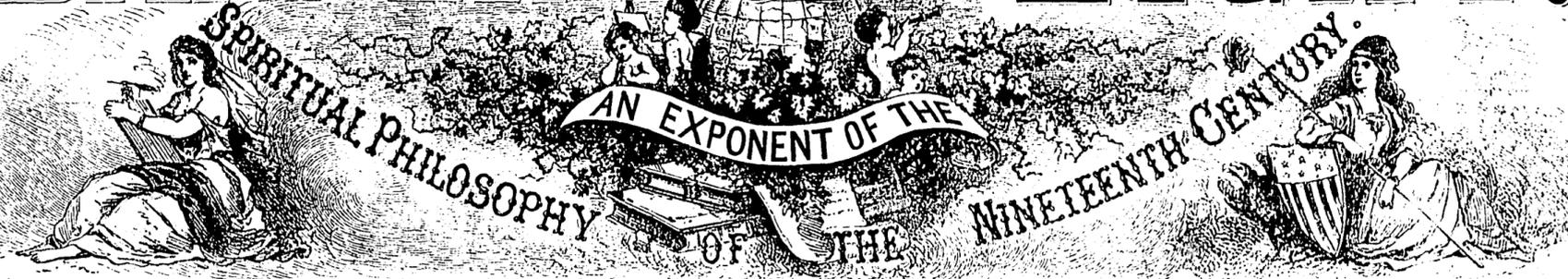


# BANNER OF LIGHT.



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## Foreign Correspondence.

### LETTERS OF TRAVEL.

NUMBER TWENTY.

Written expressly for the Banner of Light,  
BY J. M. PEABODY.

#### EDITOR BANNER OF LIGHT—

"The painting pilgrim's heart is filled  
With hallowed thoughts divine,  
When first he sees the hills glad  
The fields of Palestine."

Jerusalem, literally the city of peace—built and destroyed, buried and resurrected—was plundered by the Egyptian conqueror, Shashak; besieged and taken by Nebuchadnezzar, King of Babylon; roiled by Syrian kings from the North; subjected, with all Judea, to Roman rule 63 B. C.; destroyed by Titus; devastated by Crusaders, and savagely sacked by the Saracens in the seventh century. Standing on Mount Olives, perhaps near where John leaned upon Jesus' bosom, and reflecting upon the above historical events, while an Arab lad was gathering some olive branches as ever-green symbols of the angel song "Peace on earth," my thought flashed backward o'er the waste of nearly twenty centuries to the occasion that called forth Jesus' plaintive appeal to his kinsmen. As a psychometrist, knowing the murderous persecutions of the past, and as a seer, foreseeing the future of the city of the prophets, he wept, saying:

"Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

As the summit of Olives is some three hundred feet higher than Jerusalem, the prospect, especially from the Bethany side, is magnificent. Eastward nearly twenty miles are the Jordan and the Dead Sea, the surface of which is said to be the lowest point of water upon the face of the globe, being one thousand three hundred and twelve feet lower than the Mediterranean Sea.

Travelers, accustomed to the wide distances of America, are astonished to find how near together nestle the Palestinian cities, so famous in the Scriptures. Bethelhem is but six miles south from Jerusalem, while Bethany, the place with which are associated many of the sweetest and tenderest memories of Jesus, is but two or three miles from the city. It was from Bethany, then embowered in olive and palm, acacia, fig and pomegranate, that the Nazarene commenced his triumphant march over the rising hills on which "much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna!"

Monks here show the cave-like grave from which Lazarus, who had fallen into a deep, unconscious trance, having the appearance of death, was raised. Deep and damp, it was reached by several descending steps. Naturally skeptical touching "sacred spots," we did not care to enter. Here in Bethany lived Martha and Mary, whom Jesus so loved.

#### "BUT DID JESUS EXIST?"

It is too late in the day of historical erudition to raise such an inquiry. Intelligent spirits, without exception—so far as I am aware—thinkers and savans in all countries, admit that Jesus lived and taught, was persecuted and martyred upon Calvary. Gerald Massey, in commencing his lecture upon the "Birth, Life and Marvels of Jesus Christ," in Music Hall, Boston, Jan. 18th, said:

"The question of the real personal existence of the Man is settled for me by the references to Jesus in the Talmud, where we learn that he was with his teacher, 'Rabbi Joshua,' in Egypt, and that he wrote a MS. there which he brought into Palestine. This MS. was well known to the rabbis, and I doubt not it contained the kernel of his teachings, fragments of which have floated down to us in the gospels."

Aragn Knight—one of my spirit-teachers—assured me, several years since, that from conversing with the apostolic John and other ancient spirits, he had learned that Jesus, between the years of twelve and thirty, visited Assyria, Egypt and Persia, there studying spiritual science. In consonance with this, the London Human Nature of 1872 (published by James Burns) has a picture (through the artistic mediumship of Mr. Duguid) of and a communication from the Persian spirit who on earth was the traveling companion of Jesus, during his pilgrimage into Persia and India. The narration is thrillingly interesting.

While in Jerusalem we visited a learned and venerable Rabbi, to ascertain what the Talmud said of Jesus. He kindly read and translated for us, and also loaned us for the day a portion of the translation. From this "Talmudic pile" we gathered the facts that the Mishna, or repetition

of the law, relating to governments, laws, customs and events, transpiring long before and after the Christian era, contained the opinions of one hundred and thirty learned Rabbis. The compilation of this was finished in A. D. 190, and is considered by the Jews in all Oriental lands as divine. Certain comments annexed to the Hebrew text of the Mishna, constitute the work known as the "Jerusalem Talmud." But the Neziken of the Mishna in one of its seventy-four sections, (Order IV, chapter 10,) while treating of the Sanhedrin, or great Senate and House of Judgment at Jerusalem, makes special mention of Jesus of Nazareth—his "independence to the law of Moses;" his "pretended miracles;" his "stubborn waywardness;" his "kingly ambition;" and "repeated blasphemies." These testimonies are hitting *ad verbum* to "Jesus, Myth, Man or God?"—a small volume of ours appearing in London, and which, Mr. Burns the publisher informs us, has had the most extensive sale of any Spiritualist book in England.

#### THE MOSQUE OF OMAR.

It is common for Arabian and Indian Mussulmans, after visiting Mecca, sacred to the birth of Mahomet, and Medina, holy because holding the ashes of Araby's prophet, to visit Jerusalem, praying in the Mosque of Omar. This famous edifice, as an architectural structure, is unique, massive, and eminently rich in consecrated antiquities. Its overshadowing dome, its porcelain, blue enamel, crimson canopies, elaborately gilded texts from the Koran, and weird shrines of the patriarchs, give the building a grand and imposing appearance. Mahometans—ever hating Christian leather—require "infidels" from the West to enter their temples of worship with bare feet, or in slippers presented at the vestibule. But as workmen, last autumn, were repairing this Mosque—the Crown of Mount Moriah, and original site of Solomon's Temple—we were allowed to enter well-shod, when our guide, recounting the old and silly myth, pointed to the "stone"—the rock of *El Sakara*—a large, irregular, limestone rock, surrounded by an iron railing, and said to be "miraculously suspended." Passing by without a thought the load-stone suspension, this is declared to be the rock upon which Abraham sacrificed the "ram," the one that Jacob used for a "pillow," and the one, say Mussulmans, from which Mahomet made his miraculous flight to heaven upon his celestial steed, *Barak*; and as proof, they point to the marks of the horse's hoofs in the rock.

This Mosque has parted with much of its past splendor. Ibn Asakir saw it in the twelfth century. Then it was a building of beautiful proportions, having fifty domes, six hundred marble pillars, fifteen domes, four minarets, and three hundred and eighty-five chains sustaining five thousand lamps. Not until 1856 were Jews and Christians allowed to enter this Mosque. Mahometans believe that angels keep nightly watch about the lofty dome, bringing with them to breathe, the air of Paradise.

#### THE JEWS' WALLING-PLACE.

Admitting, which seems reasonable, that the present western wall and a portion of the northern wall encircling Jerusalem occupy the very line of the ancient first wall, it is perfectly natural that Eastern Jews should meet at the base of the wall upon the west side to weep and wall over stones there placed before Herod's time. Though there are some present each day, Friday is the great walling-day. Assembled,

The Rabbi begins: "On account of the Temple which has been destroyed, and the glory which has departed—"

"We sit here and weep."  
"Because our prophets and holy men have been slain; because Jerusalem is a desolation, and because our Messiah, long promised, has not come—"

"We sit here lonely weeping and praying."

Both sexes were present. The aged women, bowing, sighed and wept; young maidens bathed the hallowed walls in their tears; old men tottered up to the stones, prayers trembling upon their lips, while others wailed aloud as though their hearts would break. Seeing them made my soul sad. And oh! how I wanted to tell them, "Messiah has already come. Your Messiah—like the kingdom of God—is within you, while the Christ-spirit has been coming during all the cycling ages!" This locality along the outer wall may well be termed "the Jews' walling-place."

#### IN HELL AT LAST.

Leaving the close communion Calvinistic craft while my cheeks were yet crimson and hair-flaxen, the clergyman, in a rage over my irrepressible infidelity, told me I would "go to hell." And it was true, infinitely truer than his Sunday preaching; for I went, went to hell, and that, too, while seeking Jesus, or rather his foot-prints 'round about Jerusalem. After passing for half an hour under a scorching sun along the brow of Mount Zion, I suddenly found myself in the Valley of Hinnom—*Gehenna*—Hell—the place referred to in Mark ix: 45-46:

"And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched."

This Valley of Hinnom, on the south-east side of Jerusalem, is nearly one mile and a-half in length; and in ancient times there was an idolatrous Jews offered human sacrifices, even their own children. After King Josiah had partially purged the land of idolatry, this valley became

"This volume referred to by Mr. Peabody, 'Jesus, Myth, Man or God?' giving the historical evidence of Jesus' existence, as well as drawing damaging comparisons between the results of sectarian Christianity and the moral effects of the 'heavenly philosophy,' so-called, is for sale at the Banner of Light Office.—Ed."

the common receptacle of rubbish from the city, and of the dead bodies of notorious criminals, upon which festering filth worms revealed. And to stifle the stench, and prevent pestilential diseases, a fire was there kept continually burning; hence this place of fire, or hell-fire! The term *Gehenna* (Hell), composed of two Hebrew words, *Gee*, a valley, and *Hinnom*, the name of the man who once owned it, was used by Jesus figuratively to describe a state of deep, conscious misery. I do not agree with Theodore Parker that "Jesus taught the eternity of future punishment." The whole drift of his moral teachings and parables is against such a conclusion. True, he employed the phrase, "The fire that shall never be quenched," but he used it in the limited sense of the Orientals. Strabo, the geographer, treating of the Parthenon, a temple at Athens, says, "In this was the inextinguishable or unquenchable lamp," and yet, this lamp was quenched ages since. Josephus, speaking of a festival of the Jews, writes, "Every one brought fuel for the fire of the altar, which continued always unquenchable"; and yet the fire was long ago quenched, with altar and temple in ruins. So in this Valley of Hinnom—this *Gehenna*—Hell of the New Testament—the grass in springtime is green, and the flowers bloom; while near by bubbles the pool of Siloam. Hell, like Heaven, is more a condition than a locality.

#### BETHESDA'S POOL AND MEDICINES.

This pool of Bethesda—literally the "House of Mercy," pointed out as within the city, near St. Stephen's gate, is thus spiritually referred to in John's gospel:

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five pools."

And an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

There are strange traditions connected with this pool. In Old Testament times David, walking upon the house-top, saw the beautiful Bathsheba, wife of Uriah the Hittite, bathing in Bethesda's limpid waters. And this "man after God's own heart," being touched with the infirmity of "affectional freedom," sent messengers and "took her." The remainder of the story need not be told. This reservoir of sanative waters was "troubled"—that is, magnetized by an angel or band of spiritual presences, something as certain modern media will, by holding, so "trouble" a goblet of water that the color will change, and medicinal properties be imparted. The spirit-world is, in a measure, made up of the invisible essences of roots, plants and minerals. Divine physicians know their uses. When the angels spiritually magnetized Bethesda's waters, the "blind, halt and withered" stepped in and were healed. Give intelligent spirits the conditions, and I dare set no bounds to their power. Intermittent springs, pools and reservoirs, owing to earthquakes and other frequent convulsions of Nature in tropical climates, often spasmodically rise and fall, and occasionally forever cease to flow. September last Bethesda was a dirty, sunken cess-pool, with simply a show of shallow, turbid water.

#### THE DATE OF THE CRUCIFIXION.

A London critic has recently given Disraeli, the Israelite and present leader of the Tory party in Parliament, a terrible flagellation for the chronological blunder of putting the crucifixion in the reign of Augustus Cosar, when the event transpired in the twentieth year of the reign of the Emperor Tiberius, son-in-law and successor of Augustus Cosar. Herr Kaib, the great German savant, in a lately published work, shows that—

"There was a total eclipse of the moon, concomitantly with the earthquake that occurred when Julius Cosar was assassinated on the 15th of March, B. C. He has also calculated the Jewish calendar to A. D. 41, and the result of his researches fully confirms the facts recorded by the Evangelists of the wonderful physical events that accompanied the crucifixion. Astronomical calculations prove, without a shadow of doubt, that on the 14th day of the Jewish month, Nisan, (April 6,) there was a total eclipse of the sun, which was accompanied, in all probability, by the earthquake, 'when the veil of the Temple was rent from the top to the bottom, and the earth did quake, and the rock rent.' (Matthew xxiii: 31.) While St. Luke describes the eclipse in these words: 'And it was the sixth hour, (noon,) and there was a darkness over all the land till the ninth hour, (3 o'clock p. m.) and the sun was darkened.' (Luke xxi: 44.)"

This mode of reckoning corresponds perfectly with the result of another calculation our author made by reckoning backward from the great total eclipse of April, 1818, allowing for the difference between the old and new style, which also gives April 6 as the date of the new moon in the year A. D. 33. As the vernal equinox of the year fell on March 25, and the Jews ate their Easter lamb, and celebrated their *Frih Passoh*, or Feast of the Passover, on the following new moon, it is clear April 6 was identified with Nisan 14, of the Jewish calendar, which moreover was on Friday, the *Parashkev*, or day of preparation for the Sabbath, and this agrees with the Hebrew Talmud. Thus, by the united testimony of astronomy, archeology, traditional and biblical history, there can be little doubt that the date of the crucifixion was April 6, A. D. 31.

Jesus, the Syrian seer, a radical reformer and divine teacher, died a martyr to the sublime principles he taught, died with a prayer of forgiveness trembling upon his quivering lips. May we not say with the Revelator, "Worthy the Lamb?"

#### "THE STAR OF BETHLEHEM."

"The Star in the east took its place in the sky—  
While the shepherds slept, the angels sang air:  
They sang; and the cadence is lingering still—  
Be our peace evermore, to the men of good will."

As melody marries the words of a song, so truth marries the cycling ages. The priest-officiating at the altar is history—the issue, wisdom. But was this Bethelhem star a new star?

Was it a comet? Was it a transient meteor? Was the brilliancy caused by planets in conjunction? Was it an atmospheric luminosity? Was it an angel assuming an astral appearance? or was it a sudden stellar eruption, similar to that witnessed by Tycho Brahe in 1572, when a star appeared suddenly and increased to such an astonishing magnitude that it was visible at noon, maintaining much of its splendor for seventeen months? The French Academician, Alphonse De Lamartine, said that—

"Chinese astronomers, whose observations are noted for their accuracy, and extend back thousands of years, record that a bright comet did appear in the year 4 B. C., and remain visible seventy days during the vernal equinox. This is a curious fact, and it corroborates the assertion made by most chronologists, that the Nativity occurred four years before the time usually assigned to it, so that we should now be in A. D. 1878, instead of 1874."

Though accepting the fact of the star on that auspicious evening, we utterly repudiate the theories of both astronomers and miracle-believers. Those philosophers and astronomers who saw the star were, according to Matthew, "wise men from the East"—*Magi*; and the term "Magi," from *Mag* in the Pehlvi language, implies a mystic, a visionary, a dreamer of dreams. Pliny and Ptolemy mention *Arab* as synonymous with *Magi*. Accordingly the more learned of the second century believed that the Magi who brought the offerings of "frankincense and myrrh," came from Southern Arabia where these productions abound. But whether they came from Arabia or Persia, those "wise men" were media gifted with clairvoyance, and the star was a brilliant psychological presentation guiding them to the birth-place of him who, when meditated upon, developed, spiritually educated and baptized of the Christ, "wilt about doing good!"

#### BETHLEHEM THE BIRTHPLACE OF JESUS.

Biblical commentators to the contrary, it is of little consequence whether the Nazarene was born in a peasant's house, a cave, or a dismal grotto. Along the Nile in Egypt they find a mud; but in Syria of stone; a limestone rock underlying if not overtopping most of the country. Bethelhem, a city of six thousand inhabitants, built of stone, has many houses hewn in the rocks, *cave-like*. It stands upon a hill, the sides of which are terraced with vineyards. The suburbs are bleak and wild. As a whole, the city is more tidy and cleanly, however, than most of the Syrian villages.

