His bias of belief against its demoralizing tendencies is so strong, that he would fain desecrate the sanctuary of the Almighty, by mutilating the cup of the most holy Eucharist.

The truth of its phenomena is discredited from the impossibility of explaining its cause or essence. If we are to question the truth of every thing, the cause or essence of which cannot be demonstrated to our mind by the process of reason—the sum total of man's knowledge is his own ignorance.—In physiology as in the physical sciences we quickly reach the boundaries of knowledge, whenever we attempt to penetrate the causes of phenomena.—Man knows the essence of nothing—"neither of matter which is constantly before his eyes, nor of the secret principle by which it is modified, and which determines all the phenomena of the Universe—of final causes he is as profoundly ignorant as he is of the essence of matter, and any attempt to dissipate the clouds by which they are obscured, serves only to render them still more impenetrable."* Ultimate facts are all that the boasted prerogative of man can appreciate, but by patient and close investigation he may become acquainted with the laws that govern them.

Can the immortality of the soul be demonstrated by reason? We exist, and who can explain the materia vita? Opium allays undue nervous irritation and produces sleep. Nux Vomica produces violent spasms of the muscles. Foxglove acts on the heart. Prussic Acid destroys life as quick as thought. Belladonna dilates the pupil. No one doubts these facts, but no therapeutist can explain the "ratio operandi." We see the vivid electrical discharge from the clouds, rending the granite rock, yet we are ignorant of its cause. The magnet invariably points to the North Pole. We do not doubt it, but we cannot explain the reason of it. A stone falls to the ground, why does it not go to the clouds? The humogeneous cicatricula in the egg, is by the agency of heat expanded into a chicken—we know it, for we see it, feel it, and eat it—and yet we cannot explain why heat and not ice should develope it. An acorn placed in the ground, by the agency of heat, moisture and light, becomes the gigantic oak; and why those physical agents should produce such a phenomenon is wrapt in impenetrable mystery. A muscle contracts responsive to the will; why does it contract? because it is endowed with irritability, which is an inherent property of muscular fibre. What is the cause of irritability? it is an ultimate fact. The stomach converts substances possessing properties the most diversified into a white, homogeneous fluid, which becomes perfect blood by the action of the air inspired. The poisonous virus of the mad dog, viper, rattlesnake, &c., is rendered innocuous by its power. How all these results are accomplished, we are utterly ignorant, experience is in all these cases our sole instructress, and the constant association of phenomena as exhibited in her lessons, is the only ground for affirming a necessary connexion between them, and vain is that man who attempts to account for the causes of causation.

By some it is discredited; for to countenance a belief in such strange, ridiculous phenomena, would be tantamount to acknowledging the truth of witchcraft, conjuration, &c. and derogating from their exalted intellectual endowments—But, "unlimited scepticism is as much the child of imbecility as implicit credulity."* Others disbelieve because they have never seen its phenomena, and will not give themselves the trouble to inquire whether there is even any basis of truth on which a superstructure of such extraordinary pretensions has been raised, but cut at once the Gordian knot by calling it an illusion—an astute trick of a dextrous juggler. Others again are so influenced by blind devotion to the opinions of others, that they will bow to their conclusions in preference to investigating and judging for themselves.

"Did Marcus say t'was fact? then fact it is.
No proof so valid, as a word of his."

Man is "wonderfully and fearfully" made, and I am disposed to look with great interest upon any phenomenon connected with his physiology or pathology. The old aphorism "knothe se outon" should be fully appreciated by every one. I know of no subject more pleasing to the mind, or more calculated to elevate it to sublime contemplation, than the investigation of the mechanism and its wonderful attributes. Man, the most perfect work of the Creator, is regarded by many with less interest and attention than the herds brousing on the fields. "He that enlarges his curiosity after the works of nature, multiplies the inlets to human happiness." The intelligent believer in animal magnetism does not believe that the operator waves a magic wand, or has a miraculous touch, or can like the fabled Epimetheus make man from the dust and vitalize him with fire from the chariot of Heaven, and breathe immortality through his nostrils. He believes that the operator merely calls forth an attribute common to his organization, and implanted there by the hand of his Maker. The *honest* mesmerizer arrogates to himself no preternatural powers—he throws no veil of secrecy, mystery or charlatanism over his proceedings, but plainly tells you that he is doing nothing more than what you can do yourselves.

Its opponents adduce no arguments to disprove its existence, or attempt to show its incompatibility with our nature, but ridicule, satire, strong appeals to the passions and prejudices and irreligious tendencies, as imaginary as the giants and castles of the Knight of La Mancha, is the artillery they play against it; more noisy however than destructive—sometimes it stuns, but seldom proves mortal.

