

THE HERALD OF PROGRESS.

LOVE. WISDOM. LIBERTY.

Devoted to the Discovery and Application of Truth.

VOL. 3, No. 46.]

A. J. DAVIS & CO.,
274 Canal St.

NEW YORK, WEEK ENDING JANUARY 3, 1863.

TWO DOLLARS
per Year.

[WHOLE No. 150]

TO WRITERS AND READERS.

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The Editor will be accessible to his friends and the public only on each Saturday, at the publication office, a few doors east of Broadway.

We are earnestly laboring to pulverize all sectarian creeds and to fraternize the spiritual affections of mankind. Will you seek with us?

Whisperings to Correspondents

ALL WHOM IT MAY CONCERN.

L. C. N., MASS.—Western and Canadian Spiritualists are doing much for the advancement of progressive principles.

R. O. H., PORTLAND, ME.—The world is just beginning to realize the benefits of its mechanical inventions.

J. C. M., MANSFIELD, O.—Do not take the remark to heart. In true kindness it was whispered that he is not friendly to your happiness.

M. K. T., CLEVELAND.—The "Garlands" and "Poem" are alive with spiritual aspiration. We doubt not one or both will find place in our columns. Let us hear from you again.

ENONIO, NORTHUMBERLAND.—You neglected to give the name of your State in your letter. Your "Lines" are accepted, and we will send you the paper as soon as we have your whole address.

ANN MEAD, KINGSTON.—Your letter is received. Thanks for the picture of your departed child. His calm, pure face, looking a spirit fitted for the angel's sphere. We may say the language of your soul be: "Happy child, thou art early blessed!"

M. M. C., BOSTON.—A man who gets his living without doing anything, is hardly a philanthropist. If his health is good, and age has not incapacitated him for labor, his idleness is no "feather in his cap." He is a sort of social gaubler.

K. G., HARVEYSBURG, O.—Five of your papers on "The World's Saviors" have arrived. Please do not send any more until these have appeared. The Editor's drawer is filled with various contributions, some of which are "aching in every joint" to get into print. Please, therefore, restrain your pen for the present.

A CORRESPONDENT from the far West, a sister soul, whose life is irradiated by the blessed truths of the New Philosophy, sends us the following words of cheer: "Again I am permitted to transmit you two dollars for the dear Herald, which to me is a feast of reason and a flow of soul. Though times are hard, and we are subject to enormous taxation, I can give up some other luxury better than that for which the soul craves, viz.: intercourse with kindred spirits. Were this denied me, though every other want were ministered unto, I should languish, droop, and die. There are dear ones on earth and in the radiant Summer Land. A beloved father, who was a 'herald of salvation' on earth, has gone before. A darling child—the first, the last, and only one—yes, even he, my angel-boy, clasped my neck with his dimpled arms, saying, 'Ma, come!' and was gone—gone with the beautiful being whose shining raiment hid him from my eyes! Still I have reason to rejoice, and do, knowing that my loved ones live, and because they live, I shall live also."

ABRAHAM LINCOLN.

"JANUARY FIRST, EIGHTEEN HUNDRED AND SIXTY-THREE."

Stand like an anvil, when 'tis beaten
With the full vigor of the smith's right arm;
Stand like the noble oak-tree, when 'tis eaten
By the Saperds and his ravenous swarm!
For many smiths will strike thee ringing blows,
Ere the red drama now enacting close:
And human insects, gnawing at thy frame,
Conspire to bring thy honored head to shame.
Stand like the firmament, upbalded
By an invisible but Almighty hand!
He whomsoever Justice doth embolden,
Unshaken, unswayed, unwarred, shall stand.
Invisible support is mightier far,
With noble aims, than walls of granite are;
And simple consciousness of justice gives
Strength to a purpose while that purpose lives.
Stand like the rock that looks defiant
Far o'er the surging seas that lash its form!
Composed, determined, watchful, self-reliant,
Be master of thyself, and rule the storm!
And thou shalt soon behold the bow of peace
Span the broad heavens, and the wild tumult
cease;
And see the billows, with the clouds that meet,
Subdued and calm, come crouching to thy feet.
W. D. GALLAGHER.
KENTUCKY, December, 1862.

The Spirit's Mysteries.

"And the angel said unto them: 'Fear not, for he hold, I bring you good tidings of great joy, which shall be to all people.'"

Practices for the Benefit of Destitute and Unfortunate Spirits.

FOUR POPULAR RELIGIOUS CEREMONIES IN CHINA.

THE UNIVERSAL RESCUE.

[We transfer the following letter from the China Mail to our columns, so that American Spiritualists may know where Chinamen stand on the superstition of "Evil Spirits."] The doctrine of "Purgatory" is traced to these Chinamen. The ceremonies are instructive and admonitory. It will be seen that the Chinese are not strangers to the doctrine of Spiritual Intercession.]

These four ceremonies are supposed to be both charitable and meritorious, being designed to aid the unhappy spirits in the infernal regions with food, clothing, and money. The Universal Rescue is the most expensive and imposing of the four; it is also the least commonly observed.

It lasts either three, or five, or seven days and nights, in succession. In September 1859, one was held in the city near the Viceroy's Yamen, which lasted seven days and seven nights. Twenty-seven altars were erected in connection with it. Over one hundred priests in all, both Buddhists and Taoists were employed. The aggregate expense was over eight thousand dollars, which were contributed by the people.

It is seldom performed at the expense of a single family or individual, but generally by contributions collected from the rich men and traders living near the place where it is performed. Some neighborhoods resolve to have a Universal Rescue performed once every ten years, or once every five years, or every twelve or every three years. There are probably several tens of this Rescue performed in this city and suburbs every year.

Some fifteen or twenty days, more or less, before the time fixed upon for the beginning of the Rescue, a roughly built house, called the "Spirit's House," is erected near the place. This house is sometimes six or eight feet high, five or six feet deep, and twenty or twenty-five feet long, more or less. It is usually divided into five apartments. The middle apartment is devoted to the occupancy of a large paper image of a certain god, made in a sitting posture on a bamboo frame. On one side of this image stands another paper image of the tall white devil, and on the other side an image of the short black devil, which two are the assistants of the central divinity. He is represented as having one half of his face white and the other half black. His name indicates that his dominion extends over both the present and the future world. On a table placed in front of the central image is a censer and a pair of candlesticks, in which incense and candles are theoretically kept burning day and night. The front of this apartment is entirely open, so that every one can see what is within.

Immediately adjoining to the middle room, on one side, is a room for the accommodation of gentlemen spirits who may attend the celebration, and on the other side is a room for the use of the lady spirits, which facts are made known by paper notices posted on their fronts. The two apartments at the ends of the house are devoted to the important use of bathing-rooms for male and for female spirits. The ladies' bathing-room of course adjoins the ladies' parlor, and the gentlemen's bathing-room adjoins the gentlemen's sitting-room, which is made known to the spirits by appropriate notices in Chinese, as they are all supposed to be able to read Chinese. It is very desirable that there should be no scandalous and irreputable intermingling between the different sexes. In front of the bathing-rooms are usually suspended bamboo screens. In each of the adjoining rooms is placed a table having a censer and a pair of candlesticks, in which incense and candles are continually burnt as long as the performance lasts.

In case the "spirit's house" consists of only three rooms, the middle room is appropriated to the god and his assistants as above described, and the other two to the male and the female spirits who may attend, there being no separate rooms provided for bathing.

On the "spirit's house," in some convenient place, is put up what pretends to be a proclamation from the god occupying the central apartment, giving notice to the hungry and the destitute spirits of the month and day a Universal Rescue will be commenced, and when an entertainment will be provided for their benefit in the vicinity, and inviting the good "gentlemen" and the "faithful ladies" in the spirit world to be present. They are invited also to take lodgings in the house provided, and are exhorted to behave themselves with propriety.

As the time appointed draws nigh, two or more altars are built up in the form of terraces, of three, or four, or five steps or tiers. These altars are sometimes ingeniously con-

structed out of tables placed one above another upon a platform, raised a foot or two from the ground. At other times they are constructed out of timber and boards. One or more of these altars are devoted to the management of Buddhist priests, who arrange on them idols belonging to their religion. One or more are appropriated by Taoist priests, who arrange on them images belonging to their sect. Each altar has several censers and pairs of candlesticks. The number of altars erected depends on the amount of money to be expended and the time to be occupied in the performance of the Universal Rescue. If they are numerous enough, on one is arranged the image of the Great King, belonging to the neighboring temple, in the vicinity of which the performance is to be enacted; on another the image of the god worshipped in the municipal temples of walled towns; on another the images of the Five Emperors; on another the images of the Three Rulers, &c. &c. The altars are decked out with embroidered coverings, made by silk, broadcloth, or cotton cloth, and with valuable articles of vertu, or of rare and elegant curiosities, which are usually borrowed for the occasion.

When the Universal Rescue is performed on a large scale, in connection with it is a place where the punishments inflicted on wicked spirits in the ten departments of hell, according to Buddhist notions, are represented by small images; when performed on a small scale, only pictures of these punishments are exhibited. The images and the machinery representing the scenes and the sufferings of hell, are made to move when necessary by strings attached, which are pulled by somebody.

For example, a spirit is represented as in the act of enduring a flagellation with the bamboo; another as being fired in a kettle of oil; another as being pounded in a large mortar; another as being sawed asunder. Some are undergoing an examination before the Judge or Ruler of a certain department; others are laid on a board of sharp nails, or thrown on a hill of thorns, while others may be seen in the very act of transmigration, i. e., part of the object is like some animal, and the rest of it like the human body, &c. &c. Most of these representations are often very coarsely executed, and one not acquainted with the peculiar notions of the Chinese would be at a loss to know what was intended.

In another place will be seen an image of the inventor of puppet-shows, and in front of it will be frequently enacted a puppet-show, each figure being about two feet high, and made of paper and bamboo worked by strings.

By the side of the street near by, there is generally found a miniature exhibition of thirty-six shops, as a cloth-shop, a shoe-shop, a hat-shop, an umbrella-shop, &c. &c. Each shop is about two or three feet wide and two feet high, arranged continuously side-by-side, and elevated six or seven feet from the ground. The persons engaged in these shops, and the articles for sale, &c., are made of paper and bamboo splints, painted of the proper color, and manufactured of proportionate size. During the evenings of the celebration, these shops are lighted up by means of small red lanterns, on which usually is found an expression intimating that it is done at public expense. When made with care and skill, this row of shops presents at a short distance a pretty appearance.

The various public streets leading to the place where the altars have been erected, are all lighted up in the evenings of the celebration with much more than ordinary brilliancy. Some of the lanterns employed are made of bright red paper pasted on a light bamboo splint frame, on purpose for this use, being some eighteen or twenty inches long, and eight or nine inches in diameter, and having the name of the neighborhood or the temple where the performance is going on, inscribed on them. Besides these round lanterns, there are sets of thirty-six others of a square or flat form fastened at intervals upon the sides of the streets not suspended. On the front side of each, which is made up of white paper or of white gauze, some two feet long by one foot or more wide, there is painted, sometimes quite neatly, some animal or animals, domestic or wild, quadruped or biped, birds, insects, &c., or classes of persons—as a king, officer, traveler, merchant, courtesan, opium eater, gambler, robber, &c.—specimens or illustrations of the different ways of dying—as by hanging, decapitation, drowning, suicide, &c., together with various gods and spirits, good and bad.

These sets are called "lanterns of the thirty-six classes." There are also found arranged, along the sides of the streets at this time, other sets of lanterns, ten in a set, which represent the different orders of created existences, included under ten classes, one class being mammalia, another oviparia, &c., according to Chinese ideas of classifying animals, men, the gods, &c. The Buddhist idea of transmigration of souls is also depicted on some of these lanterns, as insects becoming men, or vice versa. Sometimes scenes from popular plays are also painted on the front of similar lanterns, besides the sets of thirty-six and the sets of ten, and displayed along the sides of the streets. These lanterns being lighted up in the evening, contribute to the amusement of crowds of people who collect around them, as well as aid in the illumination of the

streets leading to the place of the Universal Rescue.

When the time has arrived, and everything is ready for the beginning of the ceremony, the Taoist priests engaged burn a certain yellow-papered document before one of the altars where they expect to officiate. This document is a kind of report or statement designed for the information of the principal gods of their sect in regard to what is to be transacted at the place where it is burned. A paper image of a man, seated on a paper horse, is consumed at the same time, who is supposed to convey the document safely and speedily to the Pearly Empire. While these things are being done, incense and candles are burning, having been previously lighted and arranged in the proper places on the altars. It is said that the Buddhist priests at the same time are engaged in conveying information to Buddha of what is to be transacted on earth, they using the method which is customary on such occasions for their order of the priesthood.

This ceremony does not require much time, and constitutes the principal performance for the first evening. When finished the priests take their supper, and retire to rest on the premises or near by.

Early the next morning they first light incense and candles in the principal or most important places in connection with the various altars, and then sprinkle some water over the altars, idols, furniture, &c., by means of branches of bamboo or of the peach-tree, or by dipping their fingers in the water. This is done for the laudable purpose of purifying the various articles. They then take their proper places before or upon the altars, and commence the recitation of their classics, formulas, &c. After a time, some one of their number calls upon the head-man, or the director of the Universal Rescue, to worship by kneeling down and bowing three times before the principal altar or altars.

For breakfast, before each of the principal altars, some slight refreshments, as tea, vermicelli, rice, cakes, &c., a small quantity of each kind is arranged. For dinner more extensive preparations of food are made than for breakfast, consisting perhaps of five or ten plates of meats or of vegetables, according as the idol is Buddhist or Taoistic. At the time of presenting the food before the images, incense, candles, and mock-money are burned before them, and the priests keep up the chanting of their classics, &c. The inferior idols are also provided with refreshments, but less in quantity and inferior in quality than what is furnished for the entertainment of the superior and principal ones. At intervals during the daytime the priests recite their formulas, which is attended more or less with the ringing of bells, and the beating of drums, all depending to a great extent on the number employed.

In the evening the altars are brilliantly illuminated by the burning of large candles. The various sets of lanterns in the streets near the place are all lighted. Large crowds assemble to see what is to be seen, and hear what is to be heard. Oftentimes a band of music is employed to entertain the spectators. The evening is principally spent in changing their formulas. Generally a ceremony like mounting the platform, described in the preceding letter, is performed at least every other evening, and sometimes every evening during the continuance of the Universal Rescue, excepting the first and the last evenings.

Let the above brief account intimate the usual method of operating during the daytime and the evenings till the last night of the performance. The interest culminates on the last evening and night. Very often the most of this night is occupied in performing various extra ceremonies, designed to benefit in several ways the spirits which may attend or which may desire to attend.

At the risk of being prosy and lengthy, I will briefly refer to some of these extra ceremonies, generally performed when the Universal Rescue lasts five or seven days.

1. Sometimes a large number of small and cheap earthen vessels, shaped some like bowls, are provided. Sometimes a piece of a board is used. A preparation of pitch and some other flammable material, or some oil or a candle, is put in each. Around the top of the outside of each are fastened paper imitations of lotus flowers, or some other pretty flowers, either red or white. Early in the evening these vessels are carried in a procession of priests from the place where the principal ceremonies are performed to the edge of the nearest running water, where the pitch or oil having been lighted, the vessels are placed carefully on the water and allowed to float away. The object of this is explained to be to afford lights for the spirits who come or go by water. The priests coming to the water and going from it on this occasion, chant their classics, clap their cymbals together, &c., walking along slowly and in single files. This ceremony is called *letting go the water-lanterns*.

2. A farce called *breaking into hell* is enacted in something like the following manner, the object being to rescue the spirits confined there: Five common earthen tiles are placed on the ground a few feet from each other, being put in the center of a square and four at its corners. In the midst are also placed one or more small paper images of persons, also several sheets of mock-money paper. These tiles represent hell and the images its occu-

pants. A priest then takes a kind of staff in his hand and walks slowly and solemnly around these tiles, repeating formulas. After a while he sets fire to the mock-money. When this is consumed he strikes each of the tiles a blow with his staff, which breaks them to pieces. He then seizes hold of the miniature images and carries them off. Behold how easy a matter it is to break into hell and rescue the spirits imprisoned there!