Reaching Bethelhem about noon, we hurried to the Church of the Nativity, said to have been constructed over the cave-stable in which Jesus was born. The edifice is shaped like a cross, and was erected A. D. 325 by the Empress Helena. We rested and lunched in the Latin convent. The monks were very kind, and their rooms cozy and quiet. These Franciscan monks entertain travelers free of charge—a common practice in the East! At one o'clock we saw these monks feed a flock of poor children gratis. It was a beautiful sight, and in our soul we said, *Heaven bless these Roman Catholic monks!* The country surrounding Bethelhem is full of interest. It was around these hills that the youthful David learned to make the lute and the harp. Here were the border-lands of Boaz; here Ruth gleaned the barley-stalks; here was the wilderness of Judea, in which John preached repentance; here were the plains where shepherds were abiding when they heard the angel-song of "Peace on earth," and here, too, was born Jesus, the Shiloh of Israel, and the "Desire of all nations."

When crossing these unfenced "shepherd hills," so called, said our spirit-friends, in Jesus' time, we noticed flocks feeding on a dry, hay-like substance, and shepherds watching them. Observing and meditating upon this, I thought of the hymn—the *figma* my mother used to sing in those sunny days of a New-England childhood:

"While shepherds watched their flocks by night,  
A light shined on the ground,  
The angel of the Lord came down,  
And glory shone around."

Oh, the lingering melody of that mother's voice! Its tender echoes can never die away from my soul. Further reflection brought to memory the sweet lines of our Quaker Whittier:

#### SOLOMON'S POOLS.

These, by the winding road we went, are ten miles from Jerusalem. The place is called *El Burak*. The dilapidated old castle here standing, was built upon Masonic principles. The two pillars, the arch, the breast-plate, the trowel and the star enclosed in the circle are plainly visible. The construction of these three gigantic pools or cisterns is ascribed to Solomon. If he was not the builder, who was? The one furthest east is six hundred feet in length, two hundred in width, and fifty feet deep. The proudest man-of-war that ever plowed the ocean might float thereon. The first of these pools is fed from a living fountain. During the rainy season the upper pool overflowing fills the others. The water from these immense reservoirs, carried through an underground-aqueduct around the hills a little to the east of Bethelhem to Jerusalem, and used, originally, in the various services of the sanctuary, is at present used by the Mahometans about the Mosque of Omar, who bathe their hands and faces before worshipping.

#### FROM JERUSALEM TO THE JORDAN.

Rising early from a good night's rest upon Mt. Zion—breakfasting upon eggs, bread, grapes, figs and honey—*minus* the locusts—and finding our Sheik and guide Selim well-armed, the muleteers and touting apparatus in readiness, we were speedily in the saddle, wending our way through the vale of Kedron, by the tomb of Zechariah, the tomb of St. James, and the battered tomb of Absalom, which to this day, when the Jew, passing, especially upon a funeral occasion, picks up and hurls a stone thereat, exclaiming, "cursed be the son who dishonors the father's commandments." The hills in this vicinity are literally honeycombed with graves and old tombs.

Reaching a rugged eminence a little distance from the city, Mr. Knight, a spirit friend, spoke to Dr. Dunn's clairaudient ear, saying, "Along that valley to the right, Jesus and his disciples used to come into the city from Bethelhem," and further, on that palm-crowned hill, lived a warm personal friend of Jesus, with whom he frequently tarried over night." Spirits of the apostolic age accompanying, directed us to such localities as were yet magnificently adorned with ancient marvels. Not a spoken word of Jesus was lost; not a touch died away into nothingness; the universe knows no annihilation! To this, "psychometry is a living witness." While Mr. Knight was conversing with us, this passage flashed upon my mind like a sunbeam:

"Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" (Luke xxiv: 32.)

#### MAR SABA AND THE DEAD SEA.

Journeying Jordan-ward we met crowds with their heavily-laden donkeys and camels on their way to Jerusalem. The morrow was market-day. Syrian women still bear burdens upon their heads. Late in the afternoon we came to our footing-place in a grassless, shrubless valley, rimmed around with sharply-defined hills. Near us was *Mar Saba*, a weird convent-castle. No pen-picture can do justice to this Oriental edifice, with adjoining gorges, perpendicular cliffs and rock-hewn chambers, where monks nightly mouth their midnight prayers. Within this half martial, half churchlike structure are not only numerous small chapels, covered with old pictures and Greek inscriptions, but St. Saba's sepulchro and a vault filled with fourteen thousand skulls of martyred monks!

The country is indescribably rough, ragged and mountainous; the results of terrible convulsions are everywhere visible. Repairing to our tent-apartment from *Mar Saba*, just at dark, an Arab lad, feebly naked, brought us specimens of bituminous rock; it seemed filled with a species of petroleum. These dark, dismal, pitchy cliffs, with the bitumen, sulphur, iron and phosphoric stones found in all this region, account for the plains of fire, or the destruction of the "five cities of the plain"—Sodom, Gomorrah, Admah, Zolaim and Zoar—upon purely natural principles. Having seen burning *Atana*; stood upon sulphurous Vesuvius; walked upon *Solfatar*'s cooled yet troublous crater, as well as utterly extinct volcanoes in different countries, I discover no satisfactory evidences that the Dead Sea was once the crater of an extinct volcano—rather should I consider it originally a fresh water lake. But reflecting upon the millions of years that have rolled into the abyssal past since the beginning of earth's mighty geological upheavals, who dare define conditions, or fix bounds to ancient rivers, seas or oceans. Immutable law governs all things. Explorers, as well as roaming Arabs, tell us that along the southern extremity of the Dead Sea are several building-bird springs.

Notwithstanding the nasal music, the multitude of fleas and the doleful shriek of night-birds, we slept comfortably well in our tottering tent, guarded by sheiks and their heavily-armed attendants.

Tuesday morning, Aug. 26th, four o'clock, found us approaching the Dead Sea. It was the north, near the entrance of the Jordan. It was yet starlight. Never did the stars appear so brilliant! We felt the presence of spirits. It is cool and comfortable traveling at this hour, even in half-tropical Palestine. Riding our jaded horses to another frowning summit, we caught a full view of this memorable sea. Its crystal waves, lying tremulously at our feet, were bathed in the sun, now rising gorgeously over the brown hills of Moab. The Dead Sea, resembling externally a beautiful American lake, is some seventy miles in length, and from three to twenty in width. Its waters presenting a silvery, transparent appearance, are a little bitter, and salt even beyond the ocean. They act something like alum in the mouth, and envenom in the eye. Birds sail over its blue depths, while rank shrubbery, graceful reeds and flowering plants grow down to the very sands upon the brink. If there are no abrasions upon the skin, bathing in the Dead Sea is exquisitely delicious. Owing to its great specific gravity, 1200—distilled water being 1000—effort to remain upon the surface is needless—sinking impossible! Coming out from our swimming excursion in these clear, yet bitter, briny waters, there was a saline crystallization upon the beard, and an irritable, uncomfortable feeling upon the cuticle, till, galloping away over the plains six miles, we bathed in the soft, rippling waters of the Jordan.

"On Jordan's stormy banks I stand,  
And cast a wistful eye  
To America—the noblest, grandest country in the world!"

"Lives there a man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?  
Whose heart hath built no altar there,  
As home his footsteps to his birth-strand?  
From wandering on a foreign strand?"

Palatine, August, 1873.

A clergyman at Southfield who has a bad habit of adding "ah" to many of his words, told last Sunday of those who had been brought up on the Lord's side-ah.

Spiritual Phenomena.

PHENOMENAL SPIRITUALISM.

Of the many questions that are perplexing modern minds, there are none which seem to be assuming more interest than the following, viz: Whether or not there is any communication existing between the material and spiritual worlds. Doubtless there are laws controlling the intercourse between the world and the next which we do not understand. Yet these laws, if we can so term them, can be comprehended, and will be. If there is any virtue in investigating that which seems to us not only strange and mysterious, but from different manifestations, truly wonderful to believe. There are new ideas and thoughts being constantly advanced, and minds susceptible to such ideas and thoughts readily grasp them, and with accustomed liberality receive them not only with their individual thoughts of faith, but ever eager to learn and know, are reflected upon and constantly searching for more; at least so we thought from the manifestations exhibited to us, and the company assembled for the same purpose, viz: a spiritual circle, on a Saturday evening at the residence of a well-known citizen of East Boston. The medium through whom we expected spiritual development, was Mrs. E. E. Weston, a lady we should judge of about twenty-six years of age, somewhat slight in form, yet graceful in manner and conversation, and extremely modest. She takes great interest in what transpires pertaining to Spiritualism, and is ever ready to assist in any way which will lead to further development.

Adjoining the sitting room is a small room used as an office, in which the medium remained; the door was thrown open, and in its place were two large thick pieces of wooden cloth and a piece of black cambric, through which only an aperture, about a foot in length, which concealed the medium from those assembled in the sitting-room. The company then joined hands in the shape of a semi-circle about this office-room, and with a bright gas-light. All wondered what was to come first, but there was but a brief time to wait, for hardly were we comfortably seated before we had a rap here and a rap there, continually growing louder, and in different parts of the room; and questions being asked by the different individuals, received replies by raps.

Then, much to our surprise, directly through the aperture came a hand, somewhat small in appearance, and beckoned to a gentleman and wife, who, we understand, reside in Portland, Maine. They immediately went to the hand and recognized it as that of a daughter who passed away a short time since. It then seemed to vanish, as it was withdrawn and again came and beckoned to us, and, not wishing to display our timidity, we arose and went to the aperture from which the hand extended, and permitted it to be placed on our face. It had a peculiar feeling, somewhat cool and damp, and seemed to be lacking that vitality with which a human hand is possessed. It, however, disappeared, and we took our seat again, wondering what was to be next, and in a moment came another hand, smaller than the first, and beckoned to a gentleman and wife who reside in East Boston. They went to the aperture, and recognized it as that of a daughter recently deceased. In conversation with the gentleman afterwards, he informed us that it was a fair simile of his daughter's hand, and in describing the feeling of the hand when it touched him, it was, he should think, some degrees cooler than a human hand, and very damp. The two hands then came together, clasping each other, and were immediately recognized by all as the two hands which had preceded. Next came three hands together, and as we examined them, we noticed that they were all left hands; and one gentleman, who seemed to doubt it, arose and went to the aperture, and, after careful inspection, returned to his seat, fully satisfied. Two of the hands were quite tiny in appearance, while the other was somewhat large. Others followed, and a greater portion of the company recognized the hands as they appeared to them individually. Next, much to the wonder of all, a large face protruded through the aperture. This may seem extremely doubtful to some, but we sat within six feet of it, and others, who sat at a greater distance, noticed it, as it remained apparently some little time, and just previous to its disappearance gave quite a loud whoop, being distinctly heard, and the moving and motions of the mouth clearly perceived. It was, we should think, the face of some Indian, as it was copper-colored, with high cheek bones, and was so considered by all. It caused quite a start, but on its disappearance, quiet again prevailed.

Next appeared a hand, the same shape and size as the first which came, bearing a little resemblance. It seemed to remain there, and as one gentleman arose to take the hand, the hand would close itself he was seated, and then open until another gentleman went forward and received it. It was as fresh and fragrant as a rosebud could be, and was as moist as if water had been thrown upon it. It created quite a sensation, and may seem marvelous, yet it was true, for it was not only witnessed by us, but by all present.

It was then decided to participate in what is called a "dark circle." The medium being seated in the centre of the sitting-room, all joined hands around her in a complete circle, and everything being ready the light was extinguished, and as soon as darkness prevailed, we heard some one say, "Oh, there is a hand touching mine," and "there is a hand on my face," and such explanations were being given by all, excepting us; nevertheless, it seemed so remarkably strange that nearly all should have such manifestations exhibited to them simultaneously, and while considering our misfortune in not being able to be notified by any of the supernatural, we felt a cool hand on our right hand, and so remarked, and it immediately was placed on our face, and the feelings which possessed us were unable to describe. It then came to our hand again; it had a soft, velvety feeling, differing from a human hand in almost everything excepting size and shape. We then felt the hand in and about our vest pocket, and in a moment it left with a little pocket comb and commenced combing our hair, and went round the circle combing the hair or whiskers of nearly all present. At our right sat a lady who seemed intensely interested, and spiritual hands were continually playing around her, and she remarked, "There goes my ring from my finger," we immediately recognized that some one was slipping a ring on the little finger of our right hand; and then a remark by the same lady, "There goes my watch," and in less time than it takes to write it, it was in our hand, and remained some length of time, when it was taken and again spirited away.

Every gentleman present, with one exception, had his necktie removed at or about the same time and carried to other parties present. One gentleman had his collar removed, but afterwards returned and replaced in its former position. Ear-rings were taken from ladies, and carried about quicker than thought, and left with different gentlemen. At a short distance from us sat a gentleman, who remarked, "There goes my watch," and at the same moment we felt it at our ear ticking away as loud as possible. In the same manner it was carried half way around the circle, when it was returned to the owner. At our left sat a lady, who at one time had in her hand one necktie, two times, one handkerchief, one pocket-book and one set of ear-rings, which afterwards were returned to their respective owners. Many things of less importance occurred, which space forbids us to mention. It was a most remarkable affair throughout, and to those who seem to be in doubt, we only ask that they will seek and investigate for themselves.

The above is correct in every particular. E. P. IRELAND.

Mr. Irlands, were present, and wish to bear testimony to the above:

- D. W. PICKETT, DANIEL A. STORY, SAMUEL L. FOWLE AND WIFE, A. P. SMAEL, ADA BARRIS, CHARLES STURLEY AND WIFE, SAMUEL STURGE, R. V. PICKETT, K. P. HOLMES, H. W. STORY, E. P. IRELAND.

REMARKABLE PSYCHOLOGICAL EXPERIENCES OF MADAME AKSAKOF.

The following remarkable incident, which occurred to Madame Sophie Aksakof, wife of the Russian Imperial Counsellor, M. Alex. Aksakof, is related in the March number of the *Psychic Studies* (Leipzig) in an article by Prof. Party.

At the time of this event, 1855, I was nineteen years old, without any knowledge of Spiritualism, the name of which I had never heard. I was brought up very strictly in the Greek Catholic religion; superstitions fears, as well as any tendency to enthusiasm or mysticism, were foreign to my nature, and I was of a calm and happy disposition. In May, 1855, we were living at Romanoff-Borisoglebsk, capital of the province of Jaroslav. My sister-in-law, then the wife of Dr. A. F. Sengieroff, now a widow after a second marriage with Colonel Tichonoff and living in Moscow, was at that time residing at Bannenberg, capital of the province of Rjisan, where her husband held a post under Government; we were, therefore, about one hundred miles distant from one another. In consequence of the overflow of the rivers in the spring, all communication was attended with delay, so that though we had been for a long time without news from my sister-in-law, we felt no sort of anxiety, as we ascribed it to the above cause.

On the evening of May 12th, I had said my prayers, as usual, and had taken a last look at my baby girl, then six months old, whose cradle stood in my room, so that I could see her from my bed. After lying down, I began to read a book, but presently leaving the great clock in the dining-room strike twice, I had my look on the table beside the bed, and raised myself on my left elbow, to put out the light. At that moment I distinctly heard the door of the ante-chamber open, and a man's footstep came across the dining-room. I regretted that I had just extinguished the light, as I believed it could be none other than my husband's man-servant Nicholas, who had probably come to announce that my husband had been sent for by a patient, as very often happened. Only one thing surprised me, which was, that the man-servant, and not my own maid, as was usual, should be the bearer of the message. Raising myself upon my left arm, I listened to the approach of the footstep, and when they appeared to be in the drawing-room, which adjoined my bedroom, and the door which stood open at night, I called out, "Nicholas, what do you want?" There was no answer; the footstep came nearer and nearer, and I could hear them at last close behind the screen at the head of my bed; then, with a sudden, indescribable feeling, I fell back on my pillow.

Before my eyes, in a corner of the room, stood a crucifix, before which a night-lamp always burned, whose light was sufficient for the nurse in the care of the child. (The nurse slept also in my room, behind the screen which stood against my head.) By the light of this lamp I could now distinctly see that the person who had entered, and who was now standing on the left side of my bed, was my brother-in-law Sengieroff, in a costume quite strange to me—a long black, loose-fitting garment, with long black hair hanging down to his shoulders, and a large round beard, such as had never seen him wear. I tried to shut my eyes but could not, and I felt my body become completely rigid, and incapable of the slightest movement; even my voice failed me that I could not call for help; at the same time my hearing, sight, and the power to understand all that was happening, remained so fully under my control that I was able on the following day to recall precisely at what hour the nurse had got up to quiet the baby, and other details.

I remained in this state from twelve o'clock till three in the morning of the 13th of May, at which hour the following took place: The apparition came close to my bedside, placed himself at my feet, and turning his face on mine, laid his left hand on my forehead, with my mouth and said, "Kiss my hand." Being physically unable to liberate myself, I resisted this command in thought with my whole will-power. As if guessing my meaning, he pressed his hand more firmly against my lips, and repeated, in a louder and more peremptory tone, "Kiss this hand." I again resisted with still greater energy of thought. He then repeated for the third time with still greater emphasis the same movement and the same words, and I thought I must have been stilled under the weight and coldness of the hand pressing upon my mouth, but I neither could nor would give way. At this moment the nurse got up for the first time, and I hoped that she would for some reason or other come near to me and would see what was the matter; my expectation, however, was disappointed; she only rocked the child a little without taking a look out of the cradle, and returned to her couch, and went to sleep again. Seeing that there was no help for me, and finally believing, without knowing why, that my death was inevitably at hand, I suddenly thought of repeating the Lord's Prayer. Scarcely had this idea entered my mind than the figure withdrew his hand from my lips, and said, quite loudly, "So, you will not kiss my hand? Well, then, this is what awaits you." Saying these words, he laid, with his right hand, on the table at my side a roll of parchment of the length of an ordinary sheet of writing paper; and as he withdrew his hand, heard distinctly the sound of the parchment rolling together, and could see sideways with my left eye a part of the sheet, which then remained in this half-rolled up state. Then the standing figure turned himself away from me, went forward a few steps, placed himself in front of the crucifix, hiding the head himself by his body, and began to repeat loudly and clearly the words of the prayer I had thought of, from beginning to end, slowly bowing from time to time; each time he bowed the light became visible to me and was again obscured when he stood upright. After he had finished the said prayer with another bow, he stood motionless, as if waiting for something; my condition had not altered in the least, and when I again wished in thought to address a prayer to the Holy Mother of God, he began again to repeat this just as loudly and clearly, and so on with a third prayer desired by me. Between the two last prayers there was a pause, during which the nurse again got up, attended to the child, and went to sleep again.