The science of Medicine was once as much, if not more mocked, ridiculed and satirized than mesmerism. It was an inexhaustible theme for the pens of Moliere, La Sage, Montaigue, &c., and even now it is arraigned by a portion of mankind as a system of knavery, quackery and charlatanism.

There is no phenomenon of animal magnetism more recondite and mysterious, or more repugnant to belief than myriads of facts that occur both in the physical and moral world. The strange fact of persons having been consumed by spontaneous combustion is authenticated beyond the possibility of doubt. There are nineteen well authenticated cases on record—one of which fell under the observation of the illustrious Dupuytren of Paris, and physiologists have racked their brains to account for its causes.

"The celebrated Le Cat mentions a woman of Rheims who was found consumed at the distance of two feet from her chimney; the room exhibited no appearaee of fire, but of the unfortunate sufferer nothing was found except her skull, the bones of the lower extremities and some vertebra. A servant girl was accused of the murder and condemned to death; but on her appeal and a subsequent investigation her innocence was fully established." "Don G. Maria Bertholi, a priest of Mount Valerious, went to the fair of Filetto, and afterwards visited a relation in Fenilo where he intended to pass the night. Before retiring to rest he was left reading his Breviary, when shortly afterwards the family were alarmed by his loud cries and a strange noise in his chamber. On opening the door he was lying prostrate on the floor, and surrounded by flickering flames. Battaglia, a surgeon of Ponte Bosio who reports the case, was sent for, and found on his arrival the unfortunate man in a most deplorable state. The sufferer was sufficiently sensible to give an account of himself. He said that he felt all of a sudden as if his arm had received a violent blow from a club, and at the same time he saw scintillations of fire rising from his shirt sleeves, which were consumed without having burnt his wrists. The unfortunate man only survived the event four days, when mortification of the burnt parts was most extensive. The circumstances which attended this case would seem to warrant the conclusion that the electric flaid was the chief agent in the combustion." "The Countess Comelia Bandi Cesena, who was in the habit of using frictions of camperated spirits, was found consumed close to her bed.—No traces of fire could be discovered in the room.—The very lights had been burnt down to their sockets, but the furniture, closets and linen were covered with a greyish soot, damp and clammy."

Another phenomenon equally singular, the "Elimination of Light' from the human body has occurred. Sir Henry Marsh, in a paper in the Provincial Medical Journal of June 1842. relates cases. "Two of these were consumptive cases, one a female, whose face ten days previous to her death, was lighted up so as to give it the look of being painted white and highly glazed; the other, a man, exhibited about him a luminous fog. Doctor Stokes related to Dr Marsh the fact of a cancer on the breast of a poor woman, a patient in the Meath Hospital, emitting a luminous fluid from all parts. The light was visible to him when standing twenty feet from her bed; and within a few inches of the ulcer it was sufficient to enable Dr. Stokes to distinguish the figures on a watch dial."* That we have conditions of the nervous system occurring and arising from causes wholly inappreciable to our senses, most strikingly analagous to, and as equally strange, awfully obscure, incomprehensible, and as repugnant to *common sense* as any of the results effected by the mesmeric manipulator, we have only to refer to medical records.

Setting aside the positive fact, we have the strongest analogical reasons for our belief in animal magnetism; on the other hand its existence is disproved by nothing but bold, dogmatical assertions and impervious skepticism. To disbelieve in its existence evidences a mind more credulous and superstitious, than its votary, for his belief is the offspring of conviction brought about by a series of facts and analogies drawn from the operation of natural laws.

Sommambulism (sleep walking) and catalepsy are aberrations of the nervous system to which I will draw your attention. The following cases are extracted from the valuable work of Dr. Pritchard on insanity recently republished in Philadelphia from the London edition.

"A young Priest in a Catholic semenary; the witness and reporter of the facts the Arch Bishop of Bordeaux, who used to go to his chamber after the Priest was gone to sleep and observe his proceedings. He sometimes arose from bed took paper and wrote sermons. After finishing a page he read (if the act was propely reading) the whole aloud; and if necessary, eraced words and wrote his corrections over the line with great accuracy. I have seen the beginning of one of his sermons, which he had written when asleep; it was well composed, but one correction surprised me, having written at first the words 'ce divin enfant' he had afterwards effaced the word 'divin' and written over it 'adorable.' Then perceiving that 'ce' could not stand before the last word, he had dextrously inserted a 't', so as to make the word 'cet'.—The witness in order to ascertain whether he made use of his eyes, put a card under his chin, so as to intercept the sight of the paper which was on the table, but he continued to write without perceiving it.—Wishing to know by what means he judged of the presence of objects, which were under his eyes, the

*Cabanis.

*Dugald Stewart.

*Muller's Physiology.

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