3. Another performance is that of *spirits passing over a bridge*. A kind of mock bridge is made out of boards placed on stools, or tables, or chairs, with a railing on each side, constructed with bamboo and paper or cloth, to keep the spirits from falling over the sides of the bridge. Sometimes a kind of arch or covering is put up over it, also made out of bamboo and paper. When everything is ready, the priests begin their chanting, blowing of horns, and beating of gongs or cymbals. At some signal several persons, with their faces painted, dressed as the Chinese imagine spirits to dress—in greenish or striped clothing—make their appearance from some place where they have been concealed from view, and having received from a priest standing not far from one end of the bridge a paper document, pass on over the bridge. These are said sometimes to represent a tall white spirit, and a short black spirit, (often paraded through the streets in idol processions at this place,) or sometimes a beggar, or a female, &c. It is said that they are usually real beggars, or very poor persons, who, for a small sum of money, are willing to personate imps from the lower regions running over the bridge on such occasions. A literary man once told me that sometimes there are two sets of these spirits, each set passing over the bridge eighteen times, each time carrying a sheet of paper representing one of the thirty-six orders of spirits, such as is used on the fronts of lanterns in the streets on the celebration of the Universal Rescue. After passing the bridge, the spirits deliver the paper they received before they went upon it to a priest. At the proper time these papers are taken and burned before the customary image. The spirits, after passing the bridge, come back to the starting point by another route, not going back over the bridge. They now go over the bridge again, and, returning to the front side, pass over and so on the requisite number of times, each time carrying a paper document. This bridge is said to represent a certain bridge in the infernal regions. Only those who are good are supposed to be able to pass over it safely. The wicked are believed to fall over its side into the water beneath it, where they perish. The performance of the Universal Rescue is supposed to render the passage of the bridge more feasible and safe for spirits.

4. Sometimes those living in the neighborhood desire to send money and clothing to their deceased relatives, and they take occasion to contribute trunks of these necessary articles for them to be burnt on the last evening of this ceremony. This mock-money and mock-clothing are packed in trunks made of red paper and bamboo splints from two to three feet long and one or one and a half foot high. Across the top of each are pasted two strips of paper in the form of the letter X. These are a kind of seal or charm, and differ in the words written upon them, according as they are to be burnt before Buddhist or Taoist altars. When set on fire and consumed, the priests recite their formulas, beat their gongs, &c., and the dead are supposed to receive the presents of money and of raiment from their surviving friends and relatives on the earth. Bountiful provisions are made on the last evening for the hungry spirits. Many stacks of the steamed cakes, two or three feet high, are arranged on the tables or on the ground. Many dishes of vegetables, meats, fruits, &c., are also provided. Sometimes round conical pyramids of these cakes are seen some ten or twelve feet high, the cakes being placed carefully on the outside of a hollow wooden frame several feet across the bottom, made expressly for this purpose. Generally, however, these stacks of cakes are not as high as this. These stacks look as though they were made entirely of cakes. At the conclusion of the ceremony, or on the day following, these cakes, some of the fruits, and other articles of food, are distributed among the neighbors, friends of the headmen, as well as the beggars and lepers who may come to ask for alms.

It is high time to bring this letter to a close, and I will only mention that on the evening following the last night, a *Supplementary Offering* is prepared for those spirits who arrive too late to participate in the feast of the preceding evening. At the close of Letter 47, having spoken of this ceremony as performed after *Mounting the Platform*, it is not necessary to dwell at length on it here. When performed in the evening after a *Universal Rescue*, the supplementary offering is much more showy, extensive, and expensive, than when performed on the evening after the performance of *Mounting the Platform*. The manner and the object of it are, however, substantially the same.

Much money in the aggregate, and much time and ingenuity are spent in preparing for this falsely so-called charitable and meritorious ceremony by the Chinese. The writer will be glad if this partial description of it will tend to give the reader a more adequate idea of the real character of the singular superstitious practices of this people.

The Chinese profess to stand in great fear

of evil spirits and unpropitious influences. For the purpose of securing the laudable end of preserving themselves from these spirits and such influences, they have devised numerous spells and charms, which they commonly use, and which they profess to believe very efficacious. It is deeply to be regretted that they so constantly and so sadly fail of attaining their object. One would suppose that the Chinese would be often startled by the want of success, and be led to consider whether they have not adopted means ill-fitted to the end proposed, and seek for a better way of warding off evil spirits than they have been in the habit of using. They seem, however, generally to be wonderfully well suited to their established customs, and to entertain no desire to desist from those practices to which they have become accustomed.

In describing some of the most popular charms and spells used at this place, I shall try to avoid repetition as much as possible. I do not propose to exhaust the subject, but simply give a brief description of a part of these singular and superstitious practices.

1. As a general remark, red things are believed to be serviceable in keeping away evil spirits. To mark the stops or pauses in the Chinese classics with red ink, it is thought will keep away such spirits from the one who is using the book. So can red cloth or red strings aid in protecting one from them. Parents oftentimes put a piece of red cloth upon or in the pockets of their little boys, in order to prevent a certain kind of mutilation by evil spirits. Men often have red silk thread braided in the cues of their children in order to secure them from being cut off by the spirits.

2. Charms on yellow paper are very numerous. The paper used is from a few inches to two feet long. Sometimes the picture of an idol or of a god is printed or written upon this paper, or some Chinese characters, or various scrolls are drawn on the paper with red or black ink. It is then stuck up over the door of the house, or on the bed-curtain of a bedstead, or it is worn upon the person in the hair, or put into a red bag and suspended from a button-hole, &c., or it is burnt, and the ashes are mingled with tea or hot water, and drunk as a specific against bad influences or spirits, &c. An innumerable number of these charms are used in the various ways indicated. Many houses have eight or ten or more pasted up on the front side or under the eaves. Immense numbers are burnt in idolatrous or superstitious ceremonies.

3. Ancient coins are in frequent use as charms, suspended by a red string, and worn about the body, or hung up on the outside of a bed-curtain. They are sometimes tied on the wrists of children soon after birth, and worn for several months. Under the bed used by a newly-married couple, several sets of five coins of five different emperors are always placed, as has been noticed in a previous letter.

4. A part of the iron point of an old plowshare is sometimes suspended on the outside of the clothing. At other times it is encased in some silver ornament, having only a small part of the iron point projecting, or it is folded up neatly in a paper charm, and having been put into a small red-cloth bag, it is worn about the person, suspended from a button-hole.

5. A knife that has been used in killing a person is highly valued as a charm. It is hung up from the front of the frame of the bed-curtain, or it may be laid up over it, or it may be suspended from the top of the door-frame of a bed-room or from the top of one of its windows, &c. Wicked spirits are supposed to be afraid of such a utensil.

6. Iron nails which have been used in sealing up a coffin are considered quite efficacious in keeping away evil influences. They are carried in the pocket or braided into the cue. Sometimes such a nail is bent out into a long rod or wire, and encased in silver. A large ring is then made of it, to be worn on the ankles or the wrists of a boy till he is sixteen years old—often prepared for the use of a boy if he is an only son. Daughters wear such wristlets or anklets only a few years, or for even a shorter time.

7. Some of the Chinese Classics, as the Book of Changes, or the Great Instructor, are regarded as able to keep off evil spirits, when put under the pillow of a sleeper, or kept near by in the library or in the study-room. He who is able to repeat memoriter passages from these books when walking alone, need not fear the spirits.

When one is sick, and the disease is supposed to have been caused by an evil spirit, sometimes

1. Yellow paper charms, as above mentioned, having the right kind of inscription or image, are put on the bed-curtain, another is burnt and its ashes drunk, and another is worn on the person of the sick one. Such an antidote, when resorted to, is prescribed by a kind of Taoist priest.

2. Branches of the peach or the willow tree are sometimes taken into the room of the sick person and used as a whip, not to beat the sick, but the bed and bedstead on which he lies. A thorough whipping is considered to be efficacious in frightening the spirits away, as they are said to be afraid of such implements.

3. A scourge made in the general shape of a snake, out of Chinese hemp, is sometimes used in whipping the sick man's bed, in order to expel the malicious spirit which has made him sick. Oftentimes the bed and bedstead are most thoroughly beaten to cause the malicious spirit to take its departure.

Connected with the building of houses, various methods have been devised to prevent accidents and keep away malicious spirits. Among these may be mentioned the following:

1. A large piece of red paper, on which certain four characters have been written in black ink, is generally pasted on the ridge-pole. These characters refer to a certain star, and indicate its presence. This charm dispels fear among the workmen, and opposes evil influences in some way which it takes a Chinaman to appreciate fully.

2. A small yellow paper, having other four characters upon it, meaning that the charm protects the house and expels pernicious influences, is also often put upon the ridge-pole and other high parts of the house.

3. Two small conical-shaped bags, from four to six inches long, made of red silk or red cotton-cloth, are often suspended upon the ridge-pole, while the house is being raised, or are hung under the front eaves for a while after the house is finished, for the same purpose.

Into these bags are put sometimes five kinds of grain, as rice, wheat, barley, &c., or sometimes five kinds of copper coins, one for each five consecutive emperors, or five iron nails, each of different lengths. Sometimes five such coins are put under the door-sill, and five such coins are put under the kitchen-furnace when built. The object of all this is to secure good-luck to the builder or the family inhabiting the house. Two such little red bags were suspended for two or three years under the eaves of a shop, located directly in front of one of the brick missionary chapels at this place, presenting a singular contrast to the neat appearance of the chapel.

4. Sometimes before raising the beams of a house, a small quantity of salt, and some uncooked rice, and a quantity of copper cash (some say ninety-six), are provided. A certain charm on yellow paper is also procured, and at the proper time fastened upon a post near the middle and the highest part of the house. The cash are carried in the pocket of the headman. The rice and the salt, having been mixed together in a bowl, are then thrown down by him from the top of a building, a little at a time and at one place, on the lower posts and parts of the house.

The following charms are very frequently seen put up over the door or somewhere on the front of shops and houses, under the eaves. They are most commonly painted on pieces of boards from six inches square to eighteen or twenty inches square, or one foot wide and two feet long, more or less.

1. A representation of the eight diagrams invented by Lu-Hi, having the great extreme, or the male and female principle of Nature, as some call it, painted on the center of the board, or sometimes the center of the board is occupied by a concave metal mirror.

2. A flying-tiger, or a tiger represented with wings, grasping with his front paws the eight diagrams, and standing on his hind legs.

3. The picture of a tiger's head rudely painted on a square piece of wood, or on a tortoise-shell, the latter being some six or eight inches in diameter. This is quite common and believed to be very efficacious, as the spirits are thought to fear the tiger.

4. A coarsely-executed representation of a mountain and the ocean, or sometimes the three characters which indicate this charm, are written on paper, which is pasted up on a door.

5. A lion grasping a naked sword in his mouth, and playing with a globe or ball with his fore-feet.

6. Two lions, as though coming down two hills towards each other. On one of the corners on the top of the board is a picture of the sun, and on the other a picture of the moon. Between these, along the upper part of the board, are arranged seven stars, which refer to the "Northern Measure," or the Dipper, according to Chinese ideas.

On the roofs of houses may often be found some such charms as the following:

1. An image of a cat, made out of lime and clay, burnt, placed near the center of one slope of the roof, in a sitting posture, and looking off, as at something in the distance.

2. Representation of the eight diagrams, carved on a board or block of wood, placed in a perpendicular position on the center of the highest part of the roof.

3. Three arrows placed in a hollow earthen tube, and laid on the side of a roof, the tube pointing towards some distant object. The arrows are fastened in their place by some clay.

4. An earthen image of a lion, made in a sitting posture.

5. A representation of a lad sitting on a nondescript kind of animal, with a bow in his hand, as if in the act of shooting an arrow.

When placed on the side of the roof of a house, these must be always in a line with the rows of tiles, not crosswise, the design being to counteract some supposed unpropitious, or destructive, or deadly influences, existing not far distant, and which tend to render the house unhealthy or unprofitable as a residence.

To expel poisonous insects or reptiles, and pernicious influences, on the fifth day of the fifth Chinese month the following expedients are almost universally adopted at this place, about 12 o'clock noon:

1. A certain yellowish mineral substance (English name unknown), having been mingled with gunpowder, is prepared in papers, very much resembling a kind of fire-crackers. When the fuse is ignited, the mock fire-cracker emits a yellowish smoke continuously for some time, but no explosive noise like fire-crackers. While thus burning, it is taken and used as a pencil, writing scrolls and felicitous characters on the doors of houses and the counters of shops, &c. The scroll or character thus written is yellow, and remains for several months unless washed or rubbed off.

2. Another yellowish mineral substance is mingled with wine and used largely at this time. Some is drunk by the different members of the family, large and small, male and female. Some is taken and dabbed on the ears, noses, and other parts of the heads of the younger members of the household. Some is taken into the mouth and then spirted around on the floor of the house, and under the bedsteads, tables, or into cupboards or pantries, &c.

Insects are thus expelled from the premises, the children will not be afflicted with ulcers, evil spirits will not dare to approach and torment, &c. for the coming year; at least such are the desirable objects sought after in the use of these means.

3. This phariseism is not quite in keeping with spiritual democracy, where, as in the democratic spiritualism of Jesus, the first shall be last and the last first. Bernard believed himself invested with miraculous powers in the province of theocratic mysticism, while he also indorsed the prophecies of the Abbess Hildegard.

The mystics have various tilts with the question of evil, and though they have familiar intercourse with the Lord, they have not yet succeeded in squaring the circle in which evil appears. The Hebrew seers saw the Lord to be the creator of evil, and while patiently waiting for good, evil came down from the Lord. In the interlarded relations of light and shade in the moral world, it is somewhat difficult to separate the colors by abrupt lines, and to say here is the absolute white and there is the absolute black, ignoring all the intervening and blending relations, where all are but parts of a unitary whole—somewhat difficult to cut the Lord in two and call the "blinder parts," which Moses saw, the devil, and the front an unmixed good;

Sight and Insight.

For the Herald of Progress.

Ancient Glimpses of the Spirit Land.

NUMBER FIFTY-FOUR.

The Hebrew rhapsodists, mystics, or spiritualists, uttered their oracles from the hazy reflex of the Lord. Vaughn in his "Mystics," though somewhat shy of "holy writ," cannot logically let it out of his mystical court, and admits, in his survey, the difference to be only one of baptismal name when he says "the objects of invocation are gods, demigods, demons, heroes, &c. when baptized, cherubim, seraphim, throne, dominions, powers, arch-

angels, angels, saints." Exactly so; and when the Hebrew mystics let off outpourings of the Spirit from "impression," "influence," or "suggestion," and each calling his own intuition a "Thus saith the Lord," there remains no patent way to exempt him of old Jewry from the common category of those along the boundaries of the two worlds, however pretentious the baptismal name may be.

We may individualize in the collective name of the Lord, or we may pluralize with angels, spirits, or Gods; yet are we all one in him, or that in which "we live, move, and have our being." Of course, in this sense all children of a common Father may be said to have their life in the Lord, or if there be special spiritual action superinduced from the spiritual personality of being, such spiritual personage may be interchangeably termed Lord, Angel, Spirit, God, without at all changing the mode of being or the laws of manifestation. The Hebrew Lord was simply the subjective of those who spoke in his name, or an objective familiar spirit—or the air, the sun and his sign—the three often significant of one; nothing more, nothing less; and we do but perpetuate our stultification in our idolatrous worship of hazy reflexes of ancient mediumship. The records of the Hebrew Seers show that they were again and again deceived—mistaken, confounded—some of them making the confession with indignation, shame, and confusion of face, as in Jeremiah: "O Lord, thou hast deceived me."

Will thou bealtogether unto me as a liar? * * * Cursed be the day wherein I was born. * * * Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame? * * * They prophethave seen vain and foolish things for thee. * * * I am the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness and not into light: he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out; he hath made my chain heavy. He was unto me as a bear lying in wait, as a lion in secret places. Also when I cry and shout he shutteth out my prayer and I said, my strength and my hope is perished from the Lord."

This is rather a heavy count of charges against the Lord, and proves now, as then, that something more is necessary than the cry of Lord! Lord! to enable us to escape the due order of events, or that we can get clear of reaping as we have sown by any vicarious atonement. Doubtless a course equidistant between Jeremiah and Mr. Buckle would be the surer way of finding the Lord. We should not then attempt to jump the common sense order of events by the cry of Lord! Lord! or shut out the heavens as having no sympathetic or efficient relations with unfleshed humanity. There must be a proper balance in the relations of the two worlds; but such mystics as Jeremiah are rather prone to an overdose of the Lord, who suffers the "soul wings" to be clipped of such as are not truly ballasted.