During the repetition of the prayers, I heard distinctly the striking of the clock, and as already remarked, every movement of the nurse, and of the child, whom I ardently longed to have near me that I might take leave of it and bless it before my expected death; no other wish was uppermost in my mind, but it was not to be fulfilled.

The clock struck three. Then I remembered suddenly that the six weeks after the holy festival of Easter were not yet over, and that *Christ is risen* would still be sung in all the churches, and I felt a strong desire to hear it. As if in answer to this, there resounded all at once from a distance the divine tones of an immense choir, sung by a numerous choir of men and women, bright, full and clear, and I heard such heavenly harmonies that I felt breathless with pure delight; the fear of death fled away, and I was consoled with the hope that these sounds would quite encompass and absorb me, and carry me with them into endless space. In the song of the choir I could distinguish the words of the hymn, which were also repeated by the standing figure. Suddenly the whole room was flooded with a strange light, which was so powerful and dazzling that I could no longer distinguish the flame of the night-lamp, nor the walls of the room, nor the apparition. This light remained a few seconds, during which the sounds swelled higher till they became overpowering. Then the brightness diminished, and I could again see the figure standing before me, not in its full extent but only to the head to the waist, and, curiously enough, the face became less and less distinct, till it dissolved in the light, in proportion as the glow darkened, and at last quite vanished; the parchment lying at my side disappeared in like manner. As the light diminished, the tones faded away just as gradually as they had formerly increased. I felt that I was losing consciousness, and was soon in a deep swoon, accompanied by convulsions of the whole body. This attack roused those in the house, and lasted, in spite of all remedies, until nine o'clock in the morning, when they succeeded in subduing the symptoms and restoring me to consciousness. The three following days, I lay motionless with exhaustion, in consequence of an attack of blood-spitting.

The day after this terrible event we received the news of the illness of my brother-in-law Sengieroff, and about a fortnight later, tidings of his death, which took place at that night of the 12th of May, about five o'clock in the morning. The following is noteworthy: When my sister-in-law, a few weeks before the death of her husband, came to live with us at Romanoff-Borisoglebsk, she mentioned incidentally to a lady in my presence, that her late husband had been buried with long hair hanging down to his shoulders, and with a large, curious-looking beard which had grown during his illness. She also mentioned, as something unusual, that the body had been laid out for burial in a long garment of black cloth, nothing finer being at hand.

Sengieroff's character was a curious one; he was very reserved, seldom communicative, generally melancholy and irritable, and very rarely cheerful or all good. He would sometimes, in his melancholy fits, sit for two or three hours, even as many as eight or ten hours in one place without moving or speaking a single word; he would at such times refuse his ordinary meals and take no nourishment until some accidental circumstance roused him from his fit of absence. His mind was not particularly active, and his views were entirely material, caused perhaps by his profession as a doctor, but he had a well-regulated life. He believed in nothing supernatural, neither in spirits nor apparitions of any kind. Madame Aksakof did not always keep on very good terms with him, because she took the part of one of his children to whom he had shown disfavor from his birth without any just reason. As Madame Aksakof had become very fond of the poor child, and defended it on every occasion, he was vexed and quarrelled with her. About half a year before his death the last time that he paid a visit to Madame Aksakof with his family, they came to high words on the subject, and parted with great coldness from one another. It seems to me that these details are of considerable importance to the right understanding of this remarkable case.

From the London Spiritualist. MISS COOK'S MEDIUMSHIP.

Str—A reference to my name some months ago in your published correspondence on the subject of the *low life* character of Miss Cook's mediumship, left me no alternative but to state frankly the impressions which the manifestations I witnessed in her presence produced on my mind. That impression was a declined giving any positive opinion—was an unfavorable one, but I thought at the time, and think still, that was a fair deduction from the suspicious circumstances and incomplete evidence which were presented to me, as detailed in the communication referred to.

These grounds of suspicion were, however, principally of a negative character only, and as such have no weight when balanced against the positive testimony adduced by Mr. William Crookes, F. R. S., in his letter of the 30th ult. Mr. Crookes has been good enough to supplement the proofs mentioned in that communication by a note to myself, in which he states, that when he saw Katie and Miss Cook at the same time, he repeatedly scrutinized the faces of both, so as to identify them beyond all question or doubt, and that he disposed of the notion that he might possibly have been misled by a lay figure representing Miss Cook, or by an accomplice personating Katie.

Mr. Crookes writes to me: "At the time of the occurrence I felt its importance too much to neglect any test which I thought would be likely to add to its completeness. As I held one of Miss Cook's hands all the time and knelt by her, held the light close to her face, and watched her breathing, I have abundant reason to know that I was not deceived by a lay figure or by a bundle of clothes. As regards the identity of Katie, I have the same positive conviction. Height, figure, features, complexion, dress, and pleasant smile of recognition, were all the same as I have seen her dozens of times; and as I have repeatedly stood for many minutes within a few inches of her face, in a good light, Katie's appearance is to me as familiar as that of Miss Cook herself."

When we consider, therefore, the circumstances above described—this great fact, as I must call it, in the history of Spiritualism—occurred, as Mr. Crookes tells us, not in his own house, or, as before, in the "cabinet," but in a "room" in the house of the medium, it will at once be seen how important a link in the chain of proof is this question of identity. Happily, Mr. Crookes's presence of mind and forethought have put him in a position to afford us the most complete and unassailable evidence on this crucial point. Nothing can be more satisfactory and conclusive than the above statement; and as, in common, I assure I may say, with all who have the privilege of being acquainted with Mr. Crookes, I have the fullest confidence, not only in his truthfulness and honor, but also in his high scientific ability and capacity for critical observation. I cannot but dismiss my own unimpaired impressions in the presence of his direct and absolute testimony. It is, in fact, and the evidence is to be admitted in matters spiritual, no candid and impartial man can desire or expect proof more conclusive, or authority more unimpeachable than that which has been furnished in the present case.

To my judgment, as I have said, it carries conviction; and it follows, therefore, that my former adverse opinion, however honestly held, did unintentionally a great injustice to Miss Florence Cook. Permit me, sir, through your columns, to express my sincere regret at whatever annoyance the publication of my letter may have occasioned, and also to beg Miss Cook to believe that the reluctance and pain with which I originally expressed my opinion could only be equaled by the pleasure and alacrity with which, on sufficient grounds, I now retract it.

H. CROMWELL PEXNELL. 3, Scarisbrick-street, Kensington, W., April 1, 1874.

The daughter of Mr. Pennell's best being of unimpaired integrity and good character, only persons of a particular order of mind and foster a belief in like that which Mr. Pennell here places on record.—Ed.

Original Essay.

MAN AND WOMAN COUNTERPARTS—A DUAL UNIT.

BY LEON BENEMAN.

There is no subject that has engaged the human mind, past or present, concerning which so much ignorance has been displayed as that of woman's true position in the economy of divine being and her true status in the world of humanity. No subject upon which the human faculties can be employed, can compare in importance to that under consideration in the elimination of all that is good and true, noble and great in human life and action. The true position of woman and her true relation to her counterpart, man, has never been recognized, because of the illogical and absurd statements contained in the Genesis of Moses, which without any consideration has been accepted by Science and the Church as a true revelation direct from Deity. And for the same reason, authors and writers, the press, ministers and orators without examination have treated the subject altogether from a theological view based upon Bible testimony.

The belief in God's omniscience is ignored in believing that man was created first, and that not until after he was formed did God discover that he needed a helpmate. If Science had examined the subject unbiased, as it should have done, and closely studied the open volume of Nature's divine revelations in earnest pursuit of truth, the absurdity of the Mosaic Genesis would have been apparent centuries ago. It is true that geology and kindred sciences have clearly disproved the statements of Moses in regard to the genesis of creation, but his genesis of the human race is accepted as established truth.

Theology has so confined the range of thought that the great principle ramifying throughout Nature has either escaped observation, or fear of invalidating biblical testimony has controlled, and hence the cause of the general misdirection of mankind on this most vital and other important subjects.

We unhesitatingly assert there is no such thing as a pure *single* in the infinite universe. Chemists claim a certain number of primaries, that is, *singles*, because the intelligence is wanting to separate or reduce the elements by analysis. But observation will convince and prove that there is no principle, force, element, existing, and cannot be, that is not *dual*; no concretion, aggregation of matter, no formation, gaseous, fluid, solid, that is not *out* of the dual—the sexual, or male and female principle.

Throughout the phenomenal universe the sexual principle is manifested from the primal elements in affinity, combining through all the several kingdoms, and progressively unfolding until the ultimate, the human, is reached. As phenomenal nature is illustrative of the mode of divine government, and the manner of God's economy in eliminating Nature's phenomena and reproducing them, so God displays himself to the human kind, and manifests that the *sexual principle exists in the Divine Being*. Man is only the counterpart of his companion woman, the two forming one, a dual unit.

If the Mosaic Genesis was true, and God did not foresee that the counterpart of man was necessary to multiply the human kind, he could not have intended primarily to populate the world. And it is preposterous, irrational to believe that Omniscience was obliged, after seeing his error, to divest the man of a portion of his physical structure, and create the man's counterpart out of his rib, as Moses represents. Yet this Oriental myth is taken in all its details as gospel truth.

The primal thought in the divine mind, in unfolding the universe, was to create a being in his likeness, in his similitude, with capacities, qualities and properties like unto his, circumscribed, limited, yet so adapted that the finite semblance was to be a cooperater in beautifying the earth, in advancing civilization in using *productive of mankind's ease, comfort and happiness*, and ultimate progression to higher spheres of life.

In investigating Nature's laws and phenomena it will be seen that there is a *perfect unity and uniformity* in divine manifestation, the sexual principle ruling throughout in various modes, adapted to the infinite variety of forms. The constitutional characteristics of woman are as necessary counterparts to man's constitutional characteristics as the form is to his, to fulfill their proper functions in the universe. Man, isolated without his counterpart, would be devoid of all those feelings which animate the conscious human being, devoid of affection, sympathy, emotions, impulses, energy, would possess less animation, less motive power than the brute animal.

God, in the divine economy, could not have designed such a being to cooperate with him in his wise purpose of unfolding the universe. If woman was formed subsequent to man, because God discovered that she was necessary to him as a helpmate, it would prove him deficient in judgment, which no one will admit. But there was no such error of judgment; the entire plan of creation, in all its details, from the commencement throughout, was present to the Omniscient Eye; and, according to the unity and uniformity of phenomenal unfolding, the *man and woman must have come upon the stage of being at the same time*. They could not have come separately, at intervals.

God's work is perfect, and Nature is bound by the strong hand of Law, from which it cannot turn aside, cannot err. In the divine economy, according to immutable law, *no child is born without its counterpart*. The equality of the sexes is ever maintained; there can be no preponderance of either male or female. The statistics of births, if correctly taken, would prove in the general result an equal number, or approximately so, of each sex. The statistics of births, however, as in all other human affairs, to show true results, should be taken for equal periods, say a decade, and cover the extent of a country. Recent information from Japan, where an enumeration of the people was had, it is reported among a population of 33,110,825, the males and females are about equal in numbers, and such would be the results in every country. But a separate register of births confined to the sexes is wanted, as well as a census of the population, as there are disturbing causes, such as war, to affect the results. The birth register should be accurate to show any excess of either sex, and to ascertain the cause or causes of Nature's variation in this phenomenal department.

We have no doubt the equality of the sexes is ever maintained; that Nature is strictly in harmony with God's government of the Universe; and on the birth of a male child a corresponding

female is born somewhere in Nature's vast empire. Nature cannot err, but ever is in unison with God's laws. The equilibria of the sexes sustain the harmonies of the universe, the principle to support and maintain it. There is no such thing as chance, neither accident. Inevitable, immutable law ever reigns throughout the entire universe. The belief in the Mosaic Genesis and the theologic dogmas founded thereon has been most detrimental to the progress and harmony of the human family, in considering woman as inferior to man, as the weaker vessel, the first to sin, and deprecating the sex in many ways.

Hand-in-hand, man and woman came upon the stage of being together, and in the good time coming, when theology and sectarian creeds, consequent upon progressive intelligence, will be ignored, and a higher appreciation of woman rules and her proper rights as the equal of man are accorded her, then a more exalted and sublime moral status will govern mankind, and hand-in-hand man and woman will move in unison, and peace and good will on earth be no longer the unsolvable enigma of the past.

Within a few years the car of progress has rolled on swiftly in the partial enfranchisement of woman and investiture of privileges which had been denied her. But progressive enlightenment, culture and force of energy and character developed in woman, have had the effect of liberating her, in a degree, from the thralldom of ages of domineering man. And, in the highest domain of science, the wide field of literature, as author, lecturer, teacher, she has proved herself the equal of man, as well as her competency and greater integrity in many public and official employments to which duty has called her.

Such has been the progress of women in the enlightenment and faithful discharge of every duty entrusted to them, and the development of their faculties, as to alarm some shallow-minded professors, who closed the doors of their colleges against them—some petty political tricksters in office, who denied them places in educational departments to which they were elected, and even judges decided against them, not because they were not competent and did not possess the intelligence and every requisite qualification, but simply because—and only because—they were not of the masculine gender. Such despotism, intolerance, and ignorance are a disgrace to the age and century in which we live. Men generally, whose minds do not soar above the physical plane, have no comprehension of the capabilities and innate powers of woman, owing to their early indoctrination in creedal tenets.

God and Nature proclaim woman and man not only the equal of each other, but as one, a dual unit, a bisexual entity. The constitutional principles existing in each are the complement of the other to perfect the finite representative of the Divine Being. And without the complement of each necessary to both, neither woman nor man alone could fulfill the purposes God designed in unfolding the universe.

The innate nature of man and woman correlatively correspond to the divine principles existing in God. It is not in the distinct physical organisms alone that man and woman are the counterparts of each other, but in their mental, moral and spiritual attributes they combine in a finite degree the divine elements of the creative intelligence in whose semblance they were formed.

Mrs. F. O. Hyzer. DEAR BANNER—After about five months of severe illness of this lady, which caused her to give up and decline engagements to lecture in Washington and other places, during the past fall and winter, she has now fully recovered, and has filled the rostrum of the First Spiritualist Congregation of Baltimore for the past four Sunday evenings; and the frequent applause which her lectures called forth fully attested the usual gratification felt by the large audiences her lectures always command in this city.

Mrs. Hyzer has been and still is held in great favor by the Spiritualists of Baltimore—her home. She is admired by us, not only on account of her superior gifts as a speaker, but her charming qualities as a woman. This estimate of her worth has been manifested by this society in a way never before accorded to any other Spiritualist speaker (that we are aware of), either by this or any other society. She filled the desk of this society for six consecutive years, closing that long term of yearly engagements about three years ago; and since that time she has frequently lectured for the society a month at a time, and on week-day evenings, as her health and other engagements would permit.

We have yielded to the calls of other friends of the cause, at other points, and her own wishes to respond to such calls, for the past three years, because we considered it but just to the cause and its friends that they should have the benefit, in part, of the speaker through whom we think the highest form of thought yet given to man has been produced. Her lectures are inspirational in character (the subject being given by a committee of the audience), and very frequently richly interlarded with most exquisitely beautiful poetry, often given in the well marked styles of such great and yet greatly differing poets as Pope, Burns, Byron and Poe, and, though poetical, they are yet very models in logic and metaphysical disquisition, giving very little prominence to the mere fact or circumstance, but dealing almost exclusively with the principles and laws involved in the subject.

In connection with this congregation there is a Children's Lyceum of about fifty children, that is doing a good work in keeping their young minds free from the superstitious and the popular religions of the day, and teaching them to think for themselves.

Lyric Hall, occupied by this society and Lyceum, is a beautiful hall, with elegant circle room and ante-rooms, centrally located. There is a great amount of inquiry here on the subject of test communications. Baltimore is an Eldorado, both in point of usefulness and material gain, for a good test medium who is presentable in person and can command the confidence of the friends of the cause. ROBERT BOORR. Baltimore, Md., April 20th, 1874.

OLD EYE'S SPECIEN. I was made to be eaten, And not to be drank. To be thrashed in a barn, Not soaked in a tank. I come as a blessing, And not as a curse. As a blight and a mill; When run through a still. I will store them in mill; And your children are fed; But if I do drink, I will store them instead. In bread, I'm a servant, The eater shall rule; Giddy, giddy, the master. The drinker a fool. Then remember the warning; My strength is the warning; If you do not strengthen, I drink to destroy.

What difference can it make to the late President Lincoln whether he was born in wedlock or not? If there was anything wrong responsible for it, that he was a great and good man, millions of his countrymen are ready to testify, and if his goodness was a result of his birth, it is, perhaps, a pity some others had not been born so. As to his being an infidel and an unbeliever in the truths of Christianity, we know nothing, neither do we care; but we believe he had religion enough to entitle him to a higher seat in heaven, than will ever be reached by his detractors, unless they pursue a different course from the one they are now following.—Exchange.



Gerald Massey in Boston.

THE SERPENT-SYMBOL. Its Spiritual and Physical Significance. A Lecture delivered at Music Hall, Boston, Sunday Afternoon, May 3d, by Gerald Massey.

In one sense this will be the best directly Spiritualist of my lectures in Boston. But it is a most essential part of my work to try and destroy the false bottom of Spiritualism that only deals in the figments of faith, and is founded in fables perverted to suit its purposes, whereby we have so long been led astray. Theology has reared its babel of dogmas upon a ground of mythology, and I can best serve the cause of true Spiritualism by identifying and recovering the primitive meanings of the ancient myths.

After I had had some twenty years' acquaintance with the facts of Modern Spiritualism, and thought the matter over more or less, I began to write a work on the subject of the abnormal phenomena in all times. I was, in common with others, haunted with the notion of a revelation to mankind, given not made in the mind of man; and I fancied that in Spiritualism I might find the proof and explanation. From what I had seen I was amazed at the light which Spiritualism did throw on the dark things and into the secrets of the past, and I thought by this light the old inexplicable fables, or misinterpreted myths, and almost forgotten symbols of departed facts, and ancient mythologies of things passed out of thought, might be made to live anew. The marks that puzzled us as much as Friday's footprint in the sand of Robinson Crusoe, would reveal the earliest footprints of the spiritual world fossilized in the natural world for us to recognize and read. That which looked dull and meaningless before, began to bud with new life, and bluish with their hidden beauty; just as if you found some old picture, made in the far past, and the clay of the potter had contained of the seed of flowers, and these should spring up into life and exquisite color even while you held it in your hand. It seemed to give me, as it were, the Masonic sign whereby we can interpret so many mysteries. It gave me the grip, the symbol, the language, known in all lands, which underlies and underlines all the languages unknown to us.

It seemed to create a new seeing sense or added sense a new illumination to the old seeing sense as would make the whole vast field of the past a great gold diggings awaiting future discovery. And in this new light, I saw the past had to be read and re-written; so I went on to try and read the myths by this light, and for years have been engaged on a series of deep sea soundings, sometimes grasping a handful of mud in my dredgings and now and then a precious pearl. The best way of communicating to you parting of my results, will be to carry you through my process, in an endeavor to get at the significance of the Serpent-Symbol.

So universal has been the so-called worship of the Serpent, as to look like the one religion of a world. Its reign has been wide spread as that of night from the best-known to the remotest parts of the earth. We are but just discovering its prevalence and its power. It is only a dozen years or so since the temples dedicated and devoted to its rites were found in Cambodia, surpassing in size and magnificence the great cathedrals of York, Amiens and Cologne.

The Serpent-Symbol has literally realized that image of itself, in the mythologies, which depicts it as circling about the world and clasping the whole wide round in its embrace. It was the representative of renewed life or immortality on the doors of the chambers of the dead in the Egyptian and Chaldean tombs, and it is yet a Symbol of Eternity in the bracelet on an Englishwoman's arm. It is the Great Dragon of the Celestial Empire; it is the Long Serpent of the old Norse Sea Kings; it is the Lamber Waru, the Dragon of St. George, on our public house signboards, and old English penny pieces. It lives and moves in our letters, and twists itself into the shape of our emperors! This makes one curious to know the meaning of it all, if one could only be sure of touching the bottom.

Through all times and in many ways have men tried to obtain some visible representative of the Unseen Power, and reared their altars to the unknown God as they wandered in the wilderness and defied the darkness with its creeping things on their upward way to a Father of Love and a God of Light, and all the misapprehensions were revelations in their degree.

We first really begin to know what God is as we gradually learn to know what he is not! And we only find him in proportion as we know that we have not found him! I think the greatest myth in the world is the notion that man was created with a primitive consciousness of God, the Spiritual Father. There is evidence scattered all over the world that the first conception of a Creator that man ever had was the Precursor. And that is the root idea of all religions possibly up to the time of Jesus. The Serpent itself is but one of the symbols and proofs of that.

Have you ever thought of what the primitive man must have been, as the conditions of his existence are day by day revealed to us by Science? Why, his first perception of any unseen Power above him could not have been much beyond that of a Caliban. Life was so bitter hard at times, the winters were so cruel cold, and he had no fire to warm his desolate cave, what would have been his ideas of a Maker if he had been cursed with light enough only to see his darkness? What sense of eternal justice if he had possessed the power to avenge it? It could have been only the perception and conclusion of a thinking horse brutally ridden, that might estimate its rider by the innocent pain of the spur. There is evidence that he did not think; if he had, God would hardly have got him along at all. Such a God as he would have made out in the gloom could not have drawn him. He only felt the thrust, the spur of want and desire, and to these he responded more or less. And all this cruel spurring, as it seems, was necessary to set him thinking and have his wits about him, as we say. Hard necessity made him contrive to cover up the thorns a little and make a softer bed to the down upon; made him watch the ongoings of external nature to see how things were done; made him try to strike a light in his darkness; forced him to plot and plan to outwit his enemies of the animal world, and after a while seek friends in the spiritual world. A being who could take up his babe, dash out his brains and make a meal when hard-pressed by hunger, was not likely to have a taste for the evanescent delicacies of landscape loveliness.

Man's primal idea of the Deity would be very dark. Darkness, says Plutarch is older than light. His first God may have been that horrible thing, darkness, that came crawling on and winding round the world, the shadow of whose coming put out the light of day, making all life shiver and shrink in a cold sweat till the night was gone; and every now and then its hand was laid on the mouth of the living, and it was still; on the eyes, and they grew listless, and that which looked and made signs through them was drawn away into this darkness which men came to know as death. The New Zealand mythology represents the first children of earth, their Adam and Eve, as "ever thinking what might be the difference between light and darkness." And this would naturally be a most primitive study, or rather cause of dread. The first feeling then would be a childlike shrinking from the dark. The first gleam of religion would be a feeling of fear: a good deal of what is called religion is so yet, hence the recognition of a power that must be propitiated. "We believe in a good spirit and a bad spirit," said a North American savage, "but we offer our sacrifices to the evil one. He does us harm. Good spirit no hurt us, he no new to be worshiped; he good." The primitive man also dreaded the powers of darkness, which possibly might, if offended, put out that source of light and warmth, the sun, which evidently only rose on sufferance every morning, and whose life might at any time be extinguished. Then he began to wonder what shape this

[See Eighth Page.]

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Banner of Light.

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LESTER COLBY, EDITOR, ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications appertaining to the Editor of the Department of this paper should be addressed to LESTER COLBY, and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Judge Edmonds's Funeral.

Judge John W. Edmonds, who died on the 7th ult., notwithstanding certain eccentricities of character on the religious side, was a man of fine mind, and one of the ablest judges we have had in the State. In his ability and integrity both bar and suitors had implicit confidence. For twenty years before his death he had professed a belief in Spiritualism, yet one of his last requests, made, indeed, almost with his last breath, would seem to indicate a doubt as to the completeness of that belief, for he desired that the services at his funeral should be performed at St. George's Church, for whose pastor, the venerable Dr. Tyng, he had a respect amounting to reverence.

The above is a paragraph taken from Harper's Bazar, and is aimed at Spiritualism. Its tone is unmistakable. Because Judge Edmonds, from the associations of a long and devoted friendship, desired the offices of sepulture to be administered by one whom he truly loved and revered, it is illogically set down against him that he had abandoned his faith in Spiritualism and was ready to openly abandon the cause. It is but one of the many methods followed by the malignant enemies of that cause for disparaging it in the eyes of the world, for bringing it into the contempt which is their special desire, and for resisting those steady influences which it has exerted over the minds of the people in spite of the efforts of its persistent defamers. If the one who penned the above paragraph really entertained that religious sentiment which he affects, and which he assumes to be something so much above the reach of those who believe in Spiritualism, he never could have allowed himself to deal so rudely with the last earthly request which Judge Edmonds had to make. He would have abstained from such profane intrusion into the realm of his private feelings. A true Spiritualist would have taught him a lesson in that respect. He has therefore only shown how much better he would have done as a Spiritualist than he has done as the apologist for the Orthodox, whose favor he seeks to conciliate on behalf of the paper he is chiefly interested in selling. We may prefer his religion when he can show that it yields better fruits.

But this very simple and natural request of Judge Edmonds is susceptible of a far higher interpretation than one almost wholly private and personal. Spiritualism can well afford to accept the testimonies to its substantial merit, such as Dr. Tyng supplied in consenting to officiate at the burial of Judge Edmonds. As for its implying anything like a renunciation of his faith on Judge Edmonds's part, that is entirely out of the question; within a short time prior to his departure, the Judge wrote us a letter filled with his characteristic suggestions for the advancement of the cause, making proposals for the further distribution of his own influential writings, and referring to the movements of Spiritualism in England. There was anything but the abandonment of his faith in that last letter of his, which the writer in Harper would like to convey to the public as the Judge's purpose in selecting his old friend Dr. Tyng to read the Episcopal burial service over his remains. Furthermore, as we said before, Spiritualism embraces and includes all forms of faith whatever, using them one after another as instruments and agents for its great purposes. It is for that reason that, while putting every minor and subordinate organization to service, it cannot as yet itself organize conformably to the limited conceptions and requirements of the time. It bides its time, and works through them all. Is it to deny its rich consolations and its profound encouragement to the tens of thousands within the pale of the churches by force of circumstances, because, while accepting it as a faith in their hearts, they do not bodily abandon their temporary associations, and thus create endless and profitless hostility instead of remaining to work like leaven in the lump? These things must be suffered to work after their own ways. Spiritualism has no need of the alliance of partisanship, nor does it fear its combined hostility.

Gerald Massey's second advent before a public audience in Boston last Sunday will be remembered with great pleasure by our people. Many Spiritualists came in from the surrounding country on Saturday's trains to listen to "The People's Poet," whose soul goes out with wonderful power to the hearts of the oppressed. As to-morrow is his probable last appearance on a Boston platform, previous to his departure for England, Spiritualists far and near should make it a speciality to hear him on that occasion.

From a recent speech by Mr. Loughbridge of the U. S. House of Representatives' Committee which has the Indian Appropriation Bill in charge, it appears that the Modoc war cost six millions of dollars. The total number of Indians is about 375,000, of which 244,000 are on reservations, 50,000 are in roving bands, and the remainder are in Alaska.

Read the Call for the Quarterly Convention at Newark of the New Jersey State Association of Spiritualists, on our sixth page. Also that of the Northern Illinois Association of Spiritualists, to be held at Chicago.

Spirit Forms.

The London Spiritualist of April 17th says: At the close of a seance held on Saturday last, at the residence of Mr. J. C. Luxmoore, 16 Gloucester-square, Hyde-park, Miss Showers being the medium, the following test was obtained, showing the rapidity with which, under favorable conditions, the spirit manifesting in the "full form" can dematerialize herself. The spirit Florence, standing in her flowing white robes, in a good light in front of the curtain, directed one of the sitters to take the hand-lamp from the table, and follow her at once into the dark room used as a cabinet. This was done, but Florence had vanished. Only the medium, in her black silk dress, lying entranced in her chair, was to be seen. After carefully examining the room, the gentleman resumed his seat outside, and again Florence came out in her white robes, asking him to repeat the experiment more quickly. He did so, but Florence had disappeared, the medium being found entranced as before. Another sitter was then allowed to do the same, with a like result. This almost instantaneous appearance and disappearance of the spirit Florence was a remarkable and satisfactory test.

"The Pioneer of Progress."

We are in receipt of a copy of this new English venture upon the sea of spiritualistic literature. It is a weekly journal of eight pages, which is intended to be a record of Spiritualism, scientific and ethical, and is issued at 31 Museum street, Bloomsbury, London, W. C. Its printing is neatly done, its contents are worthy perusal, and in a field where laborers are few, it is to be hoped the new worker may, as well as the older ones, receive the cheering smile of popular patronage to help it on its way. In a private letter its editor says:

"How fares the cause with you? With us, it never commanded such attention as it is now doing on all sides. The testimony of Mrs. Crookes and Varley has done much in the cause, and the labors of Mrs. Corn L. Y. Pappan the same amongst the theologians. From all around, reports are reaching us of increased activity, and we are rapidly making Spiritualism a power in the land to be felt. Hitherto it has been elementary, now it is sobering down into steady work against the erroneous dogmas of the day. In England it has had to encounter opposition from social interests, unknown in America; but this is happily passing away."

Debate in England on Spiritualism.

In a recent debate in London between Dr. Sexton and Mr. G. W. Foote on the subject of Spiritualism, Mr. Foote advocated the proposition that the doctrine of a future life is unphilosophical and illusory. This position Mr. Foote maintained with great ability, advancing all the strongest arguments that materialism can offer. To these arguments Mr. Sexton replied in a most complete and masterly manner. We think no one who reads the report of the controversy will hesitate to admit that Dr. Sexton's reply is conclusive and unanswerable. He had in Mr. Foote a foeman worthy of his steel; but it was evident that mere speculation could not stand against the facts and their legitimate inferences. Dr. Sexton deserves the thanks of all Spiritualists for his able and excellent reply.

Complimentary to W. F. Jamieson.

This popular radical and iconoclastic lecturer was made the happy recipient of a most enjoyable reception last Monday evening at the residence of Dr. and Mrs. Dillingham, No. 21 Indiana Place. The entertainment was pleasantly varied and highly satisfactory, consisting of songs and instrumental music, readings from Shakespeare and the poets, dancing, conversation, refreshments with appreciative and complimentary remarks from Bros. Anthony Higgins, W. F. Jamieson, George A. Bacon, Dr. Dillingham, Mr. Robinson and others. We trust the memory of this little social affair will ever remain a fragrant episode in the life of this indefatigable worker.

"The Gospel of Joyousness."

Mr. Voldo Venorio, recently editor of the Dramatic World, New York, and a gentleman of culture and refinement, addressed the Boston Spiritualists' Union, upon the above subject, on Sunday evening last. The lecture was scholarly, classical, and highly imaginative, presenting in an eloquent manner the contrast between the sombre, melancholy influence of old-time faiths and perverted religious ideas, and the cheering, joyous character of Nature's teachings.

Mr. Venorio will accept invitations to lecture upon this and kindred subjects wherever he may be called.

Speaking of modern boys, a clergyman lately related that he saw a very young entomologist endeavoring to transfuse a refractory beetle with a stout pin in a small box. With much difficulty he finally accomplished the requisite position. Just before he gave the pin a vigorous thrust he was heard to say, "Now I am going to let you know there is a God in Israel." The good divine did not appear to perceive that this boy had merely given expression to the spirit of Orthodoxy which constantly flows, fatal as the fabled Uvas, from countless Christian pulpits; but what could be more to the point?

Dr. Rabbitt writes us that he has established his family residence nineteen miles from New York, at Garden City, L. I.—the beautiful town which A. T. Stewart is building up—and that he wants progressive and intelligent people to come out there and occupy the fine cottages and villas, which are offered marvelously cheap. He still continues his office at 437 4th Ave., New York, at which place people can call for information.

An exceedingly interesting and well-attested account of the physical manifestations in presence of Mrs. Weston, of East Boston, will be found elsewhere. When such palpable evidence of the materialization of spirit forms takes place in our very midst, it is not time that honest Christians admit the fact, and thus aid in wafting "the glad tidings of great joy" over the entire globe?

Those well-known Boston photographers, Black & Co., of Washington street, have produced, in the highest style of the art, and offer for sale a large-sized likeness of the late CHARLES SUMNER, which deserves to be in the house of every admirer of this good man. We acknowledge with thanks the receipt of a copy of said portrait, and shall add it to the decorations of our Public Free Circle-Room.

We have received No. 4 of "The Kingdom of Heaven," by Thomas Cook. It is sold at our counter.

J. M. Peebles in Lynn, Mass.

This well-known and traveled advocate of the Spiritual Philosophy is at present fulfilling with great success a five weeks' engagement in Lynn. On the morning of Sunday, May 3d, he interested a good audience at Oxford-street Chapel (Unitarian) by a discourse on "The Baptism of the Holy Ghost." An ambitious youth in Greece, he said, asked an Athenian sage what was the noblest aim in life. The reply was, "Teaching, and being taught." But in order to teach, one must first know and comprehend the principle which he wishes to inculcate. Jesus was called a teacher; the age of twelve found him at the portals of the temple confounding, by his wonderful replies, the Jewish Doctors; soon after this he buckled the sandals of travel upon his feet, and taking the pilgrim staff in hand, accompanied a Jewish rabbi into Egypt, and then an Assyrian into Persia; here he came into relations with a Persian sage, one of the Magi, and gaining from this wise man an insight into the principle of psychology, a knowledge of the occult sciences of that country, he returned to his native land at the age of thirty, a radical teacher and reformer. Harmonical and highly unfolded in the spiritual brain region, he was exceptionally susceptible to heavenly influences, and accordingly he taught "as one having authority." Among his teachings were the Divine Fatherhood of God, the Universal Brotherhood of Man, the constant Ministry of Spirits, and Purity as the passport to heaven. His baptism of the Holy Ghost was a spiritual impartation from himself. Holy Ghost, the speaker held to be *holiness, each and every spiritual substance*. Hence Jesus laid his hands upon his disciples or others, and they received the Holy Ghost; and again, according to the record, others "were filled" with the Holy Ghost—(that is, with this refined, etherialized spirit substance.) Spiritualists should seek to attain a fitness to receive this impartation, for Spiritualism meant action as well as receptivity. Spiritualism meant not only the demonstrated fact of a future conscious existence after physical change, but it meant progress—ceasing to do evil and learning to do well—mental and moral unfoldment—the consciousness of moral responsibility and duty—self-denial—purity of life and nobility of aspiration—making the heaven here which past systems of theology had taught men to look for hereafter.