"Put your trust in the Lord, but keep your powder dry," would appear to be the middle course, and here too we should walk with the Heavens in medio tutissimus ibis.

All mysticism is essentially alike, and becomes egoistic and pretentious in its religious assumptions in the ratio of its lack of moral and intellectual ballast; and what Vaughn says of one is equally applicable, in degree, to all others. He says, "Thus on the elementary question of faith, the mystical tendency of Bernard is apparent; the subjective and even the merely emotional element assumes undue prominence—the unwarrantable identification of our own thoughts with the mind of God." This is preeminently true of the Hebrew prophets, whose "Word of the Lord" appears to have been, in many respects, only an intense transformation of themselves. This they termed the "fury of the Lord," "the burden of the Lord," "the fire of the Lord," "agitating the prophet to madness, making 'the spiritual man mad'—equivalent to the Greek 'Furies,' and the convulsive possessions of their Gods. So Swendenborg, Harris, and other aspirants of divine favor assume to converse with the Lord himself, claim the highest seats in the synagogues, seize upon that of Moses and the prophets by a "squatter sovereignty" right, and wave the people to the foot of the hill by a "Thus saith the Lord."

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and difficult too to separate to the right hand and to the left in the oneness of the Great All where none are otherwise than relatively good and evil, of light and shade, and that of degree, by various judgments. Hence the beautiful philosophy of the present unfoldings in spiritualism, where transmundane circles and spheres possess their own by the affinities of adaptation and progression.

It is true, however, that when not inflated by spiritual vanity, the mystics do often have beautiful communings with the spirit world. In the fullness of this "Holy Ghost," "Holy Spirit," or whatever you please to name the enveloping influx, they rise above creeds, sacraments, and all external rites, which are the mere excretia in which a soulless church delights to dwell. When the soul wings flap the Empyrian, how odious appears the cast-off slough of priesthood and church to the rapt vision of the risen Spirit. The freedom is found where truth and love or the Christ makes free; and though yet ensconced in flesh, aspires to its exit by a useful cultivation of its wings. With works of hand, or head, or both, in rhythmic fullness to spiritual responses by living the laws of both infused, each day, each week, each month, each year, comes with its sure fruition in progression from the past. Find medicine in proper adaptation of food and other laws of healthy being, there seldom need for loathsome drugs, and when each day of usefulness is closed, *sans rum*, and *sans tobacco*, you make right use of vapor bath, follow with clean investiture, and walk by sea or wild wood, then more than south wind breathing upon violets will even your very skin inspire the Holy Ghost.—Seda.

The God-men, or Mystics, of all ages, variously reflect from these inspiring sources, nor can there hence be infallibility for such to build thereon. If we bind ourselves to the limits of the Hebrew Seers, we fail, and present only a stunted growth, thus to appear at the little end of the horn when we all pass the Jordan. We may take Hebrew theurgy and spiritual insight into their counterpart of today, not as dominating powers to enslave us, but as proofs of conservative being in parallel phenomena, and for whatever worth they possess in moral and spiritual humanity. We only deny the infallibility of their status as sufficient measure for the present more boundless vision. Sufficient to our day only is the light from every source upon all the relations of man, upon all the tablets of Nature.

Says Vaughn: "It is the Mystics themselves who warn us so seriously that mysticism comprises an evil tendency as well as good, and has had its utterances from the nether realms as well as from the upper." We see this in the Hebrew mystics, who charge each other with prophesying "vanity and lies," with "seeing vain visions" and dreaming "false dreams," of "speaking in the name of the Lord when the Lord had not spoken"—each pot calling the kettle black, and each Mystic, "most potent in potting," claimed a monopoly of the Lord. "Has not each his right? Are not your differences mere disputes about nomenclature, and can you ever come to an understanding while you employ so ambiguous a term" as the Lord, who is only yourself or familiar spirit, or blending of both? Except to the initiated, what have riddles to do with the common sense or simpler understanding of the people when "the word of the Lord came unto Ezekiel, saying: Son of man, put forth a riddle and speak a parable to the house of Israel. * * * Then said I: Ah, Lord God, they say of me, Doth he not speak in parables?" And when "certain of the elders of Israel came to inquire of the Lord, and sat before me, then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you." After the manner of this, with variations, was all the subjective Spiritualism of the Hebrew Mystics, or Mediums. Though we name this influence the Lord, the Holy Ghost, or the Word, it "is as the wind which bloweth where it listeth," and we may not be wholly sure "whence it cometh or whither it goeth," or how much the aura is modified by the organs of reception, educational unfoldings, and parental inheritances.

Yet through all these fog-banks of Lord, God, Holy Ghost, or Word, the Light of lights shines and lifts the curtain which pavilioned "that dim spot which men call earth." The darkest of all fogs—the death-fog—vanishes away, and we clasp hands across the river with Dominations, Virtues, Powers—with Angels, Saints, or Spirits—the beloved of our souls, once pilgrims like ourselves, and walking within the veiled vision of the flesh. This consummation so devoutly wished is the glory of our day over all the darkness of the past—the *gloria in excelsis* which submerges creed, formula, and priest, and lifts man up face to face with the heavens. Thus the dark valley and shadow of death is only to be found in the old excretia, in the worship of mammon, fashion, self, and all the debris of church and state damnationdom. When the clouds break away, and we are born of the upward Spirit, then it is that we behold the earth lap heaven and heaven earth in loving embrace.

We must live the goodness to which we aspire as much as may be within the compass of our being; for it is only in the just and merciful stewardship that we are crowned with fruit of heavenly bearing. We must bear our witness bravely for the sake of truth and love; for no amount of Lord! Lord! will make our yoke easy or our burden light if we fail to live in harmonious laws of our surroundings.

It must be said of the Judean Mystics, Seers, or Prophets—of the reformers among them—that they were mediums for the showing of a better status in life, however short they fell of a full unfolding, and knew no otherwise for each emotion or familiar spirit than to call it Lord. Like other *convulsionaires*, the Hebrew "subject conceives himself mastered by a divine seizure. Emotions well nigh part the strain of humanity, make the chest to heave, the frame to tremble, cast the man down convulsed upon the earth; or visions that will not pass away burn into his soul their glories or their terrors; or words that will not be kept down force an articulation, with quaking and with spasms, from organs no longer under his control." This is the divine Fury of the Greeks, as manifest at Delphi and other places; "the burden of fury of the Lord," as per Bible, Philo-Judeans, and Josephus; while the contemplative, or Platonic Mystics, the Quietists, the *dolce far niente*, love to sit still and see the salvation of God. The Spiritual Reformer "comes forth from his solitude with warning, apocalyptic voice, to shake a sleeping church. He has a word from the Lord that burns as a fire in his bones till it be spoken. He lifts up his voice and cries, exhorting, commanding, or foretelling, with the authority of inspiration."

Jacob Behmen, who was wrought in the mold of the Hebrew prophets, and who communed with the Lord as did the old Jewry Seers, says: "Light was communicated to him by degrees, at uncertain intervals, and never unmingled with obscurity"—equivalent to the "riddles" and "dark sayings" of the Hebrew God-men. "I saw and knew," he says, "the Being of all beings, the Byss and the Abyss: the birth of the Holy Trinity, the origin and primal state of the world and of all creatures, through the Divine Wisdom. * * * Moreover, I saw I had cognizance of the whole Being in good and evil—how each had its origin in the other, and how the Mother did bring forth." This was said in the sixteenth century, and we discover at once its interrelation with George Fox, Swedenborg, and other revelators, or medium-ways for the Lord. In the following rather long extract which we make from Vaughn, Spiritualists will behold Behmen's aptness to the subjective spiritual plane, and how the Spirit wrought subject to educational structure and proclivity of birth, not forgetting at the same time the mesmeric, somnambule, and other mystical modes of being along the boundaries of the two worlds—all which, in our Bibliolatriy, when the like is recorded within the "pasteboard barriers of the Bible," are at once received as the sure word of prophecy and of God exclusively. We receive both as influxes from the great, all-flowing fountain, whatever the name—Jehovah, Jove, or God, Angel, Soul, or Spirit—with or without a medium. In his clairvoyance, Behmen says: "Soon it came strongly into my mind that I should set the same down in writing, for a memorial, albeit I could hardly compass the understanding thereof in my external man so as to write it on paper. I felt that with such great mysteries I must set to work as a child that goes to school. In my inward man I saw it well, as in a great deep, for I saw right through as into a chaos in which everything lay wrapped, but the unfolding thereof I found impossible.

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Thus we see how the breath of the Lord kindles a fire in the soul, if sufficiently open to admit, the breeze, and not closed by cotton, gross living, and a fashionable church. Jeremiah was set on fire by this very same breath of the Lord to the melting of the very marrow in his bones—"a burning fire shut up in my bones." Our anti-slavery prophets have been thus kindled against the infernalism of slavery, and by the breath of the Most High they have kindled encircling walls of fire around it, till now its consummation is at hand, by the increasing breath from the same source—thus showing that the prophets of Truth, Justice, and Mercy, are the chosen of God to raise the *flammaria mundi*.

Although Behmen had admitted that his light was "never unmingled with obscurity," he yet claims "that his knowledge comes from the opening within him of the gate to the inner heavenly world, so that the Divine Sun arose and shone within his heart, giving him infallible inward certainty concerning everything he announces." This is not quite so modest as the Hebrew Seers, for they did not claim infallibility for a "Thus saith the Lord." Jeremiah says: "O Lord, thou hast deceived me," and again plumps the lie direct upon him as "a liar and as waters that fail." Ezekiel, too, informs us that "if a prophet be

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"Thereafter the sun shone on me a good while, yet not steadily and without interval; and when that light had withdrawn itself, I could scarce understand my own work. And this was to show man that his knowledge was not his own, but God's, and that God in man's soul knoweth what and how he will. * * * My reason was very weak and timorous at that time, the more so as the light of grace had then been withdrawn from me for some while, and did but smolder within, like an hidden fire. So I was filled with trouble. Without was contempt, within, a fiery driving, and what to do I knew not, till the breath of the Most High came to my help again, and awoke within me a new life. * * * The fire within did but burn the more, and it is in this glow and in this knowledge that I have produced my works."

deceived, I, the Lord, have deceived that prophet," while Moses declares that the Lord will "speak in a dream," to prove whether or no these things be so. But Behmen says: "If an angel from heaven had told him such things, he must have doubted." It might have been Satan in a garb of light; it would have been external testimony; but this light and impulse from within precludes all doubt. This is rather a close intimation that the angel who was seen as the God of Israel "might have been Satan in a garb of light." The like was said by some of the early Christians. We shall leave it an open question as to who was seen when Moses "took blood in basins," and "went up with Aaron, Nadab, and Abihu, and seventy of the elders of Israel, saw the God of Israel, having under his feet, as it were, the paved work of a sapphire-stone"—only we may say that both the "blood" and the "stone" were ancient ways of finding the Lord, on Gentile as on Hebrew ground, and even to this day, in Egypt and elsewhere, apparitions can be shown in the mysteries of certain stones, certain words, &c.: hence the ancient symbolizing of God in images of stone and wood in the objective imagery of the earlier Hebrews, and the subjective denunciation of the same by the later mystics. We have already seen in past *Glimpses* how much the earlier God of Israel was identified in the altar, or God-stone, at Bethel, of Jacob, the Jehovah-nissi-stone of Moses, to remind the Lord that he had "sworn to have war with Aimelec from generation to generation"—to a similar stone set up by Joshua, and the Ebenezer-stone of Samuel. Doubtless the Lord at Gilgal, before whom Samuel hewed Agag to pieces, was of stone. But the seventy years of captivity among the Seers of Chaldea wrought a marvelous change in the spiritualism of the Jews. A more subjective spiritualism permitted many cart-loads of "rejected stones" to slide, while the Lord manifested more exclusively in the consciousness, or Jacob Behmen-wise, though even the older spiritualism was not confined to the apparition of the stone.

"Beforetime, in Israel, when a man went to inquire of God, thus he spake, Come, let us go to the Seer; for he that is now called a prophet was beforetime called a Seer." Still, the whole process was more gross than by the later prophets, in the progress of time. Blood, as well as stone, showed the earlier presence of the Lord, while in the later days there was a growing disposition to be rid of both—the Lord having progressed from his bloody and stony estate, though "with him there is neither variableness nor shadow of turning;" "neither is he a man, to repent, though weary with repenting;" therefore "ye shall know my breach of promise." As interpreted by the churches, he remains in the fossilisms as long as he can, and is very much averse to the new birth of the reformers. Whether Romanist or Protestant, he clings to blood with the tenacity of a leech, and threatens eternal damnation unless still clouted with the old swaddling-clothes. However, time is up, and "Gods must yield, religions take their turn." The commonwealth of heaven is now for the people, without the intervention of pope, pulpit, or patriarchal Sunday-school. *Selah.*

Here is an apt passage from Vaughn on the origin of evil, as set forth in Behmen's "Yea and Nay": "These contraries are his trade-winds, whereby he voyages to and fro, and traverses with such facility the whole system of things. He teaches that the Divine Unity, in its manifestation or self-realization, parts into two principles, variously called Light and Darkness, Joy and Sorrow, Fire and Light, Wrath and Love, Good and Evil. Without what is termed the Darkness and the Fire, there would be no Love and Light. Evil is necessary to manifest Good. Not that anything is created by God for evil. In everything there is both good and evil; the predominance decides its use and destiny. What is so much pain and evil in hell, is in heaven so much joy and goodness. The bitter fountain and the sweet flow originally from one divine Source. The angels and the devils are both in God, of whom and in whom all live and move. But from their divine basis, or root, the former draw joy and glory, the latter shame and woe. The point of collision is the gate of anguish and of bliss."

There is quite a correspondence with this in the modern unfolding, nor have we yet progressed largely beyond its boundaries. Enlarged vision beyond the *Via Sacra* of the churches, behold a creation and fitness of things very much fuller than the glimmering, hazy reflex, or *ignis fatui*, cast up from the ancient Nile-bed to lighten the people, Israel; nor is it proper that we subject the modern to the shifting meteors of the past. Why should the more youthful vision be made to see with the old spectacles? Why throw a veil over the present sun, and choose to live in the ancient twilight? Do we secure progress of soul by living backwards, and fullness of light by making our bed in darkness? In our own souls now let us receive the divinest rays of to-day, even though the greater light behold the obliquity of those of the earlier rising through the more beclouded and barbarous estate of man. C. B. P.

At the crisis of man's transformation, the invisible part, the essential or soul-element, ascends and reorganizes above the material body, which is left as dross. This is the spirit's body.

The earth is continually transforming, and its ultimate elements reorganize above the material dross. This goes to make up the spirit's land.

As matter unfolds towards perfection, it approaches the invisible. When it approaches the invisible or spiritual point, it may yet be far from *PERFECTION*, for Deity is infinitely farther beyond this point than we are on this side of it.

Theological Investigation.

"Fair Truth! for thee alone we seek!
Friend to the wise, supporter to the weak,
From thee we learn what'er is wise and just,
Creeds to reject, professions to distrust,
Forms to despise, pretensions to deride,
And, following thee, to follow naught beside."

For the Herald of Progress.

Christianity before Christ; OR, THE WORLD'S CRUCIFIED SAVIORS.

BY K. GRAVES.

NUMBER FOUR.

PROPHECIES APPERTAINING TO THE SERPENT, alias THE DEVIL.

This prophecy, if it can be called such, is of such a singular character as seemingly to require or merit a special notice, more especially as with all its uniqueness or uncouthness and strange characteristics it is found in several religious systems. In the Judeo-Christian Bible it reads thus: "And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." (Gen. iii: 15.) This text is often quoted as prefiguring the mission of the Christian Savior, viz., the destruction of the serpent, *alias* the devil. (St. John calls "the grand adversary of souls," "which deceiveth the whole world;" "the Dragon, the Serpent, the Devil, and Satan."—Rev. xii: 9.) Now if Christians will content that this singular figure was "revealed from heaven" as a prophetic indication of the coming and mission of Christ, then they must concede that the same figure—being found in other religions—achieves the same purpose for them—i. e., foreshadows the advent and mission of the pagan Messiahs—as very similar language is found applied to the Saviors of Egypt, India, Greece, and other countries.