In the evening he delivered a radical temperance lecture at the same chapel—the house being crowded. Next Sunday he will speak in the morning on "Prayer—the True and the False;" and in the evening on "Mahomet, the Turks, and Street-Life in Europe."

Fifth Annual Camp Meeting of the Spiritualists of Massachusetts.

On our fifth page will be found the announcement of Drs. H. F. Gardner and A. H. Richardson concerning their next Camp Meeting at Silver Lake. The added attractions, conveniences and privileges which are set forth, in the card give evidence that indefatigable efforts have been made to enhance the pleasure of all who may give their patronage to the enterprise, and the many years of experience which its managers have enjoyed certify that nothing will be omitted which can be of practical benefit to the sojourners in the proposed "city of canvas." There is every indication that this will be the largest convocation of Spiritualists ever held on the shore of the Old Colony Railroad, famous as that locality has been in the past for full meetings and large picnics. Read the card and judge for yourself.

"The Coming Religion"

Will receive able exposition at the hands of Gen. A. L. Massey on the afternoon of Sunday, May 10th, at Music Hall, Boston. It is his closing lecture in America. Let there be a full house!

Rev. Dr. Thomas, a prominent Methodist in Chicago, in his sermon on Sunday week advanced this doctrine:

"Last winter, Professor Patton waxed warm and called upon the Methodist church to take down its banners because Gerald Massey lectured in this room. Gerald Massey said nothing but for a hundred years past as far as I know, what I, a K. is arguing against a 'personal devil,' created by making the God of heaven worse than a devil I believe. The Bible taught any such doctrine, I should, in so far, unobstantially reject it. If I believed God were such a being, I should respectfully decline either love or worship. I should abide by my moral convictions, and try to keep what little sense I have, if the heavens fall."

The Rochester Democrat and Chronicle says: "Dr. Thomas will please begin preparations for his new church. The Chicago Times is constrained to think that Dr. Patton is warranted in his demand that the Methodist church take down its banners; but not so much on account of suffering an outside rationalist to lecture in its audience-room as on account of keeping a gentleman of the name of Thomas in its pay to preach rationalism from its pulpit."

A correspondent at Utica, N. Y., writes: "I have just perused in your issue of April 25th 'Prof. Crookes's Experience' and 'Results of Inquiry,' both of which interest me much; indeed, I believe that articles of like character are more sought after by the people—make the Banner more desirable to them than anything else you give them. Have been almost a constant subscriber to the paper for many years."

During our last visit to the 'Eddys' our party was recognized and conversed with about twenty-five dwellers in the Summer-Land. Many people from this way have visited the 'Eddys,' and all with most gratifying results."

A letter from Egypt states that a race of pigmies have recently been discovered in Central Africa. Certain spirits report that there is a race of pigmies in the spirit-land, which existed on the earth in primitive ages—hundreds of millions of them—who have gravitated together, and no intelligent spirit can gather a single intelligible word from them. But one thing is certain, we are informed, and that is that this peculiar race will without doubt, at some time in the remote future, be reincarnated in bodies of flesh, and eventually, through this law, progress to a higher condition, both in stature and intelligence.

A correspondent asks the "Crusaders" to consider whether a "praying-band" visit to the churches on Communion Sunday would not be productive of good? There, it is well known, wine is stately set before the people as a sacred symbol, and by tasting it at these occasions many reformed drunkards have had their fearful appetite for strong drink revived, and have been totally unable afterward to regain control over it. Why not have pure water—if a symbol must be used—instead of a liquid which sets a trap for the weak, and spreads a temptation before the young?

THE LYCEUM.—Our readers are aware that on several occasions we have presented to their favorable consideration this sprightly little children's paper, issued monthly at Toledo, O., by P. H. Bateson, and filled with the sparkling thoughts of Hudson Tuttle and lady, Geo. W. Kates, and other writers. The claims of the paper are strongly set forth by Mr. Kates on our third page, and we wish that all connected either by interest or official capacity with the Spiritualist Lyceums for children, would give the matter a thorough consideration.

A Cure for Intemperance.

A correspondent sends for publication the following cure for intemperance, which, if bona fide, is of vital importance. Neither legal enactments, nor women's public demonstrations are able to blot out the inherited curse, and if the recipe in question can, it will indeed be the greatest blessing ever vouchsafed humanity:

"There is a curious prescription in England for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. The recipe came into notoriety through the efforts of John Vine Hall, father of the Rev. Newman Hall and Capt. Vine Hall, commander of the Great Eastern steamship. He had fallen into such habitual drunkenness that his utmost efforts to regain himself proved unavailing. At length he sought the advice of an eminent physician, who gave him a prescription which he followed faithfully for several months, and at the end of that time he had lost all desire for liquors, although he had been for many years led captive, by a most insidious appetite. The recipe, which he afterward published, and by which so many have been assisted to reform, is as follows: "Sulphate of iron, five grains; magnesia, ten grains; peppermint water, eleven grains; spirit of nutmeg, one drachm; to be taken twice a day." This preparation acts as a tonic and stimulant, and so partly supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulating drinks."

Poverty a Source of Crime.

The following extract from a recent address by Hon. Henry K. Oliver, on "Poverty a Source of Crime," is a scathing rebuke for what passes for Christianity at the present day. When the Church uses its power and means in supplying the physical necessities of suffering humanity, with as much zeal and energy as it displays in promulgating false theology, then the condition which leads to crime will cease to exist:

"At times we have the terrible news of the roasting of men, women and children, by fire breaking out from some one of the many rooms of these dens, and then the whole community is shocked, cries out 'shame!' and then, like the soldier who swore and swore a prayer or two goes straight to sleep again. Strange anomaly that where the gospel is most preached, there is found the worst heathendom; that where Christianity has done its best work, and taken its strongest roots, there, in its worst forms, are ignorance, poverty, intemperance and crime!"

THE BOON OF GREAT PRICE.—One of our oldest subscribers informs us that his attention was first attracted to Spiritualism, by reading a series of articles in "The Chronotype"—a very independent and able paper, printed in Boston some twenty-five years ago by William White (subsequently of the Banner), and edited by Eliza Wright—in relation to the manifestations witnessed in presence of the Fox mediums. Our correspondent at once set about investigating the phenomena candidly, with the honest purpose of proving them true or false. But long since he received remarkable evidence that proved to his satisfaction that Spiritualism was true; and his continued investigation of the subject by all the means in his power has so increased his knowledge of spiritual facts, that he is now firmly rooted in the belief that no earthly power can ever successfully set aside its claims. He would not now exchange this rich and soul-sustaining boon for any amount of worldly treasures.

Rev. Mr. Murray, of Park-street Church, wants an associate pastor. There is nothing unreasonable in this. It shows that Mr. M. has an eye to his own physical welfare, as well as the spiritual necessities of his people. And he shows, also, his honesty by offering his services without salary until such time as the Society can afford to pay for two pastors instead of one. Mr. Murray is a progressive preacher, and, admiring his independence, we wish him all the success that he legitimately deserves.

By reference to our sixth page, it will be seen that the Spiritualists and Free Thinkers of St. Louis, Mo., have organized for the more definite consideration of the work of liberalizing public sentiment and advancing human knowledge, especially concerning the Phenomena and Philosophy of Spiritualism. George W. Peck is President, and H. C. O'Brien, Secretary of the new Union. Read their call.

On the sixth page, present issue, will be found, among other interesting messages, one from Bro. William White, under date of April 28th, 1874, in which he, as it were, celebrates the anniversary of the day when he became in spirit free from the body, and reiterates the positions taken in his former statement at the Banner Circle.

Dr. and Mrs. E. H. Green, clairvoyant physicians and mediums, now residing at the Summit House, Athol, Mass., have, it appears newspaperially, been very successful in the treatment of all curable diseases, and have won many friends among the public, as well as thankful encomiums from patients.

Several of our subscribers desire Hudson Tuttle's article on "Revivals," which we recently published in the Banner, printed in tract form, and will take a hundred copies each, they like it so well. Who will take another hundred, or hundreds? The circulation of such matter will do immense good.

We shall print in the next number of the Banner a very interesting letter from our English correspondent, Mr. J. J. Morse, which gives a succinct account of the Spiritualist Societies in London.

Dr. Hollick's Great Book, "THE NERVES AND THE NERVOUS," is for sale at this office. The price, etc., will be found elsewhere.

To be let, two nice rooms in the Banner of Light Building. For terms inquire at the Counting-Room.

Movements of Lecturers and Mediums.

W. F. Jamieson is speaking in Lynn the Sundays of May; in Salem, Friday evenings of same month. Is open to engagements for good meetings for June, July and August, in the States of New York, Michigan and Wisconsin. Address care of Banner of Light, Boston. Mrs. A. P. Brown will speak in Swift Water, N. H., June 7th. Mrs. Jennett J. Clark will give no seances at present. Address her Banner of Light office. Capt. H. H. Brown, State Missionary for Iowa, gave four lectures in Nevada, in the latter part of April; he also spoke in Ames, Ia., April 27th, 28th and 29th; at Boone, May 1st, 2d, 3d, and 4th. He will speak at Molinega, May 9th, 10th; at Scranton, 11th, 12th, 13th; at Glidden, 15th; and then go to Fort Dodge during the last of May, to work in that section. Mrs. S. A. Byrnes of Woblaston Heights, Mass., spoke in Waterville, Oneda Co., N. Y., April 22th; in Dennsville, Oneda Co., Sunday morning and evening, May 2d.

Adams & Co.'s Anodyne Troches are a grand article to induce sleep. See what Hyatt N. Graves says on the subject in another column.

BRIEF PARAGRAPHS.

TO THEOLOGICALS.—To him whom the Science of Nature doth delight, every object bringeth proof of his God: everything that moveth it, giveth the cause of adoration. His mind is lifted up to heaven every moment—his life is one continued act of devotion.

THE STORY OF JONAH AND THE WHALE is capable of conjuring up the bitterest controversy even in this enlightened era of the world. A member of the Royal Academy of Belgium read a curious paper on the habits of the dolphin in the other day, and unwittingly remarked, in connection with the ancient legend which attributes to these fish the habit of bringing to land the bodies of drowned persons, that from this circumstance doubtless arose the "fable" of Jonah. The word fable exploded upon the ears of the academy like a torpedo. All further interest in the habits of the dolphin ceased, and a general wrangle ensued over the probability of this old-fashioned story springing up.

LOVE AND GLORY. Some work for Love, And some for Glory. It is the same—The same old story. But when the work of life is run, They find their work but just begun.

An interesting letter from Kansas—the Fort Scott region—will appear in our next issue.

How can Luther Colby afford to give the Spiritualists so large and handsome a paper as the Banner of Light for three dollars a year? It is not Rich. The above is from Thomas Cook's "Kingdom of Heaven." The pun is excellent, as the reader will fully comprehend, when he or she reads our partner's name under the editorial heading.

L. K. COOKLEY, the veteran medium, is healing the sick at 27 Mulberry street, Newark, N. J.

The singular identification of the body of the great African explorer, Dr. Livingston, was rendered clear and positive after its arrival in England, by the condition of the left arm bone, in which there had been an unaltered fracture, the result of a bite of a lion over thirty years ago.

Dr. J. R. NEWTON, the healer by "laying on of hands," is doing much good in Sacramento, Cal. He will remain in that State a year longer, we understand, and then locate in New York City for a time.

A lady in Winthrop recently left the following note for the publisher: "I am a poor, old, infirm, old woman, and I love me some more books, and of this note send me one and you can't find it, please love me the books all the same."

No man can live by himself wholly; and yet we may live on much in society. Two much society makes us mere flatterers; and too much individualism makes us selfish and conceited. Between the two we ought to find the central point of our being we must preserve a nice and even balance.—Huber.

Mrs. E. LOUD.—We are in receipt of letters quite often, asking if this excellent medium is still in this city. The last one is from San Francisco. She is. The writer is anxious that Mrs. Loud should visit California, as they need just such manifestations there as are given in her presence.

To the Morning Star, Van Wert, Ohio: Why did you not credit the fine poem, "Immanuel," by Lizzie Doten, to the source from whence you obtained it, viz., this paper? Is such a procedure honest?

Spiritualists visiting Boston can find a comfortable home at 46 Beach street.

A few days since a seely individual applied to a wealthy person for help, and received the small sum of five cents. The giver remarked, as he handed him the pittance, "Take it, you are welcome; our ears are always open to the distressed." "But when you need me," replied the recipient, "what never before in my life have I seen so small an offering for so large a sum."

There are some folks in this world so infinitesimally mean that they mistake their meanness for business talents. We pity the condition of such people. They are always outwitted by themselves, and strive with all their power to make those they have business relations with unhappy also. Still we must suppose it is all right; that the thorns are just as necessary as the roses.

With many a murmur, slow and sad, The stream of life flows on; That when you need me when we had I am doubly prized when gone! And many a sad and solemn truth I tell you, "I am here, my life is gone." Between the "Poetry of Youth" And "Poetry of Age."

Cos.—Why are girls like the spokes of a carriage wheel? Because they go round with the fellows (fellows).

Acting-Governor Talbot is a woman-suffragist. The fact is honorable to him, showing him to have an enlightened and a liberal mind.

Young lady of a suspiciously rosy complexion to horse-car conductor.—"Please, sir, I wish to go to the Old College station—is this car mine?" Brutal conductor (looking her closely in the face)—"I should say it is!"

Our thanks are due Hon. Norton P. Chipman for a copy of his speech in the United States House of Representatives on "The Duty of the Nation toward its Capital."

The editor of the Danbury News asks: "Can the watermelon be successfully cultivated on sandy soil, in a rural town of four thousand inhabitants, and a theological institute located near by containing one hundred and twenty students studying for the ministry?"

We are under obligations to a thoughtful female friend—and by the way, a handsome one—for an elegant pin-cushion. And so we cordially thank her for the present.

Cabinet and carte de visite photographs of the late Judge Edmonds for sale at this office.

INFORMATION REQUESTED.—Will J. W. Dennis please, in brief, explain the difference between "The Passion for sensations" and "The passion for excitement?"—Queenist.

Boston's prompt and generous contribution to suffering Louisiana is characterized by the great New England capital.—Philadelphia Press.

Our course.

A veteran was relating his exploits to a crowd of boys, and mentioned having been in five engagements. "That's nothing," broke in a little fellow, "my sister Agnes has been engaged fourteen times!"

The Perkins institution for the blind took Thomas Roach, a child of ignorant paupers, in 1854, and gave him an education as tuner of pianos. He established himself in Lynn, was successful in life; and at his death, which occurred recently, left \$2500 to the institution to be used for printing books for the blind.

There is a woman in La Mars, Ia., who calls the "cerebro-spinal meningitis" the "serious old final come and get us."

The Colchester-Day Restitution Fund. Brose, Colby & Rich—Since my last report I have received the following amounts from kind friends:

Table with 2 columns: Name and Amount. Includes J. E. Cincinnati, Ohio (\$1.00), G. M. C. (\$1.00), G. K. M. (\$1.00), M. Stratton (\$1.00), Margaret, Ia. (\$1.00), W. Brown, W. H. Brown, W. P. Goodrich, New Britain, Ct. (\$2.00), E. P. Goodrich, New Britain, Ct. (\$2.00), G. W. Wright, Dean's Corner, New York (\$1.00), G. Wright, Dean's Corner, New York (\$1.00). Total \$17.50.

Yours fraternally, L. DAY. P. S.—I write in bed, not having been able to sit up for the last four days. 86 Niagara street, Buffalo, N. Y., April 24th, 1874.

God's Poor Fund. Received since our last report, from—

Table with 2 columns: Name and Amount. Includes "A Reader of the Banner" (\$1.00), "A Friend" (\$1.00). Total \$10.00.

The National League of the U. S. A.—Circular.

To the Friends of Justice and Reform: Although the interests of mankind have been vastly promoted by modern civilization, yet our systems are imperfect, and perilous evils are growing up in our midst which corrupt our common life and menace the permanence of our institutions. This condition of public affairs has not only awakened the apprehensions of political seers and philosophers, but the enlightened friends and conservators of National Liberty and National Honor are everywhere oppressed by a sense of insecurity.

Now, therefore, be it known that to resist and roll back the tide of popular iniquity; to ensure equality in the possession and exercise of political rights and privileges, regardless of the distinctions of Religion, Color and Sex; to give expression to enlightened ideas and moral convictions in social and political life; to reduce demagogues by leaving them to find posts of usefulness in private stations; to vindicate the claims of capable and honest men and women by electing only such to places of honor and public trust; to guarantee to all the advantage of education; to lighten the burdens of the poor; to prevent crime by removing the causes of injustice and violence, and by the reconstruction of our present Penal Code, and by substituting peaceful arbitration for armed invasion or defence; With a sacred regard for the principles thus briefly stated, and for the purpose of infusing them into the political life of the State, THE NATIONAL LEAGUE OF THE UNITED STATES, composed of both men and women, has been organized, and is now prepared to establish LOCAL LEAGUES in all parts of this country.

To secure your attention and cooperation, we have issued this brief Circular. Should the object of the NATIONAL LEAGUE commend itself to you sufficiently to desire to be identified with us, for its speedy accomplishment, by addressing our Secretary you can obtain details of our proposed methods.

S. B. BRITTON, M. D., Pres. Nat. League of U. S., and Ch. Board of Publication, 80 Broadway, MARY A. NEWTON, Sec., 128 West 43d street, N. Y. City. HENRY J. NEWTON, Treasurer and Ch. Board of Finance, CHARLOTTE B. WILBOUR, Board of WM. M. CONNELLY, Baltimore, Directors. GEO. A. SHUFFELDT, Chicago, New York City, May 1874. [All Liberal papers please copy.]

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—Music Hall, Seventh Series of Lectures on the Spiritual Philosophy in the above-named hall, every Sunday afternoon, at 2 o'clock. Sliding by a first-class quartet. General Massey closes the course May 10th.

Lyceum Hall, 176 Tremont street.—The Spiritualists' Union will hereafter hold meetings, for lectures, conferences, etc., every Sunday evening at 7 1/2 o'clock, in the above-named hall, at 176 Tremont street, Boston. Progress is cordially invited to attend. Admittance to conferences free.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. Floyd, at 28 and 30 P. M. The meeting will be held to ask any proper questions on spiritualism. Excellent quartet singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Elliot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10 o'clock. G. W. S. French, Secretary.

The People's Spiritual Meetings at Nassau Hall, corner Washington and Common streets, every Sunday at 10 A. M. and 3 P. M. Good speakers or test mediums always present.

Cotton Hall, 176 Tremont street.—Sunday morning, circle, Mrs. Belle Howland, medium, at 11 P. M. A free electric and magnetic circle, with free lectures, Times, E. M. Moon, President. A Lyceum also meets in this hall.

Temple's Hall, 20 Washington street.—Meetings of a social and conversational nature are held on Thursday evening of each week. The public and mediums generally are invited to attend.

Cotton Hall.—The Children's Independent Progressive Lyceum meets every Sunday at 12 1/2 o'clock in the Cotton Hall, corner of Chauncy and Essex streets, Boston. Lectures on other mediums are held on Tuesday evening of each week. The public and mediums generally are invited to attend.

John A. Andrew Hall.—Recitations by Ella Carr, Rudolph Bartleson, J. Andrew Hickok, Lizzie Thompson, Helen Kittredge, Cynthia Hill, Jessie Jackson, Mabel Edson; songs by Misses Cora Stone and Lizzie Hunter; a reading by Alonzo Danforth; "One Cause of Crime," and a brief address by Dr. H. B. Stone—valuable exercises of Children's Progressive Lyceum No. 1, on the morning of Sunday, May 10th.

Entertainment in Charlestown District.—On the evening of Thursday, April 30th, a delegation from this Lyceum gave an Entertainment at the Edgewood-street Chapel, for the pecuniary benefit of the Unitarian Society regularly worshipping therein. This Society is ministered to by the Rev. Mr. Barnard, who, it will be remembered, was some years since prominently connected with Warren-street Chapel, Boston. The exercises consisted of declamations by John Babch, Cynthia Hill, Lizzie Thompson, Edw. Edson, Belle Bacon, Lizzie Thompson, Florence Hill, F. Hulon and Willie French; songs and duets by J. Frank Baxter, Cora Hastings, Sam Barrows, G. Fred, Whitmore and Edw. D. Stickney; a dialogue by A. Danforth and Cora Stone, and a Shadow Pantomime. The services were agreeably diversified by a "dialogue" between J. H. Hatch and Rev. Mr. Barnard, wherein the former, in the name of the Children's Progressive Lyceum No. 1, complimented the latter by reciting the following address as a mark of their respect. The exercises passed off with great success, and the audience—which should have been larger—evidently enjoyed the happy occasion to the full. At the close of the entertainment, the children and officers of the Lyceum, and some friends present, withdrew to the vestry, where a collation was served up by the Society, after the partaking of which the "last car" for Boston was in order.

Sarah A. Floyd.—Sunday afternoon and evening, May 31, were profitably employed by good audiences in listening to the regular address of this lady at John A. Andrew Hall. Good singing as usual.

Harmony Hall.—Anthony Higgins, Jr., of New Jersey, continues to draw large audiences at 18 1/2 Boylston street. Next Sunday afternoon, at three o'clock, he discourses on "The Next Irrepressible Conflict;" and in the evening on the "Ideal and the Real of Love."

Nassau Hall.—The meeting at this place was largely attended Sunday morning, May 31. Mrs. Litch gave number of tests, from the platform, which were well received; Mr. Lincoln also made interesting remarks in regard to the condition of spirit control; the Chairman read the 12th chapter of 1st Corinthians, "concerning spiritual gifts," making some comments on the same. Mrs. Dick also made well-attended comments upon the chapter; and Prof. Carpenter urged upon the people the necessity of more social gatherings for the purpose of spirit communion.

In the afternoon Mrs. Taber, by spirit influence, offered a fine address; Mrs. Agnes M. Hall, of Cambridgeport, gave an inspirational poem upon "Woman's Mission;" Thomas Cook read a poem upon the same subject; and Mr. Hagar Sever entered the audience with appropriate remarks.

The Ladies' Spiritualist Aid Society have removed from New Exeter Hall to Cotton Hall, corner of Chauncy and Essex streets, Boston. Meetings every Tuesday afternoon. Free Societies in the evening. This Society will give an Old Folks' Supper Tuesday evening, May 19th. Supper from 7 to 9. Admission, 25 cents.

Mrs. C. M. HAYWARD, Pres. Mrs. E. M. MEAD, Sec'y.

Benevolent Fund for Sending this Paper Free to the Poor. We thankfully acknowledge the receipt of the following sums, in response to our call for pecuniary aid, to enable us in our year past to continue the Banner free to persons too poor to subscribe for it:

Table with 2 columns: Name and Amount. Includes "Oak of the Hill-Top" (\$10.00), Carter, Cambridgeport, Mass. (\$1.00), Caroline Dodge, Concord, N. H. (\$1.00), J. S. Palmer, Portland, Me. (\$3.00). Total \$15.00.

CAUTION.—Heavy penalties are attached to photographing or otherwise copying, selling, or offering for sale, copies from our steel-plate engravings. "The Dazzling Light," "The Orphan's Rescue," "Life's Morning and Evening," &c. Any one furnishing us with information of such violation of copyright law and our moral rights, will receive our thanks, and be rewarded. For circulars, prices and club rates, address us at 28 School street, Boston, Mass.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents for the first and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum one insertion. BANNER OF LIGHT.—Twenty cents per line. Agency, each insertion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

PSYCHOMIZED ACQUALED PAPER, which often works, like magic in rousing cold, dormant systems, sent on trial for 25c. Babbitt's Health Guide, postpaid, for \$1. E. D. BABBITT, D. M., 457 4th Avenue, New York.

Our lady friends who have used the Europa Spool Silks, will use no more. Its full size, long length, and every spool is found as represented.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Apt.

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central Avenue, and at 25 Millford Street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. Apt.

SPRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps to M. K. CASSEY SCHWARZ, Station B, New York City. 6th May 2.

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y. My 2.

SEALED LETTERS ANSWERED BY R. W. PLINT, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Apt. 11—4w\*

Economy, comfort, looks, all combine to make SILVER TIPPED Shoes indispensable for children. Try them. Never wear through at the toe. Jw. Ap. 18.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TRIMMONT STREET, (ROOM 12) BOSTON, is cordially recommended by the Public as one of the most competent and skillful practitioners in the State. He compounds his own medicines; is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

Mrs. NELLIE M. PLANT has returned from Europe and will hold and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4. Ap. 25. 4w\*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the Invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Body. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. From her very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. MORRISON, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When a diagnosis is ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. Give age and sex. Onege, Onege Co., N. Y. P. O. Box 1322. Ap. 25. 13w\*

BUSINESS CARDS.

BOYS' BOOTS AND SHOES. BOYS' CLOTHING. BOYS' HATS AND CAPS. BOYS' FURNISHING GOODS. Complete Outfits for Boys. All goods warranted to be as represented. Fixed prices, and no deception.

FENNONS, 48 Washington and Beach streets. Eight Men's Boots, made for Boys from 3 to 10 years of age, New York styles, price \$1.50 each, at 100 N. Y. Street, FENNONS, 48 Washington and Beach streets. May 9.—1w

H. H. CURRAN & CO., 28 School street, Boston, Publishers of "The Orphan's Rescue," price \$3.00; "Life's Morning and Evening," \$2.00. These beautiful Steel Plate Engravings, from Joseph John's celebrated paintings, are mailed postage free to any address. Free Catalogue sent promptly through mail, satisfaction guaranteed. Address as above, sending post office order or registered letter. (Ap. 18.)

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, Eastern prices. Also Adams & Co.'s Golden Pills, Planchettes, Spencer's Positive and Negative Powders, Orion's Anti-Poison, &c. &c. All books on sale as above, satisfaction guaranteed. Address as above, sending post office order or registered letter. (Ap. 18.)

PHILADELPHIA BOOK DEPOT. HENRY HOLMES, 409 Market street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders of all Colby & Rich's Publishers. Free Catalogue, Liberal Books on sale as above, by DR. J. H. HODGES, 518 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Cedar streets, at all the Spiritualist meetings.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers of standard books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. (Nov. 1.)

ST. LOUIS, MO. BOOK DEPOT. Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Spiritual Books, Papers and Magazines. Also, Adams & Co.'s GOLDEN PILLS AND PILL BOXES, The Magic Corn, and Volcanic Armor Sides, DR. STORER'S NUTRITIVE COMPOUND, SPENCER'S Positive and Negative Powders, Orion's Anti-Poison, &c. &c. All books on sale as above, by RY HITCHCOCK, 63 1/2 Pine street, St. Louis, Mo.

NEW YORK BOOK DEPOT. OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 93 French street, Erie, Pa., nearly all the most popular Spiritualist and Reform Books, and a full supply of Chamberlain's Book of Health and Chamberlain's Magnetic and Electric Powders.

CLEVELAND, O. BOOK DEPOT. LEES'S LAZARUS, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

AUSTRIAN BOOK DEPOT. Admiration for the sale of the BANNER OF LIGHT and all Liberal and Spiritual Books, Papers and Magazines. Also, Adams & Co.'s GOLDEN PILLS AND PILL BOXES, The Magic Corn, and Volcanic Armor Sides, DR. STORER'S NUTRITIVE COMPOUND, SPENCER'S Positive and Negative Powders, Orion's Anti-Poison, &c. &c. All books on sale as above, by RY HITCHCOCK, 63 1/2 Pine street, St. Louis, Mo.

WASHINGTON BOOK DEPOT. RICHARD HOLMES, 1000 1/2 9th Street, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of Spiritual and Reform Works published by Colby & Rich.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers, No. 9 MONTGOMERY PLACE, BOSTON. KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH. Orders for Books, to be sent by Express, must be accompanied by full and exact cash. When the money is not sufficient to fill the order, the balance must be paid by D. D.

Orders for Books, to be sent by Mail, must invariably be accompanied by the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

Catalogues of Books, giving prices, &c., sent free.

THE GREAT LITERARY SENSATION!

THE MYSTERY OF EDWIN DROOD COMPLETED BY THE SPIRIT-PEN OF CHARLES DICKENS.

The press declare the work to be written in "Dickens's Happiest vein!"

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26,000 copies Sold. 26,000 copies Sold. 26,000 copies Sold.

There are forty-three chapters in the whole Work, which embrace that portion of it written prior to the decease of the great author, making one complete volume of about 600 pages, and containing some of the most striking and interesting scenes ever depicted on the stage. Price \$2.00, postage 30 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (under floor), Boston, Mass.

GERALD MASSEY

Last and Best Lecture: "THE COMING RELIGION," BOSTON MUSIC HALL, SUNDAY AFTERNOON, MAY 10th.

Secure a Reserved Seat at once. Admission 25 cents, and 25 extra for Reserved Seats. Tickets now on sale at Colby & Rich.

SPRIT ART GALLERY.

"The Ancient Band." THIS UNIQUE and wonderful Gallery of "Psychic Art," containing the most striking and interesting scenes ever depicted on the stage, is now on exhibition in San Francisco, comprising the most eminent and famous men of the ages in which they lived, a Warlike Strategy, and a series of scenes, &c. &c. The work of which has never before been seen on this earth. As works of art they are exquisitely beautiful.

PHOTOGRAPHS. In the most stylish of the art, have been made three Spirit-Photographs, which are sold at the lowest prices, and should be possessed by every Spiritualist who values the "Philosophy of the Occult," and the public in general, in Art as a Gallery show.

Prices: Carte Visite, Single portrait, 35 cents; three for \$1.00; for 25 for \$7.00; 25 for \$20.00. Cabinet, Single portrait, 20 cents; three for \$60.00; for 25 for \$180.00 each. Write for descriptive Catalogue, which is sent free.

J. WINCHESTER, Box 151, San Francisco, Cal.

PROGRESSIVE HEADQUARTERS IN NEW YORK.

A. J. DAVIS & CO. keep a large assortment of popular and standard works on Spiritualism, &c. &c. INFIDELITY AND POSITIVISM. FREE RELIGION AND SPIRITUALISM. SCIENCE AND THE OCCULT. HARMONICAL PHILOSOPHY AND COMMON SENSE.

Including all books and magazines advertised by Colby & Rich, at No. 9 Montgomery Place, Boston, and at No. 24 East Fourth street, New York, &c. &c., at wholesale and retail. Packages sent C. O. D. to any part of the United States by the way.

A. J. DAVIS & CO., 24 East Fourth Street, New York. MR. AND MRS. L. M. VEINON are still at the old place, and still continue to write out full Debentures of Character for \$2.00. Business Communications, to be sent to Mrs. Veinon, at 100 Broadway, N. Y. City. The Conjugal Relations, the Origin of Health and Disease, How to Win Success in Business, &c. &c. are offered to the public, and the public for thousands received through our agency, in Psychology, or Soul-Healing, &c. &c. For \$1.00 or \$2.00, with autograph, lock of hair or photograph, on the first floor, at No. 9 Montgomery Place, N. Y. City. Address Mrs. L. M. VEINON, 100 Broadway, N. Y. City. May 9.

IC \$3,000 Liberal Tracts Given Away! The Clorgy! The Clorgy! THE first of July I will give away one dozen copies of the "Banner of Light," and one copy of the "Banner of Light" postage stamp to every person who sends me three-cent postage stamps to the Banner of Light, Boston, Mass. For sale by Colby & Rich, at No. 9 Montgomery Place, Boston, Mass. May 9.

ROOMS TO LET. TWO SPACIOUS ROOMS in the new Building No. 9 Montgomery Place, corner of Province st. Have the modern conveniences. Apply at the Bookstore of COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass. May 9.

Spiritualist Home, 46 Beach street, Boston, Mass. 2w\* May 9. Mrs. H. S. SEYMOUR, Business and Test Medium, 106 Fourth Avenue, east side, near 12th street, New York. Hours from 7 to 9 P. M. Free. Tuesday and Thursday evenings. 1w\* May 9. Mrs. Mary A. Charter, Clairvoyant, 12 London Street, East Boston. 1w\* May 9. SARAH E. SOMERBY, France and Healing Medium, 41 Essex Street, Boston. 2w\* May 9. Mrs. N. J. MOISE, Electro-Magnetic Physician, 46 Beach Street, Boston, Mass. 2w\* May 9. VAPOR AND SELPHIE BATHS, with Magnetism operator, 21 Irving Place, New York. May 9. 2w\* Mrs. HETIE CLARK, Public Seances Sunday evenings. 57 Dover street, Boston. May 9. 4w

THE FIFTH ANNUAL CAMP MEETING

OF THE SPIRITUALISTS OF MASSACHUSETTS, WILL BE HELD AT SILVER LAKE GROVE, PLYMPTON, ON THE OLD COLONY RAILROAD. Under the management of H. F. GARDNER and A. H. H. HARRISON. Commencing on Wednesday, the 23d day of July next, and Continuing Three Weeks.

THE GROVE is situated upon the banks of a most beautiful lake, which is a crystal of great depth and abounding with fish of various kinds. The grounds embrace over seven acres, are all enclosed, and are well cultivated, and are watered by a thirty foot of forest trees, and are admirably adapted to the purposes of large social gatherings. A wide avenue has been opened through the grove, and a commodious building has been erected for the purpose of holding the Camp Meeting. The building is of the highest quality, and is well adapted to the purposes of the meeting. The grounds are enclosed by a substantial picket fence, and are well watered, and are admirably adapted to the purposes of the meeting. The grounds are enclosed by a substantial picket fence, and are well watered, and are admirably adapted to the purposes of the meeting.

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Message Department.

Each Message in this Department of the Banner of Light is a claim made by a spirit whose name it bears through the instrumentality of...

The Banner of Light Free Circle Meetings are held at No. 37 Montmorency Place, Boston, Mass., every Monday, Wednesday, Friday and Saturday...

Invocation.

Oh, thou whose presence rests like a holy benediction upon these beautiful blossoms, [falling to a bouquet on the table] who hath written us a lesson on every unfolding leaf...

Questions and Answers.