According to Mr. Bryant, "Osiris [of Egypt] bruised the head of the serpent after he had bitten his heel." And Mr. Faber says that "on the spheres [Hercules, of Greece,] is represented in the act of contending with the serpent, the head of which is placed under his foot, and the serpent, we are told, is that which guarded the tree with golden fruit in the midst of the garden Hesperides." (Origin of Idolatry, vol. 1, page 443.) And our author further remarks that "we may observe the same ancient tradition in the Phœnician fable of Ophion, or Ophioneus." (*Ibid.*) It will be observed that the serpent which figured in the garden of Eden, and "caused our first parents to eat the forbidden fruit," and the serpent made the basis of the prophetic figure of Christ, are in Genesis the subjects of two separate legends, while in the Grecian and Phœnician systems they are made to comprise one story.

It is related by more than one historical writer that Krishna of India is represented on some very ancient sculptures and monuments with his heel on the head of a serpent. Mr. Maurice, in his "Indian Antiquities," vol. 2, speaks of "Krishna crushing the head of the serpent with his foot," and alludes to the coincidence of the two stories (Christian and Pagan) as "mysterious;" and also speaks of this Hindoo Savior "raising the dead." Another author tells us that "the image of Krishna is sculptured in the ancient temples of India, sometimes wreathed in the folds of a serpent, which is biting his foot, and sometimes treading victoriously on the head of a serpent." (Progress of Religious Ideas, vol. 1.) In "Mexican Antiquities," vol. 6, we are told "a messenger from heaven announced to the first woman [Suchiquec] in ancient Mexico that she should bear a son who should bruise the serpent's head and then presented her with a rose."

Volney tells us, in his "Ruins of Empires," page 169, that the ancient Persians had the tradition of a virgin from whom they predicted "would be born or would spring up a shoot (a child) that should crush the serpent's head and thus deliver the world from sin." And that this serpent and virgin were both represented (imaginarily) in the heavens—that is, on their astronomical globes or spheres—the same as or similar to those now found in our astronomical charts.

In the ancient Etruscan story, instead of the seed of the woman it was the woman (virgin) herself who is represented as standing with one foot on the head of a serpent, which has the twig of an apple-tree in its mouth, to which an apple is suspended, while its tail is twisted around a celestial globe, reminding us of St. John's dragon hauling down one-third of the stars with his tail. (See Rev. xii: 4.) In this ancient celestial diagram of the Etruscans the head of the virgin is surrounded by or surmounted with a crown of stars—doubtless the same legend from which St. John borrowed his metaphor of "a woman with a crown of twelve stars on her head." (See Rev. xiii.)

We are also reminded here of "the Regina Stellarum" (Queen of the Stars) spoken of in some of the ancient pagan systems. In the famous monument of Peter the Great, at St. Petersburg, in Russia, his horse is represented as standing with one foot on a serpent, probably in token of victory over an evil and vanquished foe.

The story of Achilles of Greece, as related by Homer, also of Krishna of India, being vulnerable only in the heel, and being ultimately killed by a wound in the heel, is invested with ideas which suggest very forcibly the supposed or assumed-to-be prophetic declaration of the author of Genesis, that Christ would be bitten in the heel, (figuratively speaking); for so Christian writers interpret it. Isaiah the prophet speaks of "winged seraphs." (See Isa. vi: 2.)

Now some of our best biblical scholars tell us that seraph here should have been translated serpent—the word when analyzed being

ser or sur, and opbis—a serpent or snake. "Winged seraphs," we are assured, were winged serpents, and are so represented on some of the very ancient monuments both in India and Egypt. We also find Moses represented on some of the paintings in England with a winged serpent in his hand, strikingly resembling, as travelers inform us, those figures drawn for Isaiah's seraphs in some of our illustrated Bibles. The text of Isaiah was doubtless translated seraph instead of serpent, in order to conceal the snake.

Another circumstance connected with the theological use of snakes which we may here notice, is that a serpent with the tail in its mouth bent round in the form of a hoop or circle was used to represent eternity; also that periodical division of time known among the ancients as the cycle, or circle. The first syllable indicates this, as ser or sur means both cycle or circle. This figure may be found thus employed in several ancient works on astronomy, or rather astro-theology. In India, Egypt, and Greece, the serpent was the emblem of wisdom. Hence is indicated the origin of Christ's exhortation, "Be ye wise as serpents and harmless as doves." In some countries the snake was the emblem of immortality. As a defunct serpent was never found, it was thought snakes never died a natural death, and hence were immortal. And some of the oriental religions taught that if the serpent had not tempted the woman in the primeval paradise to regale her appetite with the forbidden fruit, her offspring would have been immortal. This idea seems to lurk in the Mosaic cosmogony, as we are told death was superinduced by the fall occasioned by eating the forbidden fruit: "In the day thou eatest thereof thou shalt surely die." And hence we are led to infer that if the transgression by Adam and Eve had not occurred, they and their offspring would have been immortal. Thus the same doctrine of immortality is taught as is found in the pagan cosmogonies. And it may likewise be mentioned here that the word cherubim, which occurs several times in the Jewish Scriptures, is of serpentine origin or signification.

The first syllable denotes the cycle; the second is from *and*, a serpent. *Cher* comes from *ser* or *sur*, cycles and circles, and *ub* from *sub*, a serpent. Hence it is the cycle of the serpent. The cycle we will here so far explain as to say was the duration or measurement of some great astronomical period, at the recurrence of which a new Avatar, Savior, or Messiah was expected to appear on earth to rid the world of evil and save the human race from the consequences of the fall.

Here I wish to notice a peculiarity in the language of Genesis appertaining to the serpent. The latter part of the text reads: "It shall bruise thy head, and thou shalt bruise his heel." Here it will be observed that Jesus Christ (presuming the text refers to him) is represented as being of the neuter gender, that is, an object or thing without gender—being designated or referred to by the neuter pronoun "it"—a very curious designation for the "Savior of the world" surely!

I shall not so far deviate from my subject, as implied by the heading of this chapter, as to notice the numerous ancient pagan cosmogonies in which the serpent acts the part assigned him in the Mosaic story of creation. But I will present one or two as samples:

"According to the doctrine of the Persians," says the Rev. J. C. Pitar in his work on Pagan doctrines, "Meshia and Meshiane, or the first man and first woman, were pure, and submitted to Ormuzd, their maker. Ahriman saw them and envied their happiness. He approached them under the form of a serpent, presented fruit to them, and persuaded them that he was the maker of man, of animals, of plants, and of the beautiful universe in which they dwelt. They believed it, and since that Ahriman was their master. Their nature became corrupt, and this corruption infested their whole posterity." This story is taken from the Vendidadasde of the Persians, pages 305 and 328.

We have the Hindoo or Indian story presented by the Rev. Father Bouchat, an early Christian writer, in a letter to the bishop of Avranches: "Our Indians say the gods tried by all means to obtain immortality. After many inquiries and trials, they conceived the idea that they would find it in the tree of life, which was in the Chocoran. In fact, they succeeded; and in eating once in a while of the fruits of that tree, they kept the precious treasure they so much valued. A famous snake named Chelden saw that the tree of life had been found by the gods of the second order. As probably he had been intrusted with guarding that tree, he became so angry because his vigilance had been deceived, that he immediately poured out an enormous quantity of poison, which spread over the whole earth." The last clause here is in a line with a text found in St. John's Revelations, which reads: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (Rev. xii: 15.) The idea of a snake or serpent flooding or inundating the earth is so unique and so far removed from the sphere or region of natural conceptions as to render it literally impossible for the authors of both these stories to have originated the thought. One must have derived it from the other, or both from a common fountain. And as all Christians concede the greater age to the Hindoo story, the inference is patent. Another important fact demanding notice is that in the two pagan mythological stories of creation which we have briefly presented, or rather, presented in part, we find included three out of the four cardinal doctrines of the Christian faith:

1st. Original sin.

2d. The fall of man caused by the serpent.

3d. The consequent corruption or depravity of his nature.

The atonement only seems wanting to complete the list, and this is abundantly and conspicuously taught in nearly all the Pagan systems, including the two above noticed. While, on the other hand, the evidence is exuberant—aye, voluminous, to prove that these mythological stories were in vogue in their respective countries long before the era assigned to Moses—1500 years B. C.—by either the Jewish or Christian chronologists, in or out of the Bible. We have not the space, nor is it the proper place to present the evidence here; but will go so far as to observe, relative to the antiquity of the Persian religion, that both Pliny and Aristotle concur in placing the time of Zoroaster, the Persian lawgiver and founder of their system of religion, from 6,000 to 7,000 years before the Christian era; and relative to the antiquity of the Hindoo or Indian system, will select simply one testimony out of a hundred at our command: "There are marks of a high civilization," says the work from which we quote, "both in Egypt and Hindostan and Asia Minor at a period beyond our means of calculation, while we have clear evidence of such a state of civilization 5,000 years ago. And as it was then established, it must have been in progress centuries before—perhaps thousands of years." (See "Astronomy and Worship of the Ancients," page 6.) HARVEYSBURG, O.

For the Herald of Progress.

The Necessity of Christianity.

LETTERS FROM A MINISTER TO A. J. DAVIS,
ON THE DIVINE INCARNATION.

NUMBER SIX.

Allow me now to call your attention to the effects of the Incarnation upon the interior condition of mankind. The Incarnation itself, as I have before said, was not an accident, any more than the creation of our world was an accident. The latter work, from the first moment of its inception, from the time the first stone of the fabric was laid, if I may use such a comparison, was simply the beginning of the creation of man, as he is in this world; and the work went on for ages of ages, the geologists tell us, still keeping in view, and ever preparing for, the Coming Man.

I can see no reason for supposing that this work of creating man, and the worlds he inhabits likewise, should ever cease. I believe it is going on to-day as rapidly as it ever did, and that the Incarnation was simply a part of it. I believe it must also continue to go on as rapidly as before, or as slowly, if the term be preferable. The Divine days are long days to us, because we measure them by our own; but in reality there can be neither quick nor slow in the dictionary of God, but only Order. This order moves things on so vast a scale that we fail directly to detect their motion: we have to come at it by indirect methods. Our sensations are not exquisite enough to feel the earth's revolution, or quick enough to detect its changes, though we can convince ourselves of both by various satisfactory means.

The world is changing; everything in it is changing, as truly as the forests are growing; man himself is growing, both naturally and spiritually. What some call fixity is only the slower movement—the deeper and the vaster movement. Creation is still going on as it ever was: just as easy to observe and just as difficult. The Divine Order is immutable. God is infinitely and eternally a Creator. And so, I cannot help believing that a Divine Creation will proceed throughout the universe forever. Every flower is a part of it. Every man is a part of it. The Lord Jesus Christ was and is another part. Yet all the parts are subordinated one to another, according to character—the lower to the higher, the inferior to the superior, and all to the Supreme. What is the position Christ occupies in the arrangement? It seems plain to me that he has been and still is the *spiritual Center* around which our race revolves. The fact may be seen thus: For eighteen hundred and fifty years Christendom has been the head and heart of the human race on our earth, and Christ has been the soul of Christendom. Christendom, I say, has been the head and heart of our race; and as such they have vitalized and governed the whole. If I mistake not, all religions inimical to Christianity have slowly decayed since the advent of Christ, and the peoples professing those religions have retrograded in every respect. Mohammedanism, though occupying some of the most beautiful portions of the world, is hardly an exception to the rule. It did not decline as the others, for the reason that it is not, as they are, wholly inimical to Christianity. The Mohammedans possess in great part the Christian sacred books, and revere Christ as the first of prophets. These things ally them partly to the progressive spirit that has animated the Christian world. But waiving this point as non-essential, it is not hard to see that the substantial progress of the world, in commerce, in science, in government, in literature, in national power—in fact, in *everything*—has been wrought out in Christendom; and it is equally clear that the retrograde movements of the race have taken place without the Christian pale. Both movements are going on at this moment more rapidly than before.

It is well to note the starting-point of this progressive movement; for to me it seems exceedingly easy to find and to follow. Europe was wholly idolatrous, and in great part barbarous. The idolatry of the age was of such a low nature, moreover, as to corrupt the interior life of men, to distort and shatter their spiritual organism, upon the perfect

soundness of which depends the durability of the whole fabric. The old civilizations were declining. The spiritual vigor of the world was exhausted. It was the autumn of a long age; or, rather, it was the winter. The fields of human life had produced their harvest, had been reaped, and their fruit stored in the everlasting garner; and now they were awaiting the scattering abroad of new seed and the quickening influx of another spring—this, or an endless winter and a destroying spiritual famine.

The new seed, and the new life to unfold it, was the babe of Bethlehem. Of all the dead races, perhaps the Jewish race was at that time the dearest. Their interior life was shut up almost beyond the possibility of opening it. They had no spiritual knowledge and no spiritual love; nor was their religion calculated or intended to produce these things among them. It was perfectly adapted to their character, and was designed to do just what it did, viz.: keep them within the limits of a purely representative church—a mere externalism to them—but concealing for a better age, then coming, the means of deep spiritual enlightenment.

That such is the fact, and that such was the ultimate design of that religion, is at the present day quite demonstrable, though it could not have been made manifest to the Jews themselves. Moses, by internal guidance, gave to the Israelites that system, in adaptation to the hardness of their hearts. They could not understand interior truths, as is evident from their treatment of Christ. His teachings mystified them, and they rejected them. But that the Jewish system, nevertheless, had a deep, interior meaning, which was intended for future use, might be inferred from its internal origin: for Moses received it from the interior; and, as I have before said, that meaning and that use are now demonstrable to all who wish the demonstration; for the time, and the state, and the people, who can receive and profit by it, are now at hand. And it was because of the interior use, origin, and meaning of the Jewish economy, that from the midst of that obstinate and most unprogressive people was to come, and did come, the Messiah, who was called Christ. From the Jews he received nothing but opposition, so far as the ultimate object of his mission was concerned. From the rest of the world he could receive no aid, though he was destined to give much. He grew up with a mighty message burning in his divine heart—the zeal of his Father's house consuming him. (Ps. lxi: 9—John ii: 17.) He grew up "as a tender plant, and as a root out of a dry ground," bearing in his bosom the world's griefs and carrying its sorrows, and by mighty internal conflicts bringing forth from within him the life and truth that was to redeem men from them all. (Is. liii.) He received external aid from no living man. He wrought in awful solitude, "alone—yet not alone," he said, for the Father was with him. But for the outer world, he trod its wine-press without a companion, "and of the people there was none with him." (Is. liiii.) It is obvious from his course that he thoroughly understood the world, and in the tenderness of his being loved mankind and felt all their misery. And his mission was to unfold from within himself the inspiration and to utter the profound spiritual truths, that, falling in the hearts of men, should renew their lives, and so redeem the world. "He that soweth the good seed is the Son of Man." (Matt. xiii: 37.) This point is worthy of close observation, as it is the initiation of all the future of Christianity.

There is the world on one hand, alone, and dying for lack of spiritual life—empty of inspiration, and ignorant of the Fountain whereat it might be renewed—sunk in the miry clay of sensualism, and all the faculties externalized, gravitating steadily to Materialism. The vital defect was the absence of *interior inspiration*, without which men settle straight to sense and self, and the sweet, pure, ennobling life of the spirit fails; but with which, and by the power of which, they are raised spiritually towards God, made dear to each other, and become fellow-workers in the sacred cause of humanity. Woe to the world when inspiration and inspired leaders fall!—for that is spiritual death; the beast of human nature then lives, but the man perishes. On the other hand is Christ. "Who is this that cometh from Edom? with dyed garments from Bozrah?—this that is glorious in his apparel, traveling in the greatness of his strength? I, that speak in righteousness, mighty to save." "I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury, it upheld me." (Is. lixiii.)

There he stands: the illuminated Christ, alone in the midst of a benighted world—the transfigured Christ, alone in a polluted and sin-deformed world—the living Christ, alone in the midst of a dying world; and from his own divine bosom he poured forth the healing waters of a renewed inspiration, with which he baptized and redeemed the world, and from that hour it revived and grew! Shall we ask how it grew? One example may serve for all:

If the great Apostle of the Gentiles had continued a faithful Jew all the days of his life, and if his life had been a long one, and active as it promised to be, what would have been his influence? Would he not have strengthened the old and dead régime under which the Jews were stagnating, and so have helped to keep the putrescent Lazarus of mankind in the grave still longer? Certainly that was his fixed purpose. But Christ touched him interiorly, and mark the transformation! "I live," he cried, yet not I, but Christ liveth in me;" and with the inspiration of his Divine

Master burning in his bosom, he made Judea, Greece, and Rome echo and vibrate throughout their length and breadth with the name and power of "Christ crucified."