CONTROLLING SPIRIT.—I am ready to hear whatever questions you may have to offer, Mr. Chairman. Q.—[From a correspondent.] Do spirits have power to effect the destruction of material things?

look out for this department, as for all others, of course it must be laid at his door; and yet he would tell you he has done his very best. Well, so far, so good; and yet, since that very best has proved not adequate to the object to be gained...

George T. Anderson.

My name was George T. Anderson. I was in my twenty-third year. I died this morning on Greenwich street, New York City. I had been sick with fever, which was a result of exposure, anxiety, and want...

Margaret Dolby.

I were no believer in these things when here, but I believed in the Holy Ghost and the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting.

Mrs. Charlotte Hepworth.

Mr. Chairman, I come to correct a statement made in your good paper, by a New York correspondent, with reference to my son, the Rev. George Hepworth. Is it allowable? [Certainly.]

mistaken. I come back to make this correction, because I see that there are many Spiritualists in my son's society who are somewhat soured in consequence of that brief article, though they need not be; and I hope they will still remain his friends now that I have told them the truth.

William White.

One year ago to-day I parted company with the body through which I had had sixty years of hard experience. I have had one year's experience in spiritual things, and I have to say that that year has been crowded so full with blessings...

Laws of Spirit-Control.

Mrs. J. T. Burton (medium), 114 West 19th street, New York, April 23rd, 1874. Much has been said about the waste of words, the volubility, the rhodomontade of spirit-communications. I would here say that it is as necessary to the medium to have a big field to search in as it is for the diplomatist to have a wide influence among partisans.

The Most Remarkable Demonstration of Spirit Identity.

In the Banner of Feb. 14th an article appeared, copied from the Chicago Illustrated Journal, entitled "Mr. Lincoln and Big Eagle—A Curious Episode," and also a quite lengthy editorial. The article gave an account of the occurrence from an outside standpoint, the editorial from an inside...

MESSAGES TO BE PUBLISHED.

Monday, Feb. 16.—Vinnie Mason, of Charleston, S. C., to her mother, Theodore, King of Abyssinia, to the Queen of Great Britain; Phoebe Smith, of Haverhill, Mass., to her children; Charles Scott, of California; Thomas Miller, of Missouri, to his brother; Robert K. Potter.

SUMNER AT THE STATE-HOUSE.

Sunken in flowers, as on a meadow-bank, Unmoved, unmoving, sleeps the dead; While, through the crowd, a man on rank, Her grasp, pure, firm, and gloriously godlike son!

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Each preliminary ad as will enable them to place the project upon a safe and efficient basis. All money subscribed for that purpose will be applied to the payment of the expenses of the lectures proposed, and may be either the Treasurer or to the Committee, or to Mr. HITCHCOCK, at the Liberal Book Store, No. 63 Pine street.

Passed to Spirit-Life: From East Randolph, Vt., April 19th, Clarissa, wife of Mr. Edward Sprague, aged 61 years.

From Hartland, Vt., April 23d, Mr. Van Ness Perkins, aged 48 years. Mr. Perkins was a man of sterling, noble qualities. He will be very much missed in society and in the business world.

PUBLIC MEETINGS, ETC.

Notice—Dedication of Eureka Hall.

All friends of human progress are cordially invited to meet May 20th, at 10 o'clock, at Eureka Hall, Unionville, Plymouth, Vt., to dedicate the new house and hall just erected by D. P. Wilder, both of which will, we trust, be dedicated to Reform in its deepest and truest meaning.

To the Spiritualists of America.

BROTHERS AND SISTERS.—We have run the gauntlet and still live. The Northern Association of Spiritualists will hold their Eighth Quarterly and Second Annual Meeting in Chicago, Ill., at the Exchange Hotel, 57 West Madison street, commencing on Friday, April 10th, at 10 o'clock A. M., June 12th, 1874, and continue over Sunday, the 14th and 15th days of that month.

The New Jersey State Association

Of Spiritualists and Friends of Progress will hold their Second Quarterly Convention for 1874, in Liberty Hall, Newark, N. J., on Saturday and Sunday, May 30th and 31st, commencing at 10 o'clock A. M.

BANNER OF LIGHT: A POPULAR FAMILY PAPER, AND AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 3 MONTMORENCY PLACE, BOSTON, MASS. COLBY & RICH, Publishers and Proprietors.

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ST. LOUIS LIBERAL UNION. At a meeting of Spiritualists and others, held in this city on the 14th day of April last, an Association was organized...

Subscription Chase: NEW ENGLAND NEWS COMPANY, 41 Court street, Boston; AMERICAN NEWS COMPANY, 121 Nassau street, New York City.

Notice: Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, shall be entitled to a copy of the BANNER OF LIGHT one year, without sending theirs in return.



[See Fourth Page.]

power possessed. He saw it went round and round in a serpentine sort of manner. The great lights went round, and the little lights went round, and the darkness came winding round about like the coils of a serpent that finally, in death, held you fast forever.

Surely the Serpent must be a representative on earth, of that terrible hidden force that dwells in the darkness—that is the Darkness. This vast and appalling thing that, when angry, would look at you and speak outside its sky-eyered eyes of lightning and voice of thunder, and perhaps laid down death in those five Serpents of the forked flashes that licked up a forest at a time with their tongues of fire? The heavens would mirror back for him that which he knew and dreaded most on earth. They would wear the awful aspect of a cruel mind; and as he was a dweller in trees and caves, his most subtle, most mortal foe, would be the Serpent. Not that man began by worshipping the Serpent for itself. That never has been done on this earth except by a monstrous taste intelligently perverted.

It was the recognition of the power beyond the Serpent, that bowed him to the knee. He divined and dreaded the invisible destroyer lurking behind the visible veil, who sometimes lightened, and stung you suddenly, and darted death out of his darkness. So, it may be the first form of Serpent-worship was the deity of utter darkness, as it were, a black line rising from the being of the primitive man, that closed on him, tightened its folds and strangled him when angry or when it pleased.

In one of the Brahminic traditions, Krishna, who is one form of the Sun-God, defeats Kali-Saga, the great Serpent-God, who is the black or evil spirit with a thousand heads; an earlier rendering of the Lemnian Hydra of the Greeks, slain by Hercules. The Serpent twisted himself about the body of Krishna, but the God tore off his heads one after the other and trampled them under his feet. But Krishna was vulnerable in the foot, and his heel was bruised or bitten by the serpent. This is reproduced in the Hebrew Genesis.

One form of the Serpent running or rather zig-zagging through the maze of mythological symbolism, is the zig-zag of the lightning. The lightning was asked by Father Buteaux, who was among them in 1835 as a missionary, what he thought of the nature of lightning? "They thought it was an immense Serpent which the Manitou, the Great Spirit, was vomiting forth. You can see the twists and folds that he leaves on the trees where he strikes; and underneath such trees we have often found snakes!"

The Chinese believe in a Dragon of enormous strength and sovereign power, which is in heaven, in the air, in the waters, and on the mountains. We frequently meet with the myth of a Serpent of vast bulk, which engirdles the world, as in the Norse Mid-Gard Serpent.

The Caribs speak of the God of the thunderstorm as a Great Serpent dwelling in the fruit forests. Shawnee called the thunder the hissing of the Great Snake; and Totlee, the Aztec God of Thunder, was represented with a gold serpent in his hand. The savages of Australia believe in the existence of a gigantic Serpent who created the world, and who is the coiled-up cause of earthquakes. In the Persian mythology the Tolar Dragon is denominated Azasha, the Serpent who draws men and beasts. The word serpent literally means a Destroyer, and with the Persians the original Destroyer was the Winter.

In the Zend-Avesta, Ahura-Mazda creates a Summer Garden which is a perfect Paradise. This the Evil One, Ahriman, the Death-Dealing, creates an opposition to the same, in the shape of a Mighty Serpent. That Serpent is Winter; it inflicts death on men and cattle with its bitter bite. The primal and the worst form of evil is thus distinctly identified as, or by means of Winter. This is the primordial curse, and the bite of its sharp frost was the Serpent's sting. I found in a very ancient Hindu map of the world, the North is called the Land of Darkness, the Abyss of Waters, the Abode of the Great Spirit. This Great Spirit was the Destroyer. Then, as men began to watch the motions of the heavenly bodies, they would sooner or later make out one particular group or string of stars which every autumn led on the winter. This would be the starry apparition of the Destroyer in the shape of a serpent. It does not matter which was the earliest constellation of the Serpent. That there was one, we know. There are three or four in the heavens to-night. Lucifer, in his work on astrology, says a virgin discovered the oracles at Delphi; hence the symbol of the constellation Virgo. And a dragon spoke from under the Tripod, because of the constellation Draco, the Dragon, appearing among the stars. The allusion made by Job is alone sufficient to establish the fact that a Serpent constellation had been recognized: "By his spirit he hath garnished the heavens. His hand hath formed the crooked Serpent." A very remarkable illustration of a process that the Hebrew writings have undergone is afforded by the paraphrase of this passage by the Septuagint, where we read: "By his hand he hath slain the Apostate Serpent." I beg you will bear this fact in mind. Isaiah alludes to this crooked Serpent, whom he identifies as the Leviathan of Job, which the commentators have always been looking for on the earth or in the sea. There is something bungled in the translating of the crooked or piercing serpent. You will see, in the margin, that it is *slit or cleft like a bar*. This really means that this Serpent is the Opposing Power.

In fact, it is the original Satan who becomes the spiritual opposer, the adversary of souls. Satan means the adversary. Of course it was made out that this Serpent Constellation, this deity of darkness, this opposer of the sun and conqueror, who led up the destroying Winter every year, was the natural enemy of man, and of such evil and malign an influence that the sun itself sickened in its presence and lost its power. This Serpent was identified in the Northern Hemisphere, the abode of Winter. The Hebrews called the North Zaphon; the Northern heavens were the land of Zaphon. That is, Ziphon, the Serpent. Thus, the primeval adversary of man would be recognized in a physical shape both on the earth and in the heavens, and imaged by that reptile which was always looked at with an eye of wonder and awe. They saw that as soon as this Serpent deity ascended its throne, it let loose the storms and winds of the Autumn Equinox, as if it would blow every leaf off the Tree of Life, especially in the night-time, when it walked the world darkly and moored furiously. In the Hest-otic Theogony Typhon is the father of dreadful tempests, and destroying winds and fearful hurricanes, the equinoctial enemy of man. This will no doubt account for the association throughout the East of Serpents with storms of wind and rain, and the power over these which they exercised at their will, for the good or ill of man.

The lecturer here cited the fact that several tribes of ancient Mexico had for their chief deity "The Cloud Serpent," (as the word signified in their dialect) the same idea was to be found among the natives of Panama; and our word hurricane, as applied to the terrible tornado of the Caribbean Sea, was derived from "Hurakan," "the heart of the sky," which signified some mysterious creative power called "the strong serpent." Typhon, as applied to the fearful tempests of the Eastern seas, also acquired its name from Typhon, the name of the Phoenician devil. In the motions of the circular whirlwinds called cyclones were to be traced—to the mind of the Eastern nations—the serpentine nature of this deity of darkness.

Sooner or later the constellation Ophiucus was identified as the bearer of the Serpent. He appeared in the Heavens as grasping the form of a Serpent in his hand. This was obviously a symbol of that power which the Destroyer might at any time let loose on the world.

The Serpent-worship is chiefly known as a superstition of ignorance—a religion of utter darkness, practiced with bloody rites and full of foul abominations. As we get glimpses of it in the night of the past, luridly revealed as if by light of Tophet, it is most horrible and ghastly. We peer through rent and rift into the ruined house of its mysteries like shuddering children at the slaughter-house door, from under which the warm life crawls ruddily. The hair rises snaki-

ly with horror; the blood creeps with a reptile-like coldness; we shudder and shrink from what we cannot see, because what we do see is so strange, so appalling. But no religion has ever been wholly evil in its nature, or felt a foul disease of human nature. We see the furnishing of the cause of its living. And Serpent-Worship—which looks so absolutely a thing of night—was the darkness out of which comes the first streak of dawn. It brought the earliest light of revelation into the world. It was one of the primal forms of all Spiritualism. Everyone has more or less remarked the character of wisdom universally ascribed to the Serpent, but no one has yet explained the nature of that wisdom. Sir Henry Rawlinson observes that the most important titles of the Serpent-God, who was the third person in the Chaldean triad, or Trinity of Gods, refer to his functions as the source of all knowledge and science. He is a deified source of intelligence. He is the personification of wisdom: "Be ye wise as serpents." But how came such a best as the Serpent to be the symbol of wisdom, worshipped as the communicator of knowledge? It cannot be literally the wisdom that is the consummate flower of human knowledge and perfected fruit of experience which is signified. No Serpent ever possessed that. As an animal the Serpent is not remarkably intelligent. It certainly is reticent in expression, and has an admirable faculty of silence; but the profoundest silence is not necessarily wisdom; its hiss, from a critical point of view, is at times imposing, but like that of some other critter, it may be only an imposition; the hiss may not mean that it knows more than you do, and could utter it if it would. The Serpent is not the embodiment of wisdom in the animal world, but I think the early Spiritualism that was practiced under the Serpent sign contains one hidden clue to the wisdom meant. The wise Man, a Wizard; the wise Woman, a Witch, we still call those who attain knowledge in the abnormal way. The wise men of the East were Persian Magi, or men who attained knowledge by magic arts; a wise man was one who divined, saw, or interpreted by spiritual means, and winning by good power or for an evil purpose. "Thou shalt take no gift, for the gift blindeth the wise," says Moses; that is, the seer in trance must not divine for money; such a motive will destroy his vision. Divinity signified this divination long before it meant Deity in our sense; it was revelation by means of Deity—that is, spirits—our word Devil simply meaning Spirit-Lord, which came to be looked upon as devilish. In the early time the gift was held to be divine, and consecrated as such, because it afforded the first glimpse into a spiritual world, whereby man discovered that he also was a spiritual being. Be ye wise as serpents, then, may be interpreted as an allusion to the wisdom of the magical knowledge, abnormally derived by vision or divination, which was primarily attained by the Serpent-Worshippers. Be ye intuitive, knowing as the cunningest of the soothsayers who had eaten of the Tree of Knowledge, but do not use your divine gift harmfully. In one sense, then, the wisdom of the Serpent was the occult knowledge obtained through spiritual communication through mediumship with the ancient worshippers of the Serpent-Symbol. It is a well-known fact that in every country the Serpent has been looked upon as a medium of communicating knowledge or wisdom more than mortal.

The Serpent-Symbol, then, was not worshipped as the embodiment of knowledge and wisdom in the animal world—not deified for anything in the Serpent itself. It was made the spiritual symbol of knowledge darkly derived in man's mortal nighttime by the early Star-Worshippers, whether by study of the starry book opened to them in the heavens, or by interpretation of natural phenomena on earth, their method including the trance-condition of seership and communication with spirits.

I used the term darkly derived, because they were groping after knowledge in the dark, by magic means and dark arts, and their religion of fear was a worship of the dark powers, or at least of powers that were but darkly apprehended. It was under the reign of the Serpent—which was one sign of the Star-Worshippers that became an universal Symbol—that letters were discovered, and the earliest art of healing was revealed. The Hebrews, the Egyptians, the Phoenicians, the Serpents, the old Serpents, they had to be cured by a return to the worship of the Serpent in its milder shape; and the image was sacredly kept in the temple at Jerusalem for five hundred years. Surely, this goes to prove the Serpent-Worship to have been a familiar form of faith with them, and that in their time of need they had a greater belief in the Agatho-Demon than in the God of Israel? Also, their faith seems to have been justification. At first sight it appears somewhat strange and incongruous that the Serpent should have been held up as the cause of the fall and degradation and death and damnation of man in the Book of Genesis, the first Book of the Book of Books, and then that the Serpent-Symbol should have been raised aloft as the leader, the restorer, the saviour, to look on which, in the shape of a brazen image, was to live.

The conclusion follows, of natural necessity, that if it were a man, Moses, who lifted up the Serpent as a god of healing, it could hardly be the same man who represented the Serpent as our mortal and immortal enemy, and made him who struck the Semitic pair down in spiritual death the magical restorer of the stricken Israelites to a physical health and life. The Hebrews had got their Serpents mixed. The Serpent Divinity, then, is the Deity of Divination. The Serpent the symbol of abnormal seership, the vision and the faculty divine of the trance seers and ghost seers.

After referring to the crowning with snakes of the priestesses and initiates into the ancient serpent mysteries, in token of wisdom, and abnormal vision—second sight—the speaker proceeded to illustrate his point by citations from Chinese, Hindoostani and Grecian records. To his mind the face and look of the Gorgon, with its power to turn the beholder into stone, did but symbolize the magnetic influence that could catatize the patient into the white stillness of apparent death—stiff and stony in the state of trance.

It is interesting to note that augury—divination—is derived from an old Aryan word that means sight, and that the Scottish "spae-wife," from whence we derive our "spy," means a seeress, a prophetess, a wise woman, one who sees covertly to gain occult knowledge.