Other spirits were breathed upon by the same mighty Leader that arrested Saul of Tarsus (John xx:22); and the poor, untaught fishermen, went out to teach alike the ignorance and the learning of mankind. Their inspiration touched the souls of men, who before knew not if they had souls; it flashed from breast to breast, and burned through all the opposition of the world as though it were a thing of nought. The bosom of humanity, so long cold, and lonely, and depressed, grew larger as the flood of interior life swept in upon it. Men breathed once more in freedom—the world was saved!

All the miracles wrought are nothing to this quickening and unfolding of the spiritual life of men, though if men knew anything at all of the nature and power of that life, they would save themselves the trouble and the folly of proving the "miracles" impossible. And all this beginning, and all that since has followed naturally therefrom, grew out of the coming, and life, and teachings of Jesus of Nazareth. He, the Divine Center and Source of inspiration, breathed his Spirit from within into the breasts of his immediate disciples; they thus became sub-centers of inspiration and went forth into the world to inspire others as Christ had inspired them—to love others as Christ had loved them. By these things may all men know that they were his disciples. Other minds partook of the inspiration in a still inferior degree and became workers in still smaller fields, and so the renewing spirit of Life was poured out upon all who would receive, through graduated channels reaching the very circumference.

"A little leaven leaveneth the lump." That is all that is necessary. Were the tree all sap it would have no consistency; there needs the inner sap to vivify all—the tender heartwood to receive it first, the coarser, stronger fibers outside of this, and bound around all for protection and for support to the rough and half-dead bark. So did the Spirit of Christ flood the tree of humanity with life, and permeate the whole. It was a spiritual spring-time for our race, and their inner life bloomed rich and tender once again. The Divine years are very long years.

The harvest of that first Christian Church has passed beneath the sickles of the angel reapers. Another winter is passing, and another spring is coming, too. The race is being spiritualized again on a grand scale. And again Christ is at the center of it all. Did he not foretell it? Did he not, in many mystic, burning words, foretell the coming desolation of the Church and his intention to visit her again, "with power and great glory"? Do men complain that his words are mystical? How could it be otherwise? When the Spirit of Wisdom speaks, the utterance is a "dark saying" to ears that have been long accustomed to a different language. "Who hath ears to hear, let him hear," for no other can; and let him that heareth tell it to others, that they also may learn to hear.

What was the nature of this inspiration which Christ imparted to the world? "Consider the lilies, how they grow." Filled with a sweet life from within, they bloom to marvelous beauty, eclipsing far the glory of Solomon. So blooms the spirit of man when Christ inspires. The whole being is flooded with light and life from the interior; self is blotted out of remembrance; God is deeply loved; dear also is everything human. Christ is carried in the subdued bosom as the wife's heart conceals the image of her husband. A divine and yet a perfectly normal work is wrought in the man—and this is individual redemption. Three terms were used by Christ and his disciples to express the nature of this interior life.

First, the "Holy Spirit?" because of its divine origin and its perfect goodness.

Secondly, the "Spirit of Truth," because it illuminated the man interiorly, brightened all the thoughts, and filled the brain with a wondrous knowledge of the inner life. The disciples knew scarcely anything of all they afterwards uttered so powerfully, until, as they expressed it, they had "received the Spirit;" they did not even understand or fully believe in Christ before that event.

Thirdly, the "Comforter" was a term used to express the nature of this inspiration, because there was unutterable divine Love in it, of which the spirit was distinctly perceptive. A truly beautiful term this, for Love is the only comforter that the heart of man can ever know. And so the "Holy Spirit" which Christ breathed upon men at his first advent was simply the sphere of the Divine Love and Wisdom operating upon the human interior, making fertile the spirit; and the fruits it bore were in all, says the Apostle, "goodness, righteousness, and truth."

Now this inspiration, which is truly a redeeming power, grew less and less perceptible as it reached outwardly to the circumference of the masses who came under its influence. It also diminished in the same manner, naturally enough, in the progress of time. Here and there, however, throughout the whole history of the Christian Church, it has still lived in many eminently spiritual persons—for instance, Fox, Fenelon, Böhm, and many whom history at once recognizes as the spiritual pivots of the race. These men constitute the true line of "Apostolic Succession." What would we have been without such? All these living men, however, have but one voice—"I live, yet not I, but Christ liveth in me." So, then, it appears that Christ has been and is the spiritual Center of Christendom—the Source of its life, inspiration, and consequent growth; and Christendom is the heritage of the highest type of our race—the Caucasian; and the Caucasian is in every respect the heart and brains of the world, sustaining, governing, urging forward the whole. So Christ has been and is the spiritual Center and Redeemer of the world.

I shall pursue this subject somewhat further in my next.

Yours, truly, R. NORMAN FOSTER,
(A Minister of the New Christian Church.)



ANDREW JACKSON DAVIS, EDITOR.

NEW YORK, SATURDAY, JAN. 31 1863

TERMS OF SUBSCRIPTION:

Two Dollars a year, payable in advance.
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The Origin of Devils, and how to Cast them Out.

A LECTURE BY A. J. DAVIS.

[The following is a synopsis of the Editor's lecture last Sunday morning at Dodworth's Hall. The audience was large and attentive, and great interest was manifested.—R.]

It is customary to use old bottles—i. e., old words—to put new wine into, though in doing so I think we have failed somewhat. I do not like to use old bottles lest they impart an old flavor to the new wine. I prefer new words for new thoughts. Ancient people used the terms Devil, Demon, and Hell, to express, in as strong language as possible, the play and seat of the passions. Those who heard these words frequently failed to understand and comprehend their real import. The Jews adopted these words, Christians thought a personal Devil was meant, and they believed in a place where countless demons dwelt.

Modern Spiritualists flounder in the same shoals on account of a misapprehension of terms. It is my purpose to give you a hint by which you may cast out these educational devils which exist in and haunt the mind through association.

Unitarian and Universalist criticisms prove that orthodoxy is the same as was the mythology of the ancients, for the terms "Demons" and "Devils" do not mean the interpretation which popular orthodoxy gives them. The orthodox world goes on its way, not rejoicing, but sadly—believing in the literal interpretation of ancient words. They have never heard the harmonious songs of the universe, nor the "tidings of great joy" that shall be unto all people; or they would ascend the mountain summits and gladly contemplate the perpetual beams of divine love and wisdom crowning the surrounding scenery through all the eternity to come. Not having heard these songs nor received these "glad tidings," orthodox Christians have made the journey all the way from Calvary to America a dark and dismal procession. Many of them require carriages in which to go to church—ambulances, indeed, for patients who have in their minds the dregs of mythology. These fashionable patients cannot walk; they must be taken to church in carriages. On the outside of these fashionable ambulances sit drivers who are beautifully clothed, and who wait until the divinity doctor inside the orthodox hospital gives the final dose of pills with his sugar-coated benediction.

Those who have not joined this melancholy orthodox procession are born into the present. They partake of the fruits of the trees that grow and flourish to-day. Bitterness to some, but joy and peace to most. Spiritualism, misapplied and not digested, or taken in parts and without conglomeration, persecutes its receivers; like those who need sunlight tempered to their eyes, but instead receive its full glare upon the face. To such the light is a source of pain.

In the Bible we read of *Sheol*. I am biblical. On investigation I find that "Sheol" means the brain. All human spirits go to or live in *Sheol*. All die, and on dying each spirit descends into *Hades*—the Liver. A human being dies more than once in twenty-four hours. The liver is the prepared hell for such. Others go down into *Gehenna*—the Bowels; others to *Tartarus*—the Stomach. *Gehenna* is the lowest valley—a place for the deposition of that which is gross and corrupt. Devils live in all these hells in the human body. How many unhappy persons know that there are unclean spirits in all these corporeal hells.

Swedenborg wrote philosophically before he became a Spiritualist. He claims to have received an interior notification from the Lord of Heaven that he was over-eating. The notice was served upon him just as he was entering upon his spiritual development. He states that the Lord said unto him: "Eat not so much." Is it not astonishing that a natural philosopher, a man who had written the "Economy of the Animal Kingdom?" should have been under the necessity of receiving such a notice!

The Bible speaks of "unclean spirits." Jesus cast them out. So, also, did George Combe. Emerson, Parker, and others, cast out devils. Dr. Trall, of this city, also, perhaps, does something towards it. So do all reformers in diet and drink. Few men possess the true amulet—the will-power of the immortal spirit—by which personal evils are

exercised. If you do not carefully control your appetites you will surely live in some one or more of these bodily hells, with the fearful privilege of making frequent visits to the others.

There is a lesson in a child's imaginative description of a Satan. Once I inquired of a little girl: "Satan, can you tell me how a Devil looks?" And her reply was: "A man without his head, but with the head of a hog." Another child, little Freddy, said that a Satan was a "serpent with four wings and a man's head." In descriptive imagery, in crude conception of a painful truth, this is not exceeded by Swedenborg, and even the New Testament contains nothing that exceeds the child's idea. Mary, a sweet little girl, described Satan as a "little, short, fat man." Another said Satan was a man "with a head somewhat like a horse." Another described it as a "flying animal that gives sicknesses to people." One said Satan is a "dragon, with power to become invisible, or to transform itself into a black cat, a butterfly, or other beautiful shapes, always transmitting evils and calamities to mankind through everything it touches." Now it is the same with nations as it is with children. Children reproduce the germs and sometimes the forms of the religions of the world.

The human functions are similar to a wilderness full of animals, passions, demons, and unclean spirits. Through our appetites we are all led into the wilderness to be tempted. Jesus was thus led into the wilderness. Do you remember what preceded it? Baptism! John, the zealous herald, went out preparing the way—declaring that "the kingdom of heaven was at hand." All high counselors that go through the human spirit are John the Baptists.

When one becomes fully prepared, physically, to enter upon the work of a new life, then the same temptations assail him that assailed Jesus. He is first tempted to over-eat! Jesus fasted. He kept from the common foods and drinks of the day. His fasting diet consisted of the simplest berries and most delicate fruit-products that grew on the edge of the wilderness. But the demon, Hunger, tempted him and suggested to him that "stones be made into bread." This called up the next demon, Impatience. [I do not wish in this lecture to offend those present. Therefore please consider that I am addressing people outside the hall. "Present company is excepted." This is acceptable etiquette, I believe.]

In Genesis we find the first story of spiritual truth. It is there stated substantially that a woman prepared the dinner and then the man partook. The first Devil began his infernal work by eating. It was natural and strictly appropriate for Mrs. Eve to commence house-keeping with a commendable desire to select and prepare such viands as would adequately tempt Mr. Adam to eat and enjoy the original "Thanksgiving dinner." According to popular orthodoxy, Adam and his posterity have been more or less fools ever since.

The Devil of Appetite has clogged the functions of man's physical organization, and has sent great trouble to the hells—bowels, liver, stomach, and brain. Grahamites go to the other extreme. Disgusted with the Satan of Appetite, they have left his company and traveled through heaven to a very cold place beyond.

Had I a stick before me, one end of which, designated by A, should represent absolute evil, the center, B, a golden mean, and the other end, C, perfect good, I could, perhaps, vividly illustrate the true life for man to lead. But one end is not absolute evil and the other absolute good. There is good at both ends. Man stands enveloped in darkness, his head only looking heavenward. This is well illustrated by the garments we wear, which surround all parts of the body excepting the head. The head and face are exposed to the light and air of heaven.

Impatient persons, in their haste to jump over chasms, and because of their wish to accomplish in an hour what may certainly require a week, become irascible and angry. By their perturbed, nervous, and irritable conditions, they disturb and render unhappy those who live around them. Nature's sublime course is very different. All vast operations go on slowly. Men and women never become angels until the demon of Impatience is cast out of them.

Next comes the Satan of Anger—a mighty demon who disturbs the whole world. Behold illustrations all around. The development of this demonic passion between boys at the street-corners, is parallel to what we read in the history of great and mighty nations. A misapprehension of words, for example, is succeeded by a quickened pulse, impatient gestures, angry looks, and then blows and a pitched battle. The spirit of Anger is instantaneously communicated from one to another, until a whole community are aroused and under the control of the demon. The demon of Impatience begets the demon of Anger. These Satanic Majesties become instantly manifest in the rush of blood, in the defiant attitude, and in the gleaming and savage expression of the eye. Man is truly demonic when the Devil of Anger is in the ascendant.

The next evil spirit, generated from an overloaded stomach, is Irascibility. It is known by the absence of tranquillity and gentleness: without sufficient patience to inquire into facts and conditions; and this condition begets Pride, which forthwith assumes the responsibility, fearlessly indorses Anger, and gives unbounded approbation to the deeds of Impatience.

Pride is the most powerful Satan we have to contend with. Men who have reached "the pinnacle of the temple"—who stand committed and approved as the apex of some sta-

tion among their fellow-men—are slow to unlearn their errors and vices. The world is filled with professional characters, who are afraid to come down from the pinnacle of the temple, to which they have ascended through their unrestrained Ambition. Such minds are possessed of the worst of evil spirits, Pride. Abraham Lincoln, in looking upon Jefferson Davis, sees the Prince of Darkness. He is full of unclean spirits and devils. Being afflicted with the demon of Pride, he internally declares that he would rather "rule in hell than serve in heaven." So appeareth the Prince of Rebellion in the eyes of all true Unionists.

Another evil spirit, the most apparently amiable of all—a spirit of darkness appearing as an angel of light, if such a thing were possible—is the ungoverned and extravagant love of Approbation. It is the desire of Praise from those about us in the world. Those who are infested with this evil spirit, with this amiable Devil, are always standing upon the brink of a social precipice. Such minds are liable at any moment to fall and be lost. In the life of Daniel Webster we have an illustration of what was sacrificed to this evil spirit. He would have made a noble President over the country—an office to which he could have been elected—had the motive of his acts been a desire to do right for the sake of right and freedom. He was lost by his efforts to win the golden opinions of too many citizens.

There are instances of sudden conversion, where individuals have emerged from the rule of these demonic spirits. These sudden conversions are sometimes accompanied with contortions of the countenance and writhings of the whole body. A drunkard sometimes goes suddenly to bed, driven by his great suffering. He remains there until, after long agony, he comes out a converted and sobered sinner. Some people suppose that, on gaining the spirit world, they will receive the baptism of absolute purification. Such are destined to sore-hearted disappointment. Those who return to earth teach us that all the mispent hours of life, all the seasons that have been given up to the reign of personal devils in body and mind, oppress their spirits with regrets and painful memories. Meanwhile others, who have lived truer lives and more faithfully, walk on the shores of beautiful streams, and listen to "the tidings of great joy."

Passions and Appetites do not accompany the spirit into the Summer Land, but the effects thereof remain as adhering substances; and the post-mundane experiences arising from such imperfections are very sad. When you arrive, after death, where clean and beautiful garments are required, you may find that your wardrobe is deficient; you will appear unlike the multitudes of those around you, and you will suffer from contrast, from a sense of unworthiness, and you will realize that you have not lived out your aspirations.

In order to cast out devils, you must commence, in the first place and at once, to live in obedience to the laws written within and upon your constitution. Some men seek to cast demons out simply through the observance of physiological laws. Never expect to receive mental happiness through observance of physiological laws simply; neither attempt nor expect to be physically happy by observing mental laws simply. Never be absurd. Learn philosophy. Apply means legitimately to ends to be attained. Do not seek to be angelic before your time. Let all desire only the ripeness of full progress. Wait until stones can be pulverized into soil; thus let dull earth be matured, through all intermediate gradations, into fruit; and, above all, never become impatient and fret because stones are not changed into bread. Obedience to laws of the stomach and other organs, to live as does a good fish, horse, or other animal, if pursued exclusively, even if self is all devoted to it, will not produce happiness in man. That partial obedience does not complete the requirements of your being. You possess soul, spirit, love, intellect. It will not even suffice to cultivate your intellect exclusively, or to inform yourself upon the spiritual literature of the day, or to seek enlarged conceptions and to fellowship ennobling thoughts. Neither of these will bring true happiness. What is needed is Equilibrium—Balance! To purchase a farm for cultivation, you do not go either to Nova Zembla or Patagonia. You seek naturally a climate within the temperate belt. Never live in extremes! Seek rather a place which comprehends and involves both extremes. A spirit demon cannot long remain with you, or disturb your organs, when your body and soul are truly balanced. You may be tempted. But you will quickly recover and be restored to your golden position—that of a philosophical angel, a recognized Brother among the hosts of redeemed, while yet in the body. Philosophers do not believe that mankind are infested and made angry by spirits without the body. The true man knows he has the will-power to place his foot upon the head of every evil appetite, that he can overcome and crush all demons, within his constitution. Spiritualism comes beautifully to teach us that we can purify all the chambers of hell; that the individual can cast out all that is evil, and unfold that spiritual harmony which shall cause his bodily wilderness to blossom as the rose.

Next Sunday's Lectures.

The lecture at Dodworth's Hall, on Sunday morning, Jan. 4, will be on the subject of True and False Education, with especial application to the young.

In the evening, "The Spirits in Prison." The hour for the morning lecture is 10.30; evening, 7.30.

"Graduates."

EVENING LECTURE AT DODWORTH'S HALL, BY THE EDITOR.

The word "Convert" is usually applied to persons who leave their past condition, their unhappy state, and come to enter upon a new life. Graduate is a better term. The consideration of this subject is in continuation of that which was before us this morning.

The Churches hold that the abode of evil spirits is an external empire, and they teach that demons are persons. The Spiritualism of the nineteenth century, as well as that of Jesus of Nazareth, brings out the clear and beautiful gospel that man contains within himself the powers of recuperation and regeneration, and teaches that the abode of unclean spirits is within himself. There are many who even implore protection for their appetites, and claim and expect sympathy for the condition in which they are brought by the demons that haunt them. There are several methods by which persons endeavor to heal their diseases, and dispose of the demons that harass them.

The human spirit is full of passions and internal conflicts. The means of casting out the real demons are not prescribed in Churches or in the Medical Colleges, and yet it is a subject of far more importance than theological or simply moral teachings.

Many and various inventions are contrived for the extinction of these devils! The Jewish religion adopts a course of strict discipline. Moses seemed to see that many evils come from Tartarus, the stomach, and he laid down laws with regard to food. Discipline was the remedy. His rules were not the laws of God, although they were given forth with the indorsement of Heaven, which he felt fully whilst writing them and giving them to the people.

Curbing passions and appetites, and rigorously following law, is what the Jews do today the same as when Moses descended from Sinai with the tablets of stone. That people walk in the same old tracks, never allowing themselves to be thrown out of the grooves in which they have been running for centuries. This shows that physical discipline does not drive the demons out of men. The Jews are not broad-minded and liberal. Their system has not advanced them beyond the rest of mankind. The Jews of to-day are copies of the ancient people who lived in Palestine.

Jesus came among the Jews and said that the law, or at least so much of it as does not accomplish the work of casting out demons, must be put aside. He announced that the laws of Moses were to be filled full of new thoughts. A new method of treatment for sins was to be adopted. He was the first graduate of all the spiritual past—the first who really confounded the learned Doctors. Instantaneous inspiration was soon adopted as a better mode of treatment. Jesus required perfect Faith. He argued that such was the remedy. The early Christians still required the work of Discipline, and Faith was the inspiration by which such discipline was to effect permanent cures. To the woman who came to him to be cured, he said, "Thy faith hath made thee whole."

Faith was and is the central gospel of the Christian world. I desire to know whether Faith, the sovereign remedy prescribed by the Christian Church, which has been nearly two thousand years in use, has driven unclean spirits and demonic passions out of the people? The appliances of Faith have been made through Churches and other institutions at an expense beyond computation. The blood of innumerable martyrs has flowed in defense of Faith. And yet unclean spirits and demons continue to abound in men and women.

Not many persons are healed by Faith. Church-members in business and in society are the same as persons who have not been relieved of their unclean spirits. Discipline and Faith have led the world to where it now stands. Unclean spirits and demons continue to roam through us, bringing a horrible war upon the freest soil known on the globe. Neither Faith nor Discipline have brought men into Paradise. Both of them seem to lead large multitudes down to damnation. To the incalculable benefits which have grown out of Discipline and Faith I do not close my eyes. I am looking—as I trust you and others are—from the center.

Medical systems are devised as methods of relief, but succeed only to a very small extent. Amusements are invented to lift men from the slough of despondency. With many, Tobacco comes in as a palliative. Many say the happiest moments they experience in the twenty-four hours, occur during the reverie excited by a fine cigar. Thus men seek to render oblivious the influences of the evil spirits. They vainly think external appliances will relieve them from the sufferings of internal discord. Opium is used for the same purpose. This drug is an unclean spirit which sometimes closes the mouth of the other demons. Opium is a miserable, driving, debased character, who stands up and remorselessly controls the whole man or woman. Doctors cannot relieve; Churches cannot. What then is the true remedy?

In a reformed state of society do you suppose that drug-stores will exist? They are so many vicarious attempts at atonement for the unclean spirits which we create and multiply every time we overstep the bounds of eating, drinking, sleeping, conjugal love, or other bounds which Nature has set up within our being. True reformers see that there is another method by which these evils can be disposed of. Formerly I was disposed to be somewhat opposed to ministers. Perhaps many of you may have been a little prejudiced

against them. But now, I begin to think that after all they are about as good as mechanics. But they do not cure the sin-sick any more than do physicians. When a man is a sick, he sends for a physician; he grows worse, then he sends for a lawyer; finally, when he gets very bad, the minister is called. But all these professional appliances are but vicarious atonements—false in theory and worse in application.

There is a world of wisdom in a knowledge of Nature's laws, written by the Good Father and Mother in this Book of Life—the human body and mind. All that was said by Pythagoras, Plato, Moses and Jesus may be found here. Here we may find the original of all that has been sung, or painted, or chiseled. Progress is the law—the saving principle—by which every end is accomplished. Men may become masters of the situation. Mankind can overcome all the "unclean spirits" that roam through society from bowels, liver, stomach, and brain. Persons who have arrived at that state are entitled to be styled Graduates, being prepared to enter into the kingdom of Heaven upon Earth. Such should be recognized—not as Spiritualists often are, by long beard and hair; but by their pure and shining countenance, sweet breath, calm expression, and general balance of character; for such minds, when in the midst of discord and stormy passions, could say, "Get thee behind me, Satan," and all the satans would flee away from around such minds. This is the Redeemed Man; the Spiritual Graduate. This end is possible, and it is attainable in this life.

It is an error to say that sin is a transgression of the law. No natural or divine law is ever transgressed. Methods devised by men, and styled "law," are not real Divine laws. Fundamental laws are written within us by our true parents. Ministers apprehend sin to be a violation of statute or biblical laws. Did you ever violate a law of your being? Never! Then, why your sufferings? If you understand that, then you understand the remedy, and forthwith you may cast out your "demons." A Christian is converted. He is a believer in that to which he was converted. He "believes and is baptized"—a beautiful psychological law, with a germ of spiritual truth in it. Christians believe that after conversion they will be happy! Are they? They need ministers more after conversion than before. They seem to be more sick than ever. Perhaps not a demon has been driven from either bowels, liver, stomach, or brain. A family may obey all the requisitions of the Church, still they need a physician. The convert is not in harmony with the requirements of the physical laws. Laws of digestion go on the same in a dyspeptic as they do when a man is in health. The law remains in perfect action. It cannot be transgressed. But a man may carry his system—a part of it—beyond the requirements of other parts, and the law of digestion protests, and at that point "unclean spirits" assemble, and then what an interesting condition he is in for living! A walking pandemonium in the midst of sunlight, stars, and clear skies! Perhaps he has wealth, and offers one hundred dollars to his physician to make him well! Such a man cannot be made well by medicine. He cannot be placed where he will realize the requisitions of the law of digestion. He is the same miserable man notwithstanding he claims to have the "fellowship of the Holy Ghost." A good church-going farmer who does not understand agriculture, and who does not obey the requirements of the laws of seasons, cannot obtain a good crop. No Christian fellowship, no priest, no prayers, can secure him a harvest. Whilst one who never goes to church, if he comprehends and lives up to the laws of seasons, will secure bountiful crops.

If a man is not in relation to spiritual love, by which he is enabled to see truths as they are, he is miserable. He attends to the law of business as well as to the laws that regulate social life, and he may succeed both in business and socially. As a family man, who is a good provider, he is liked by the community. But if he does not harmonize with spiritual laws, and does not understand why truth is better for him than error, he is in a precarious position and calls for strength. If he does not harmonize with the law of conjugal love, but suffers the presence of the demon, and furnishes it with food and drink, and accepts the physician's prescription of indulgence as a remedy—as most physicians advise—and if he is spoken to from the pulpit in poetical strains and through symbolic figures, without receiving and comprehending the spiritual law, he goes to outer darkness, where he finds "weeping, and wailing, and gnashing of teeth." He has not violated the conjugal law. The mistake is, he did not come into harmony with it. Fourier taught the divinity of the passions; that they are the voices of God; and that what they prescribe it is right for men to do. He meant, I think, just what I mean when I say "love;" but as it is generally comprehended, it means giving the passions power to rule over the individual.

Now, here on the earth man is intended to be a human being: neither an animal nor an angel. The angel is the future truth. The animal is past, or ought to be, and there is the point of graduation.

Be considerate of the rights of others; live at home and be human; and do all things for the benefit of those around you, and for all the world besides. Live to a purpose, and it will give you majesty of position and influence. Single men and women can only set up to be half persons, and the mischief is that so many in so-called married life are but half persons, performing the comic drama of conjugal love before the world and continuing the vulgar

farce of pretending to possess domestic happiness. In marriage, passion oftentimes becomes the destroying demon. The honeymoon is not a violation of conjugal law. But if you do not live in harmony with that law, your honeymoon will be short, and the succeeding years will be crowded with misery.

Perhaps you have a desire to come into the relation of a parent: this is in accordance with the law of parental love. A full-grown person, who has not entered upon that relation, must love something which will be equivalent, for the time being, to a child. Many substitutes are sought and tried, and sometimes a person will resort to that most miserable of all substitutes—a poodle-dog. Those who do not harmonize with such laws have constant vague longings, and are frequently dissatisfied with life.

If we do not develop fraternal love, if we do not go out from our children to visit our neighbors, and that too for the sake of being useful to others, then we are still under the rule of some demon. Self-love brings in its painful limitations. These are the natural punishments which come to all who live for themselves alone. Selfish persons are always miserable. You must seek to know and truly love a Principle, and not give rein to your passions, which are demons. Each may be a sun which can shine effulgently on other orbs—on a child, a sister, brother, neighbors, or on other persons about you, and their reciprocations are ever promotive of joy and spiritual satisfaction.

The sure way to grow is to come first into strict harmony with the laws that regulate the body, then seek to fulfill those which regulate the mind. Commence with the stomach and do not over-eat. Learn that all that disturbs the physical nature disturbs the inward harmony. Never live for yourself. Whatever purpose in life you live for let it be sacred to your heart, and it will dignify and save you. Then heavenly whisperings will come to you, which will make you realize, that, although you are strictly human, nevertheless you are but little lower than the angels.

A Hard Week's Work.

PRAYING BY PROGRAMME.

From the last *Independent* we learn that the first week in January, 1863 (or the first week beginning with a Sunday—January 4-11,) is to be observed by Christians, in "many places in all parts of the world," as a week of prayer. The proposal comes from the Evangelical Alliance in England, and a stereotyped series of topics is agreed upon to govern the prayers of the week.

Extensive arrangements are being made by several of the city churches to join in this prolonged exercise, and the Fulton Street Prayer-meeting is to be conducted for the week strictly according to the English programme. Strangers visiting the city are expected to post themselves and pray according to rule. For the sake of harmony, a feature so essential to a successful prayer-meeting, it is hoped that during the week named, nobody will pray for anything not down on the bills of the day!

The subject for Sunday, January 4, is given as "the dispensation of the spirit." By this we infer that it is desired to dispense with all spirit on this spirited occasion, that praying Christians may "go in on their nerve" for their week's work.

Monday is devoted to "confession of sins, personal and national." Like good house-keepers, Monday is sacred to a general "cleaning-up." Washing-day petitions take the form of confessions, personal and national.

As for "sins personal," if everybody makes a clean breast of it, some of us will be more weary at night than our washerwomen. For it will be not half so hard to make clean our garments as to confess all our sins.

Who is to undertake the task of confessing our "sins national"? We speak at once for a second Joshua, that the day may be lengthened to meet the heavy undertaking. Or, will Monday's work be permitted to crowd upon Tuesday's? We hope not, for that day is devoted to prayers for "the conversion of the ungodly," and we feel a personal interest in that day's work being faithfully done.

Having devoted one day to the sinners, these praying Christians are sufficiently observant of etiquette to spend one day praying for the saints. But after two days of so laborious duty, we fear the petitions of Wednesday for "increased spirituality among Christians" will be weak and unavailing.

Thursday's request, is unspeakably important—"the conversion of the Jews"! Hangman's Day is devoted to supplications for "the universal recognition of the Word of God, and the observance of the Lord's day." If by the "Word of God" is meant the unwritten volume spread out on Nature's manifold pages, what idle, childish folly to pray for what is a daily realization of every living creature in all God's universe! As well pray for a "universal recognition" of God's sunlight or of the blessed air!

If, however, by the "Word of God" is meant that narrow volume, the Hebrew Bible, all we have to say is, the Christians better commence on such a job a little earlier in the week. Yet here this Alliance proposes to add to Friday's work prayers for the "observance of the Lord's day." Well, they doubtless concluded it was as easy to pray for two impossibilities as one, and they might conclude quite as reasonable, too.

Saturday is to be devoted to "thanksgiving for blessings received, and prayers for rulers." Or, in other words, thankful for small favors—give us more. Not content with a full week of prayer, these zealous petitioners must needs begin and end their work on Sunday, and hence

add Sunday, the 11th, prayers upon the duty of "praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance." A very sensible conclusion. We know of nothing these praying saints will require in larger measure than perseverance. We shall unite in the last prayer.

We cannot drop this subject without one or two observations which it suggests. Our readers will observe that these praying Christians propose to offer not a single humane, practical petition. All for the conversion of somebody, Jews or sinners, to something; and for Bible-worship and Sunday-observance. Not one for the oppressed and enslaved, none for the growth of free thought, none for the spread of temperance, none for increased moral purity, not even one for the relief of the poor!

The very character of the subjects proposed would seem to indicate that nobody expected the prayers to be answered, since an entire failure to respond to the petitions asked would scarcely attract observation.

No vital living need is sought. Only certain mythical, unsubstantial wants are invoked. Sight to the blind, food to the hungry, clothing for the naked, consolation for the afflicted, freedom for the oppressed, temperance for the dissipated, integrity for the tempted, purity for the base—none of all these vital needs of body or soul find place in the wordy prayer-offerings of these valiant knights of the cross. What a mockery is such prayer!

It were, perhaps, possible to suggest a series of subjects more profitable to the world than those named. We have space to mention but a few of those that occur to us.

Suppose the Christians of New York City were to unite on Monday morning of this prayer week in petitions for the relief of the poor—prayers offered up not in costly pagodas, but on the altars of generous actions—prayers of good deeds. How saving and salutary would such petitions be!

Again, suppose Tuesday were devoted to prayers for the Union, and every Christian in the land were to offer his prayer as a cartridge for a United States musket, how speedily would this Evangelical army reach Richmond, and free all the slaves and save the nation! With every clergyman a Colonel, Beecher a Major-General, and all the deacons Captains, what a mighty prayer of action—nobly, divinely vigorous—might not this nation offer up! If the rest of the week were consumed on these little jobs, Friday might appropriately be dedicated to prayers for the English pirate Alabama and the host of trans-Atlantic sympathizers. The English Evangelical Alliance could profitably join us in a prayer of valiant deeds—with no savor of neutrality—to the end that Capt. Semmes might be captured and converted. In this prayer, too, we could join. C. M. P.

Association of Spiritualist Teachers.

CHANGE IN PLACE OF MEETING.

The "Association of Spiritualist Teachers" will hold their second quarterly meeting in New York on Tuesday, Wednesday, and Thursday, Jan. 6th, 7th, and 8th, 1863. Inquire at the *HERALD OF PROGRESS* office, No. 274 Canal street. F. L. WADSWORTH, Cor. Sec'y.

Spirit Photographs.

No additional testimony has been furnished us respecting the alleged spirit photographs. The only adverse statements yet afforded seem chiefly based on a disinclination on the part of Mr. Mumler, or a refusal, to permit an investigation.

The *Banner of Light* of this week contains a letter from Dr. H. T. Child, of Philadelphia, giving his experience with Mr. Mumler. Dr. Child took a glass with him from Philadelphia, on which he had engraven a private mark. Mr. Mumler invited him to witness the whole process, which he did, and was satisfied with the genuineness of the operation, which resulted in the appearance of a form, or the head of a male person, unrecognizable, on the plate, beside his own picture.

Dr. Child gives the following theory as coming from spirits, in explanation of the spirit-pictures:

"There are three forms of matter. First, tangible matter; second, the imponderables, well known to science as heat, light, electricity, magnetism, the od force, and the life-principle. These become more refined in the order in which I have named them, and thus approximate toward the third realm of matter, which constitutes spirits, and the home they dwell in in the spiritual world. Photography, or the art of printing by light, is the most spiritual of all the arts, and by it any substance that is sufficiently dense to set in motion the rays of light, may have its form and character printed on the plate, being received there by the delicate and perceptive chemicals which are used. But spirit-forms are so much more refined than light, that they cannot set in motion or reflect its rays. To do this, they require the aid of the life-principle—the od force—magnetism, and electricity. These may be obtained from certain mediums, and the atmosphere around them; and when thus obtained and properly placed, either around a spirit-form or combined and formed into such a model as to represent the form itself, either of which will be enabled to set in motion the next form of matter, which is light, and print an image upon the glass, it does not require as much light to print this as it does to make an image on the retina of the human eye, and hence these forms are not visible. This model process is the one which will be first introduced, and hence the forms of spirits and objects will not be very perfect.

"I am frequently asked: 'Do you really believe there is no deception about this matter?' I answer that, so far as I could see, there was the utmost fairness and candor, and I have, therefore, no reason to believe that there is deception. If there cannot be any other explanation given of the present phenomenon than the spiritual one, I shall wait hopefully for the

introduction of this beautiful manifestation of the continued existence and identity of our loved ones who have gone to dwell in the inner temple. My impression now is, that the pictures and objects that have been taken are models made by the spirits."

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AIR LINE DISPATCHES

TO THE
Herald of Progress.

EDICT OF FREEDOM.

Failure of the White Man's War.

MORE WORK IN NEW ORLEANS.

New Rebel Movements.

CONDITION OF OUR VIRGINIA SOLDIERS.

THE GREAT WAR MEASURE.

France and England, and indeed all Europe, will openly condemn the "war-measure" policy of Emancipation. They will affect to regard the movement as partaking of the *virus* of retaliation and savagism of the most dangerous type. Mr. Lincoln is still morally doubtful as to the utility of the Proclamation, and thinks long years will elapse before the blacks of the South will receive their judicial title to freedom. The evil lies in this, that the Proclamation does not free *all* slaves, but only such as are found in rebellion and in the possession of the established or known enemies of the United States. Such discrimination is utterly impracticable; therefore another Proclamation will be necessary about next 4th of July.

PIRATE SHIPS SAILING OFF.

Captain Semmes, of the British-Confederate pirate steamer Alabama, is just about to get into trouble. Two vessels, also Confederate pirates, have sailed to his assistance. If our Navy puts its war-steamer in three directions the three pirates will be caught about the same time. The Alabama is now bearing off toward Liverpool. Another rebel vessel is waiting for the California steamers. New Providence and Brunswick, N. P., are ports to watch now. Captain Wilkes will keep guard near the Anglo-rebel coaling-places near the Bahamas and Bermuda Isles, and he will have plenty to contend with.

WHITE MAN'S WAR.

The bold, defiant, supercilious air, with which, one year ago, northern soldiers and civilians received the suggestion that black soldiers would be required to put down the rebellion, is about to be changed to a universal manifestation of delight and grateful welcome. The President, Mr. Lincoln, has already moved in the right direction. The emancipated blacks are to be drilled and employed in the South as paid Union defenders of important posts and conquered provinces. The introduction of such discipline among the emancipated slaves will be followed by the happiest results. In a year they will be "masters of the situation." Thus begins the era of Free Labor.

TYRANNY IN NEW ORLEANS.

Mr. Lincoln has appointed a military Government for Louisiana, which will make more discord in New Orleans than all the heroic and daring deeds of General Butler combined. On the well-grounded plea that the rebellion has swept away all the civil and judicial tribunals of the State, the President has empowered one man (Judge Peabody, of New York), to be a *final and conclusive* Judge of all cases which may be tried in his Provisional Court, which he is authorized to establish. The very great amount of legal power thus delegated to one man, under an arbitrary regulation of the Government, will give rise to a singular variety of remonstrances and resistance. Look out for the French citizens of New Orleans.

THE SOUTHERN PORTS.

The expedition commanded by Gen. Banks will not fulfill its grand original design until it co-operates with the iron-clads in the capture of Mobile, Savannah, and Charleston. All the way to New Orleans the troops longed for a chance at those open rebel ports. They will be gratified ere long; for there is a place forty miles south of Savannah already designated as a base of operations. The Mississippi river can be opened and defended by the southward marching of the grand armies under Generals Grant and Rosecrans. These Generals have trouble in store for their armies.

ESCAPE FROM A HOSPITAL.

Just as the sun was dropping behind the western hills, yesterday, a young soldier's spirit took its flight to heaven. Many of his comrades who had "gone before" assembled over the hospital and received him into their midst. The upward and onward voyage of the whole company to the higher sphere was similar to other apotheoses that have been witnessed by several seers, mediums, and clairvoyants, residing in the eastern and western States.

THE DYING YEAR.

The Union armies may at last take a deep drink of courage. The mournful requiem of the dying year saddens the bereft at home,

but on the battle-field the god of war "hath smoothed his wrinkled front," and a short season of peaceful conquest is at hand. It will be seen that Providence behind a frowning cloud hides a smiling face. Hope on!

NEW REBEL MOVEMENTS.

Gen. Lee's army is preparing to retreat. Jeff. Davis has ordered him to move nearer to his capital. His dreams are full of the "bloody hand" which was stretched over Richmond. Gen. Longstreet is appointed to the defense of the south side of the Rappahannock. Lee, Hill, and the rebel cavalry, are about to commence a new programme in Virginia. The defenseless state of slave property in the Gulf States has urged rich rebel planters to beseech from the Confederate Government immediate military movements farther South, in accordance with the "retaliatory" proclamation recently issued.

PERMISSION REFUSED.

General Sigel, acting under the strongest "impression," requested permission to lead a column of fifty thousand men across the fords of the Rappahannock, believing that he could turn the flank of the rebel army and attack it upon the rear. It is a great mistake that this permission was refused. Still the General is not without his plan of outflanking Lee's hosts on the south of the memorable river.

MORE INVASIONS.

Rebel cavalry is in great commotion. Maryland and Pennsylvania are once more threatened. Look out for the "passes" along the Blue Ridge. "The Gaps" are closely watched by rebels.

THE RECENT FAILURE.

Soldiers of the Union army in Virginia do not recover from their infatuated love for the affectionate regard and discipline of General McClellan. They are openly opposed to sacrificing themselves as they did on the hill-sides of Fredericksburg. The soldiers are restless because they are not paid. Unhappily, an element of demoralization and restlessness pervades the whole Army of the Potomac. General Burnside inspires the men with confidence in everything save his judgment as to where and when to attack the enemy's impregnable works. In this essential the General has lost position among army officers.

Brief Items.

—It is thought that the next high water will open the channel cut by our forces back of Vicksburg, and leave that city inland.

—The British pirate, Alabama, commanded by the rebel Semmes, captured the steamer Ariel on her late trip from this city to Aspinwall. She was finally released on giving bonds for \$228,000.

—The treasure from California now lying at Aspinwall is to be brought by a war steamer sent for that special purpose.

—Several days after Gen. Butler was superseded at New Orleans by Gen. Banks, Jeff. Davis issued a proclamation invoking special vengeance on Gen. Butler and his subordinates. The fulmination was designed to affect foreign sympathizers.

—It is reported that John Slidell has had another interview with Napoleon, and that Drouyn de Lhuys and Persigny favor the South.

—Mr. Sothorn has enacted the part of Lord Dundreary, at the Haymarket Theatre in London, for three hundred nights!

—A British subject recently from Charleston, says nineteen negroes have been hung there recently for having been discovered concealing arms.

—General Dix has been appointed to the command of the Military Department of New York.

—Stuart's Rebel Cavalry have made another daring dash into Maryland.

—Ford's Theatre, at Washington, was burned on Tuesday night. Mr. and Miss Richings were playing there. They lose \$4,000 worth of Miss R.'s splendid wardrobe.

—About four weeks ago, Henry Phelps, of Enfield, arose in his sleep, got an ax, and commenced to strike his sleeping wife with the head of the ax. After some bruises, she was enabled to wake him from his somnambulant madness, when he was "very much surprised," says the *Hartford Press*. Strange.

—It is said that over three hundred and fifty officers are absent without leave from one army corps alone.

—A man in Ohio has succeeded in manufacturing from sorghum-seed a very good article of flour, pronounced by all to be superior to buckwheat.

—The *Chicago Tribune* is printed on paper which is one-quarter sorghum. Two sorghum paper-mills are already running in Illinois.

—When our troops visited Oxford, Miss., they found a letter, written by Jacob Thompson, while Buchanan's Secretary of the Interior, in November, 1860, in which he said: "The successful, unresisted installation of Lincoln, is the beginning of the end of slavery," and urged the secession of Mississippi. He also said: "Buchanan is the truest friend to the South I have ever known from the North. He is a jewel of a man."

Apotheosis.

"Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-engirdled door to show us those we love."

For the Herald of Progress.

Departed: From earth-life to the Summer Land, LUCY MILLER, aged seventeen years, at her parents' residence, in Gilead, Mich. She suffered much while in the body, but waited patiently for her departure. On the funeral occasion the spirit spoke through the writer from this text: "Weep with those that weep and rejoice with those that rejoice." It is said that all felt the angel's presence.

JOHN McQUEEN.

HILLSDALE, Mich., Dec. 23, 1862.

Physiological Department.

Talk about Health.

BY DIO LEWIS, M. D.

A WORD ABOUT DRESS.

One of the gravest mistakes in our dress is the very thin covering of our arms and legs. No physiologist can doubt that the extremities require as much covering as the body. A fruitful source of disease—of congestion in the head, chest, and abdomen—is found in the nakedness of the arms and legs, which prevents a fair distribution of the blood.

A young lady has just asked me what she can do for her very thin arms. She says she is ashamed of them. I felt of them through the thin lace covering, and found them freezing cold. I asked her what she supposed would make muscles grow. Exercise, she replied. Certainly, but exercise makes them grow only by giving them more blood. Six months of vigorous exercise would do less to give those naked, cold arms, circulation, than would a single month were they warmly clad.

The value of exercise depends upon the temperature of the muscles. A cold gymnasium is unprofitable. Its temperature should be between sixty and seventy degrees, or the limbs should be warmly clothed. I know that our servant-girls and blacksmiths, by constant and vigorous exercise, acquire large, fine arms, in spite of their nakedness. And if young ladies will labor as hard, from morning till night, as do these useful classes, they may have as fine arms; but even then it is doubtful if they would get rid of their congestions in the head, lungs, and stomach, without more dress upon the arms and legs.

Perfect health depends upon perfect circulation. Every living thing that has the latter has the former. Put your hand under your dress, upon your body. Now put your hand upon your arm. If you find the body is warmer than the arm, you have lost the equilibrium of circulation. The head has too much blood, producing headache or sense of fullness; or the chest has too much blood, producing cough, rapid breathing, pain in the side, or palpitation of the heart; or the stomach has too much blood, producing indigestion; or the liver has too much blood, producing some disturbance; or the bowels have too much blood, producing constipation or diarrhoea. Any or all of these difficulties are temporarily relieved by immersion of the feet or hands in hot water, and they are permanently relieved by such dress and exercise of the extremities as will make the derivation permanent.

Again I say, the extremities require as much clothing as the body. Women should dress their arms and legs with one or two thicknesses of knit woolen garments which fit them. The absurdity of loose flowing sleeves and wide-spread skirts I will not discuss.

Do you ask why the arms and legs may not become accustomed to exposure like the face? I answer, God has provided the face with an immense circulation, because it must be exposed. A distinguished physician of Paris declared, just before his death, "I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been borne to the cemeteries, a sacrifice to the absurd custom of naked arms." When in Harvard, many years ago, I heard the distinguished Dr. J. C. Warren say, "Boston sacrifices five hundred babies every year by not clothing their arms." Those little arms should have thick, knit, woolen, warm sleeves, extending from the shoulder to the hand.

Female Physicians.

The London Medical Times and Gazette says: "The University of St. Andrews has been thrown into a state of perplexity by the application of a lady for permission to attend the medical classes. More properly speaking, the authorities are perplexed to know how they shall turn her out; for, it appears, she went to St. Andrews some time ago, and announced her intention; she was very favorably received by many of the professors; she went, accordingly, at the beginning of November, applied to the secretary for permission to matriculate, paid the fees, received the card, received and paid for tickets of admission to two medical classes; and then—long after the eleventh hour—some of the governing body take alarm at the proposed innovation, repudiate the acts of their officers as being done without authority, and desire to deprive the newly-matriculated student of the privileges which have just been conceded to her and paid for. We know on the best authority that the young lady referred to, Miss Garrett, is a person of good birth, excellent social position, and ample fortune. What her education has been is shown by the fact that she is said to have acquitted herself at the late examination in 'Arts' (Latin and mathematics) at Apollonaries' Hall, better than most of the young men present. She has devoted herself to medicine as a profession, not from any necessity, but with the resolution to make the study and practice of medicine the occupation of her life, and to obtain the diploma of any medical college or corporation which, from the terms of its charter, can be compelled to admit her to examination, and to all the honors, titles, and privileges of the legally-qualified practitioner. We need scarcely say that, as a profession, we do not fear the rivalry of women. It will be time enough for that when we find numbers of young women, possessed of the position, education, means, and resolution of Miss Garrett, knocking at the portals, as she does at our portals. The whole scheme of girls' education will not be altered in a hurry, nor will young women of family and fortune be found able to pay for and willing to undergo the fag of the four years' English medical curriculum. In America things are on a different footing. Female physicians are educated in colleges of their own—at Boston, for example—constituted by public authority, and partly supported by public funds. There are female professors of anatomy, midwifery, and other branches of the art, and the dissections and other studies are carried on by the young women apart. It is evident, then, that a female physician from America is not on a level with English physicians. Whether or no there is to be a recognized order of female medical practitioners here, with schools of their own, is a question which we need not discuss at present. We would throw no illiberal obstacles in the path of any enthusi-

astic student who desires to undergo the repulsive studies of medicine, and to measure herself with us on equal terms; but it must be remembered that medical professors have a right to a little consideration. It is no more fair for a woman suddenly to demand to be present at lectures and dissections, which have been arranged exclusively for men, than it would be for a man to demand admission into women's such, for instance, as the anatomical classes or drawing from live models for female artists."

Instructive Miscellany.

A THANKSGIVING SERMON.

BY MISS TAYLOR.

One honest John Tompkins, a hedger and ditcher, although he was poor, did not want to be richer; for all such vain wishes to him were prevented. By a fortunate habit of being contented.

Though cold were the weather, or dear were the food, John never was found in a murmuring mood; for this he was constantly heard to declare—What he could not prevent he would cheerfully bear.

"For why should I grumble and murmur?" he said;

"If I cannot get meat I'll be thankful for bread; And though fretting may make my calamities deeper,

It never can cause bread and cheese to be cheaper."

If John was afflicted with sickness or pain, He wished himself better, but did not complain, Nor lie down to fret in despondence or sorrow, But said that he hoped to be better to-morrow.

If any one wronged him, or treated him ill, Why, John was good-natured and sociable still; For he said that revenging the injury done Would be making two rogues where there need be but one.

And thus honest John, though his station was humble, Passed through this sad world without even a grumble; And 'twere well if some folk, who are greater and richer, Would copy John Tompkins, the hedger and ditcher.

A Horse Musically Curable.

Dr. Jackson, in one of his treatises on nervous complaints, says:

"When I was a boy my father owned a sorrel mare which was called Tib. She was ordinarily sluggish, but possessed good speed and great power. She was never frightened, and, aside from her laziness, was a good beast except on particular occasions, when she, without any apparent cause, would refuse to go. For a long time she was subject to the treatment of balking animals—severe whipping, pounding, torturing, &c. But my father and the hired man got it up as a bad course, and she was released from this harassment. A close observation of her tantrums led me to the conclusion that she was subject to paroxysms of the nervous system, growing out of electrical changes of the atmosphere. She was always true to draw or travel in bright, clear, blue-sky spring or summer weather; and, for the dozen years that we owned her, we were never troubled with her in a cold, frosty, still winter's day. But on a summer's day, when the electric fluid passed rapidly from the earth's surface, and dyspepsies would look like committing suicide, and rheumatics would predict a change of atmosphere, when thunder-raps, white and gorgeous as an East Indian palace, lifted their heads in the northwest, betokening the clash and the flash of the coming storm, then look out for old Tib. She would suddenly stop in the furrow, in the harvest-field, or highway, and pitch-fork tines or apple-tree clubs, or bundles of fired straw under her belly, could not start her. Like a sentinel at his post, she was deaf to all urgencies and appeals save one. That would start her after a while. The same result would be noticed in a winter's day, when the air was from the south and thawing. So she was worked with these reservations, for she was not always reliable."

"After we had owned her eight years, my father hired a man by the name of John Hart. He was a pious man, and liked above all things to sing. One bright August morning we were drawing in wheat, and old Tib had been drafted into harness. She had worked well till about four o'clock in the afternoon, when suddenly, as we were loading, there came a clap of thunder from an almost clear sky. We were not far from the barn, and, hoping to get loaded and into the barn before the rain reached us, the sheaves were thrown on by two men and loaded by Hart with great dexterity. Our hopes were quite sanguine that Tib would be reasonable this time—first, because she had had hard thunder-shower experience enough to know that it was not pleasant to her, nor at all obliging to those employing her; second, because she was 'homeward bound,' and a little effort would put us all under dry cover. She made no hostile demonstrations till the rack was loaded, when, at the usual word, she refused to budge one inch. The men proposed to pound her, but my father forbade, but suggested to Hart to sing. He had a full, manly, melodious voice, which rang from his throat in tones sweet and beautiful; and he knew all the ballads from 'Robin Hood' to 'Yankee Doodle,' and the Methodist hymns from 'Blow ye the trumpet' to 'How happy are they?' 'Twas a scene for Turner's pencil. In the west the heavens were black as Erebus. In the east lay thunder-caps white as snow, like Pelion upon Ossa. North and south the rain had flanked us like the wings of an army. Here and there fell a big rain-dropper, harbinger of more, whilst around the load stood the hired men aching to pound old Tib into mince-meat."

"Hart was on the load. 'Sing,' said my father. Hart began and sang a hymn, every two lines of which was a chorus of,

"Blow ye the trumpet! Blow! Sing glory! Hallelujah!"

and his eye dilated, and his breast heaved, and he forgot that behind him, but a little way off, was thunder and lightning enough, rightly expended, to 'blow' up half of creation; and

before him was a crazy old mare, within ten rods of a good barn, too mad, or too upset, however, to make her way to it. He thought of his mission, which was to sing God's praise 'mid flashing fire and thunder-stroke, and he filled his mission full.

"Sing away!" cried my father, 'sing away, Hart! The old hag is relenting—I see it in her eye, and the tip of her ear is playing to your music like the fingers of a maiden to a guitar. She likes the hallelujah strain. It soothes her brain, which seethes under this thunder like lead in a red-hot cauldron. Ha! ha! give her the rein! she'll go—burrah! we're in time—burrah! There has been no such singing since Timotheus sung at the feast of Alexander."

"We had made a discovery. Hart's voice would control the old mare in her tantrums, like the lyre of Orpheus the trees; and whilst he lived with my father a Methodist hymn would always start her. She was a Methodist from instinct, and Hart declared that Tib knew a Methodist from a Presbyterian hymn instanter."

[From the Anti-Slavery Standard.]

Fugitive Slaves Healed up in Rice Barrels.

THE STORY OF WILLIAM SUMMERSON.

I was born in Charleston, S. C., in June, 1839. As was once a slave, but by the blessing of the Almighty, have become free, I wish to preserve a little history of my life and deliverance.

My mother was of mixed blood. My father was Robert Summermon, a white man, from the North. He left two children when he went North, my brother and myself. When I was seven years old, my brother and my mother were sold down South. My owner allowed my aunt to take me to raise, and she kept me until I became old enough to work. They then took me from her, and "hired me out." After I became large enough to take care of myself, I hired my own time, paying them so much a month. I went on a steamer between Charleston and the head of St. John's River, Fla. I got along as well as I could in a state of slavery until the death of my owner. The children then took charge of me, and I did not fare so well. I went on the steamer until the "Star of the West" was fired on, when I left my situation lest I should be obliged to do something against the Federal forces.

I remained in Charleston, working four months in the arsenal, putting up ammunition for the rebels. After I left the arsenal I went to the Charleston Hotel, to wait on General Beauregard, Major Lee, Captain Jones, and Captain Ferguson. I waited on them about three and a half months. When Gen. Beauregard was going to Richmond, he wished to take me with him, but I hid myself across the river, so that he could not take me. After he went, my owner took me to drive an express wagon for his store. Then, when the clerks had to go to war, he put me in as clerk. I remained there up to the time I made my escape.

Ever since I knew enough to know right from wrong, I wanted to get my freedom, but there was no way of escape. Slavery walked me in. While I was in Charleston, in March, 1862, I was married. The May following my wife was to be carried back into the country, and I might never see her again; so I hid her from the last of April until we escaped together. She was hidden with some of my friends, and as the slaves escaped so constantly to the blockade, no one searched for her. At 12 o'clock on Friday, June 13, my mistress sent down to the store for me, and told me to go down to lawyer Porter, in Broad street. He was brother to my mistress. He said to me:

"William, would you rather go into the country with your mistress or be sold?"

A great agony came over me, for I should have to leave my wife, and might never see her face again. I told him I would rather go with my mistress, and he said:

"No, you cannot go with your mistress; you must be sold."

Then he took me to the court-house to have some traders estimate my value. One said I was worth \$1,000, another \$1,100. He then told me he would give me till the next day to find a man to buy me. I could not find any one to buy me, and he knew I could not. This was only a form, to make me submit. While I was in the court-house and the traders were examining me, I lifted my heart to the Almighty, and I thought him to make a way for me to escape. After I left the court-house I went back to the store, and that night, the last that was left me, as I prayed and groaned before the Almighty, he put a plan into my head which carried me safely to freedom.

The plan was this: I had a friend, also a slave, who came from the country three times a week with vegetables. The place was called Sanandros Parish; it was about seven miles from Charleston. I thought after he had disposed of his load I would get him to put me in a rice barrel and take me back in his wagon. This was the only way I could get out of the city. The days on which he came were Monday, Thursday, and Saturday.

He had a pass for the wagon. I saw him on Saturday morning. I was to be sold that afternoon, and we made the agreement. I left the store at 12 o'clock that day, and went to the place where he had agreed to meet him, and hid under a piazza. He drove up to the piazza, and I got into the barrel, and he headed me up, and I was put into the wagon, and he drove away. After we drove through the city we came to the new bridge over the Ashley River. There were fifty pickets stationed by this bridge. One read the pass at the bridge, and we passed on. Every half mile the bride and we met a rebel picket, who stopped the wagon, read the pass, and had the right to search the wagon. I took my clothes and a picture of John Brown, which I had kept with my few treasures, in the barrel with me. We left Charleston at 6 P. M., and reached the plantation at 10 P. M. I got out at 10:30 P. M.; so I was in the barrel four hours and a half. This driver went back to the city, and was to bring my wife in the same way. She was taken to a stable, and put into a barrel, and headed up. He took the mule that worked all the day before, and would not draw well, so they had to stop and rest, which made it 12:30 at midnight when she got there. She got into the barrel at 4 P. M., so she was eight hours and a half there.

On the road one of the rebels got into the

wagon and sat on the barrel she was in, and rode half a mile in that way, and only the power of the Almighty kept the barrel from breaking and bringing her to light. After she got there she could not move, and was drenched with perspiration. We fanned her, and finally managed to restore her. We staid there till Wednesday, 12:30 midnight. We walked three miles through a swamp, with the water up to our knees. After we got to this point, we had to cross a railroad-bridge about fifty feet high. We walked across on the sleepers. It was about half a mile long, and was on the Charleston and Savannah Railroad. About a quarter of a mile beyond was a boat that my friend, the driver of the vegetable-wagon, had brought for me. I found a man there who wanted to escape, but did not dare venture; but I persuaded him to go with us. We then started. We had fifteen miles to go before we could get to the Federal blockade, and on the way we had to pass a rebel gunboat and a fort. I meant to wait till the tide fell, so that the gunboat would go back in the Cut where she lay at low water, but I did not see her till I got close upon her and heard the men talking, and looked up and saw them on the deck. I kept close to the marsh, so they might not see me, and managed to get round the point. About a mile and a half above this point was the fort which I had to pass. I passed the fort in the same way as I passed the boat. After I got a little beyond, I crossed on to the same shore that she was, and after I got a little way along the shore, day broke as clear as could be. I looked back and could not see the fort, and I knew I was out of their reach. About two hours and a half later we reached the Federal gunboats in Stono River. When I got in sight of the Union boats I raised a white flag, and when I came near they cheered me, and pointed to the flag-ship "Pawnee." There I had the pleasure of a breakfast of hot coffee, ham, nice butter, and all under the American flag—all strange things in Charleston. There I gave the Almighty praise and glory for delivering me so far. On board the "Pawnee" I told the Captain about Charleston Harbor, and how the vessels run the blockade, and the next day but one they took two vessels from the information I gave them. Then we were put on board of a transport vessel for Port Royal, and reached there in safety. Captain Elwell, Chief Quartermaster, gave me a piece of land, and I built me a little house. I waited on Captain Elwell, and my wife washed for him and other officers. My wife used to sew for Gen. Hunter's wife, and about a week before we came North Gen. Hunter gave me a paper that made me forever free. Capt. Elwell seemed to be the man that the Almighty raised up for my help, for he was like a father to me, and I shall always bless him, and pray the Almighty to protect and prosper him in all his ways. He went with me to General Hunter to get my free paper, and cared for me to the last moment. When I think of his kindness, I say the Lord will never leave nor forsake me, for he raised him up for my comfort when I was seeking the freedom which I now rejoice in, and for which I shall always praise the Almighty. WM. SUMMERSON.

Never too Old to Learn.

Socrates, at an extreme age, learned to play on musical instruments, for the purpose of relieving the wear and tear of old age. Cato, at eighty years of age, thought proper to learn the Greek language. Plutarch, when between seventy and eighty, commenced the study of Latin. Boetaccio was thirty years of age when he commenced his studies in polite literature, yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer. Colbert, the famous French minister, at sixty years of age returned to his Latin and law studies. Ludovico, at the great age of one hundred and fifteen years, wrote the memoirs of his own times—a singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but he should therefore master it the sooner. Dryden, in his sixty-eighth year, commenced the translation of the Iliad; and his most pleasing productions were written in his old age.

Friends at Your Funeral.

An eccentric "dinner-giver," who has just died in Paris, made a posthumous trial of his friends. Wishing to put the friendship of those who had "eaten of his meat and drank of his cup" to the test, he desired in his will that, in case his death should occur between October and March, his funeral should take place at right in the morning, and at six should die during the other months of the year. Letters of invitation to the funeral were to be sent to all his friends, and those who attended were to receive, each one, for the males five thousand francs, and for the females eight thousand francs. The result was that more than four hundred letters inviting attendance at the funeral at six o'clock in the morning were sent out, and of these how many do you suppose it had the effect to rouse from their beds these willing shavers in the former bounties of him whom they were requested to follow to his final home? Twenty-nine faithful ones only answered the roll-call, and these were exceedingly surprised, a few days afterward to be informed that five thousand francs each were awaiting their disposal at their dead friend's notary's. Among the fortunate, faithful ones, were Count Henri d'Arcois, Consul-General of Spain; Edouard Housaye, director of the Gazette des Beaux Arts, and the librarian of the Empress. The recipients immediately decided to appropriate each a thousand francs of the legacy toward the erection of a monument over the grave of the giver.

The prayer of deeds is oftener answered than the prayer of words.

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The Exaggeration Department.

Some time ago, one of the editors of a daily newspaper asked another the secret of his success. "Well," said he, "first get the news and then make a grand fuss about it." A fuss, a sensation, a stir, about it, is the one thing needful to make the most of newspapers.

The other day I was riding up town in a Fourth avenue car. By the side of me sat a young man with two or three copies of the same paper in his hand. It was a popular weekly journal, the character of which was well known to me, and I also knew something of its "ways and means." As we rode on we fell into conversation, and a remark of his led me to perceive he had some relations to the papers he had with him. At length I asked him if he was one of the editors. He said, "not an editor, but a regular contributor; he furnished an article every week, for which he was paid by the week a salary, and each communication was expected to be about a certain length." I then inquired what department he filled, and he opened the paper and showed me his production. It was entitled "The Rats of Brazil."

I read part of it, and being filled with wonder at the marvelous rat-stories, their numbers, size, ferocity, and power far exceeding anything I had heard of before from Brazil or any other quarter of the world, I finally ventured, in a very confidential and yet knowing manner, to insinuate the faintest shadow of a doubt as to the strictly accurate character of the exceedingly interesting, graphic, and startling account he had permitted me to read. Pleased he evidently was with my simplicity, "veridancy" he may call it, when he serves me up as I am now serving him; and turning upon me with a familiar smile, he said:

"True—well, that is a joke to be sure; true! What has that to do with it? My business is to write an article that will sell, and sell the paper. I suppose my department might be called 'The Exaggeration Department.' I take a subject and work it up into a readable, entertaining, exciting paper. Who cares whether the rats of Brazil are a foot longer or shorter, or more or less in numbers? There are plenty of rats everywhere, and when people read about them, they want to read something they never heard before. Everybody loves a 'big story,' and I love to tell it."

Here I interposed a question as to the line of his studies: "Do you confine yourself to Natural History?"

"Not always, but just now I am mostly in that way. I am getting up a splendid article on the 'Cockroaches in Japan.'"

"Are there any there?" I asked hastily.

"What has that to do with it?" he answered.

"I take it for granted there may be, and nobody who reads will care enough about the matter to make any inquiries—so the thing will be read, wondered at, and forgotten. It is copied into other papers, goes the rounds, dies out, and by-and-by comes up again. Then some traveler, merchant, missionary, or what not, pitches into it, and sends to the religious papers [here I winced a little] a communication denying the truthfulness of a statement he has seen going the rounds of the papers about the cockroaches of Japan; he knows from personal observation, having resided there seventeen years last July, and having just returned, that the statements are altogether unworthy of credit, and must have been made by some person not himself familiar with the natural history of that mysterious and hitherto secluded empire."

Here my neighbor paused to take breath, and I rewarded his eloquence by telling him that truth is the basis of all excellence in a newspaper as well as a man, and I thought it a great pity that a youth with so much imagination as he evidently possessed, would not employ it in illustrating and adorning the true, rather than inventing the false. The word struck him harshly; the blow was not expected, and he went upon another tack immediately.

"It is bread, sir! It's a question of meat and potatoes, sir! I must live, you know." "No," said I, "I do not see any necessity of your living at all. What good do you do? What is your life worth to the community? What loss would it be to this city or the world if a man should die who earns his bread by exaggeration?"—by telling the public what he knows to be without foundation in fact, and which misleads and misinforms everybody who reads?"

We had just reached this point in our conversation and Fourth street at the same time, where he said he must get out. He looked a little hurt by the bluntness of my remarks. He was of the same class with the "Dreadful Accident Makers," who startle the public with their ingenious fabrications. Just now that set are writing letters from the seat of war, and the lies they tell are so many that the regular correspondent who values his reputation hardly stands a chance. It is a fact that many people have a terrible story, an incredible story, and its truth is the last and the least element in it they care to question.—[N. Y. Observer.]

To YOUNG MEN.—Two young men commenced the sail-making business in Philadelphia. They bought a lot of duck from Stephen Girard on credit, and a friend had engaged to indorse for them. Each caught a roll and was carrying it off, when Girard remarked: "Had you not better get a dray?" "No, it is not far, and we carry it ourselves." "Tell your friend he needn't indorse your note; I'll take it without."

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