The gift of seership or mediumship was at times called by the name of the hidden treasure, or the hidden treasure of life—and, at the same time, represented as being under the guardianship of the Serpent. The Jewish seer, Joseph, was the possessor of this hidden treasure. He was a very great diviner, superior to all the famous magicians of Egypt, unequaled as a prophet and interpreter. It was on this account that Pharaoh, the king, exalted him over all the people of Egypt: "And Pharaoh called Joseph's name Zaphnath-Paneah," or Zaphnath-Pneon, which in the Coptic signifies a revealer of secrets, or one through whom secrets are revealed, literally a spiritual medium. But in Egyptian the name means "the hidden treasure of life." And to show how inseparably it is associated with the Serpent, we find the name given to Joseph represents the Serpent as Zophon or Typhon; so that the fact of Joseph's being a man in whom the spirit of revelation was so remarkably manifested that he is an oracle of Deity is indicated to the Egyptians by a sacred name which accredits his inspiration, his wisdom, wizardry, to the Serpent. This hidden treasure, which is life, and which is kept under the charge of the Serpent or Dragon, lies at the root of many of the myths. The knowledge derived through this mediumship was so highly prized of old that it became the secret treasure of the mysteries; a secret to be kept in the dark.

The Serpent was likewise the representative of a hidden treasure which continually gleamed out on us from the darkness where it had long lain concealed. This treasure was the spiritual, therefore the underlying real shape of that which was accursed in the Norse mythology by the dwarf Andvari, as it was in the Hebrew legend of "the falling."

When Sigurd in the Norse story had killed the Dragon and was roasting its heart he burned his finger, and putting it hastily into his mouth, accidentally tasted the life-blood of the monster, and instantly his eyes (spiritual) were opened, like those of Adam and Eve in the Garden, and he heard and understood the voice of the birds, who told him all at the heart—which he did—and he would become the wisest of men. This was the same advice as that given by the Serpent of Genesis—the same temptation as that proffered to Eve, and the same assurance that it would lead to the hidden treasure, with the same fulfillment.

The belief anciently cherished of the existence of Draconids, or precious stones, which could be taken from the brains of Dragons—if secured before the death of the animal had supervened, which had the power to render the wearer at times invisible, (an exhibition of the natural obverse of the seeing power possessed by the Serpent while in life)—was alluded to, and the speaker said:

One of the latest forms taken by this myth, is the supposed jewel in the head of the toad; the shining preciousness hidden in the dark and leadenly evil—a true, even if unconscious recognition of the vision whereby the seeing eye is lighted, and that the light which so often led astray was light from heaven. When we kill our Dragon, let us mind and preserve the hidden jewel, by tacking him while there is life left in him. The speaker proceeded to state and to give proof by citations that in several languages, including the Hebrew, Arabic, Algonquin and Dakota, the word for Serpent had various derivations, which signified the practice of magic, divination, the consulting of spirits, and said: "We frequently find the Serpent so inextricably entwined with the human form as to seem synonymous with it, and constitute one of the profoundest riddles of the unknown, propounded by a sort of Serpent Sphinx. This has raised the suspicion that, in its primal shape, the legend of the Hebrews and that of the Mexicans gave the Serpent form to both the Father and the Mother of the human race; one reason for this being that, in the annals of the Mexicans, the first woman in the world was translated by the old Spanish writers as 'The woman of our flesh,' it is always represented as accompanied by an enormous male Serpent; and in the Mexican mythology the Goddess-Parent of primitive man, the Serpent-Woman, was also called Tonantzin, our Mother. According to Tanner's narrative the grandmother of mankind—"Me suk kum me go kwa"—was represented indifferently by an old woman or a Serpent.

The Serpent-Woman is continually to be met with under many names; but the mystery is not to be solved on the physical theory of a serpent-geniture. The Serpent-Woman is not a Woman-Serpent. She is a Serpent-Woman because in the service of the Serpent. Eve was a Serpent-Woman or Woman of the Serpent, but not a Woman-Serpent. Alexandrian says, according to the strict interpretation of the Hebrew term, the name Heva aspirated signifies a female serpent. \* But, we shall understand the Serpent-Woman better if we look upon her as the Pythoness. The damsel spoken of in the Book of Acts was possessed by a spirit of divination, or, as it ought to be rendered, Python. She was a Pythoness, as was the Pastress of the Delphi and many other shrines, and oracles of old; a medium whose utterances were inspired by spirits or gods of the Serpent Religion.

For we must bear in mind that Serpent-Worship, Water-Worship, Star-Worship, Sun-Worship, as they are named, were all connected with the same facts as are alleged to underlie our Modern Spiritualism. And the devotees all made use of spiritual mediumship for their oracles, and believed themselves to be in communication with the unseen world. It was not the sun, or the tree, or the water, that replied through the mouth of the prophet or priestess. Each of these religions was founded on the theory that they were divinely, that was, spiritually inspired; and that a God-possessed Pythoness, and unfolded the past or foretold the future by means of her mediumship. This fact of Serpent-Worship, as connected with the oracles in that form of Spiritualism called Pythonism, will help us to explain many transformations of the myths, although attempting to follow and arrest all the changes in the process is somewhat like trying to photograph the figure of a man ascending a ladder, and arresting a bit of him on several rungs. But this is certain: The Python woman, the Python oracle, the whole Pythonic mediumship, is continually and everywhere represented by the various Serpent-Symbols.

In the light of this idea many of the myths—the Hebrew included—could be resolved to their original elements. The story of Hercules uniting himself with a monster who was half a woman and half a serpent, by this illumination, meant that Hercules, the man, wedded a woman, who was a priestess of the Serpent-worship—a Pythoness; and that told of Alexander, who was represented as acknowledged by his father Philip, of Macedonia, to be the son of a Serpent or rather of a God, was to be fathomed in that Olympia, his mother, was a Serpent-Woman of wonderful enthusiasm—a Pythoness of extraordinary power, and was represented as being "remarkably ambitious of these inspirations." What more natural to such a fervent opiate than that the Serpent-God, the Controlling Spirit of the earth, should appear in vision (as he is regarded to have dreamed the night before his marriage) to his devotee, and embrace her in a trance, or that she should look on her hero son as divinely, i. e., spiritually begotten?

The speaker referred at this point to the fact that looking into the strange, unfathomable eyes of the Serpent was probably the earliest method of attaining to the condition of the magnetic trance—the Zend-Avesta (among other authorities) distinctly attributing the characteristic to the Serpent. This method widened into the looking upon or into water or crystal or anything bright. It is possible that the Jewly brightness of the Urim and Thummim produced the magnetic trance, and that this method of magnetizing was alluded to by St. Paul when he said, "We see as in a glass darkly," or mystically.

Wherever I have gone deepest in trying to fathom my subject, I seem never to have touched bottom without finding that Serpent-worship is Phallic-worship on the one hand, whilst on the other the bottom falls through altogether, and I find myself in spirit-world. Many persons may not think of spirits as connected with such a subject.

But we have the great authority of Jesus Christ in asserting the Spiritualism of the old Serpent-worship, and in recognizing the fact that their oracles were truly based on a false Spiritualism; that is, they were often uttered by spirits which were opposed to the immortal welfare of man.

When Sigurd in the Norse story had killed the Dragon and was roasting its heart he burned his finger, and putting it hastily into his mouth, accidentally tasted the life-blood of the monster, and instantly his eyes (spiritual) were opened, like those of Adam and Eve in the Garden, and he heard and understood the voice of the birds, who told him all at the heart—which he did—and he would become the wisest of men. This was the same advice as that given by the Serpent of Genesis—the same temptation as that proffered to Eve, and the same assurance that it would lead to the hidden treasure, with the same fulfillment.

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One of the latest forms taken by this myth, is the supposed jewel in the head of the toad; the shining preciousness hidden in the dark and leadenly evil—a true, even if unconscious recognition of the vision whereby the seeing eye is lighted, and that the light which so often led astray was light from heaven. When we kill our Dragon, let us mind and preserve the hidden jewel, by tacking him while there is life left in him. The speaker proceeded to state and to give proof by citations that in several languages, including the Hebrew, Arabic, Algonquin and Dakota, the word for Serpent had various derivations, which signified the practice of magic, divination, the consulting of spirits, and said: "We frequently find the Serpent so inextricably entwined with the human form as to seem synonymous with it, and constitute one of the profoundest riddles of the unknown, propounded by a sort of Serpent Sphinx. This has raised the suspicion that, in its primal shape, the legend of the Hebrews and that of the Mexicans gave the Serpent form to both the Father and the Mother of the human race; one reason for this being that, in the annals of the Mexicans, the first woman in the world was translated by the old Spanish writers as 'The woman of our flesh,' it is always represented as accompanied by an enormous male Serpent; and in the Mexican mythology the Goddess-Parent of primitive man, the Serpent-Woman, was also called Tonantzin, our Mother. According to Tanner's narrative the grandmother of mankind—"Me suk kum me go kwa"—was represented indifferently by an old woman or a Serpent.

The Serpent-Woman is continually to be met with under many names; but the mystery is not to be solved on the physical theory of a serpent-geniture. The Serpent-Woman is not a Woman-Serpent. She is a Serpent-Woman because in the service of the Serpent. Eve was a Serpent-Woman or Woman of the Serpent, but not a Woman-Serpent. Alexandrian says, according to the strict interpretation of the Hebrew term, the name Heva aspirated signifies a female serpent. \* But, we shall understand the Serpent-Woman better if we look upon her as the Pythoness. The damsel spoken of in the Book of Acts was possessed by a spirit of divination, or, as it ought to be rendered, Python. She was a Pythoness, as was the Pastress of the Delphi and many other shrines, and oracles of old; a medium whose utterances were inspired by spirits or gods of the Serpent Religion.

For we must bear in mind that Serpent-Worship, Water-Worship, Star-Worship, Sun-Worship, as they are named, were all connected with the same facts as are alleged to underlie our Modern Spiritualism. And the devotees all made use of spiritual mediumship for their oracles, and believed themselves to be in communication with the unseen world. It was not the sun, or the tree, or the water, that replied through the mouth of the prophet or priestess. Each of these religions was founded on the theory that they were divinely, that was, spiritually inspired; and that a God-possessed Pythoness, and unfolded the past or foretold the future by means of her mediumship. This fact of Serpent-Worship, as connected with the oracles in that form of Spiritualism called Pythonism, will help us to explain many transformations of the myths, although attempting to follow and arrest all the changes in the process is somewhat like trying to photograph the figure of a man ascending a ladder, and arresting a bit of him on several rungs. But this is certain: The Python woman, the Python oracle, the whole Pythonic mediumship, is continually and everywhere represented by the various Serpent-Symbols.

In the light of this idea many of the myths—the Hebrew included—could be resolved to their original elements. The story of Hercules uniting himself with a monster who was half a woman and half a serpent, by this illumination, meant that Hercules, the man, wedded a woman, who was a priestess of the Serpent-worship—a Pythoness; and that told of Alexander, who was represented as acknowledged by his father Philip, of Macedonia, to be the son of a Serpent or rather of a God, was to be fathomed in that Olympia, his mother, was a Serpent-Woman of wonderful enthusiasm—a Pythoness of extraordinary power, and was represented as being "remarkably ambitious of these inspirations." What more natural to such a fervent opiate than that the Serpent-God, the Controlling Spirit of the earth, should appear in vision (as he is regarded to have dreamed the night before his marriage) to his devotee, and embrace her in a trance, or that she should look on her hero son as divinely, i. e., spiritually begotten?

The speaker referred at this point to the fact that looking into the strange, unfathomable eyes of the Serpent was probably the earliest method of attaining to the condition of the magnetic trance—the Zend-Avesta (among other authorities) distinctly attributing the characteristic to the Serpent. This method widened into the looking upon or into water or crystal or anything bright. It is possible that the Jewly brightness of the Urim and Thummim produced the magnetic trance, and that this method of magnetizing was alluded to by St. Paul when he said, "We see as in a glass darkly," or mystically.

Wherever I have gone deepest in trying to fathom my subject, I seem never to have touched bottom without finding that Serpent-worship is Phallic-worship on the one hand, whilst on the other the bottom falls through altogether, and I find myself in spirit-world. Many persons may not think of spirits as connected with such a subject.

But we have the great authority of Jesus Christ in asserting the Spiritualism of the old Serpent-worship, and in recognizing the fact that their oracles were truly based on a false Spiritualism; that is, they were often uttered by spirits which were opposed to the immortal welfare of man.

When the seventy return to the Master, with great joy, saying, exulting, "Lord, even the devils are subject unto us through thy name," Jesus replies, in his musing, remote manner, as if half absent in dreamland: "I beheld Satan as lightning fall from heaven." That is what John calls "the old Serpent." And then, turning on them the full presence of his spiritual self, he says: "Behold, I give unto you power to tread on Serpents and Scorpions"—symbols of the old Serpent-worship—"and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven."

Going on further to illustrate the signification of the Serpent-Symbol, as a type of wisdom, the speaker said the time was when the only healing known was performed by the priests and priestesses of the ancient mysteries, and by them many wonderful things were done, many wonderful things foreknown and foretold: "It is of course possible, said he, that in the lower intellectual range the spiritual signification of Serpent-Worship, the cryopthesis of the symbol—may have been partially lost, and the Serpent literally accepted instead of the symbol, or rather instead of the Spiritualism that was symbolized. One of the most widely known of Greek myths is the destruction of the Dragon or Python by the Sun-God Apollo, and taking possession of the Oracle which the Serpent had hither-

to guarded. This myth illustrates the fact that Serpent-worship was an earlier form of worship than the Sun-worship, and marks the change when higher influences took possession of the shrine and gave the Parthian oracles to men instead of the lower spirits, that had kept possession and given the responses under the Pythonic inspiration. The Serpent-worship originated in fear of evil influences, and in dread of winter and darkness; consequently the Sun-worship was an immense advance to humanity; it was a recognition of the God of beneficence and joy—a religion of love, compared with the earlier religion of terror on earth and malignancy in Heaven; it was the incarnation of a spirit of brightness.

You see the world turning to it out of the shadows of a miserable night of the past, and its face brightens upward and the reptile influence begins to fall in power and uncoil its coils and slink apart into out-of-the-way lurking-places. The human mind rejoices and expands in this new morning of the world, and in many shapes and under divers names defies the Destroyer of Serpents, primarily the sun.

The Zoroastrians were among the first to represent God as a spiritual essence whose symbol was in the fire and in the Sun, and to endeavor, by worship on a housetop and mountain summit, to typify a climbing a little nearer to the "Heart of Light." The Gods Horus, Osiris, Apollo, Bacchus, Balder, Adonis, were personifications to the nations worshipping them of this Sun-God warring with the Power of Darkness which they ultimately destroy. St. John had taken the old astrological allegory and made the conflict which took place yearly a final fight between the Lord of Light and the Demon of Darkness, and turned the sun's victory of the vernal equinox into an eternal triumph of the new Spiritual Sun which he held to have arisen on the world in Jesus Christ.

The physical imagery furnished by the ancient myth, as astronomically interpreted, has been adopted altogether as typical of certain spiritual facts identified in the person, the birth and other circumstances connected with the life and religion of Christ. And everything necessary was there ready for adoption, and fitting so perfectly to the new needs that it would have seemed a sin against the law of coincidence or Providence, not to have taken advantage of the old facts and the Lord said, I will put interpretation between thee and the woman, and between her seed and thy seed; it shall bruise thy head, and thou shalt bruise his heel." In the first form, this seed of the woman was the Sun-God, the God of Light, which was at enmity with the Serpent as leader of the hosts of darkness. This Sun was, in the elder esomogy, the power that repaired all the wrong and healed all the evil done during the reign of darkness—the evil introduced into the happy Garden of Summer by the symbolical Serpent; hence the prophecy identified with Christ as the Sun of Righteousness, who was to rise with healing on his wings and repair the consequences of the fall, and the loss of the Summer Garden of humanity, by restoring it to the primal condition and rescuing it from the empire of Darkness and the malign influence of the Serpent.

The Ormuzd of Zoroaster was the Sun-God or Lord of Light. Also the epithet of Adonis, or Lord, was given to the sun. This Adonis was the name of Ezekiel. It was one of the abominations counseled by this prophet that he saw in the inner court of the Lord's house about five-and-twenty men, with their backs turned toward the temple of the Lord and their faces toward the East, and they worshipped the sun toward the east. And at the door of the gate of the Lord's house there sat women weeping for Tammuz, lamenting in a loud and idolatrous manner the death of Tammuz, that was, Adonis, Lord of Light, or the Sun, who was either setting or dwindling down for his wintry death and losing his strength daily. This is represented in the Mithra-worship—that is, the so-called Sun-worship—as a man stabbing the Bull, a Serpent biting him, and the Scorpion tearing him.

At the ancient mysteries the people were instructed by means of representations, dramatic and pictorial—thus thoughts and obscure facts, however occultly obtained, had to be humanized by parables, plays, etc., before they could be grasped by the common understanding. And in this way the Constellation of the Virgin, ascending the East by night, just at the turn of the year and the birth of the Light-God—the Summer Sun—would be represented to the people present at the mysteries as a woman (the Virgin) with her new-born child in her arms or at her breast, together with such other personifications and scenery as would complete the picture and convey the meaning. Such representations must have been at times so familiar to the popular mind that they easily took the place of the original facts; humanly being much more interesting to itself as a subject of study than either scientific truths or abstract speculation. The speaker proceeded by several extracts from authorities on Arabian, Egyptian and Persian traditions to prove that this shadowing forth by the Virgin and child, of the Constellation of the same name, was wide-spread among the nations of antiquity.

The Sun-God derives from the Father of Lights, and is deified as the light of the world. He is born a tender child at the winter solstice, under the sign of the constellation of the celestial Virgin. The Romans celebrated this birth of the Sun-God with festivities and games on the 25th of December—or Christmas Day. "We celebrate," says the Emperor Julian, "the days before the first day of the year, magnificent games in honor of the Sun, to whom we give the title of the Invincible."

"Oh Sun-King," he continues, "King of the Universe; thou whom, from all eternity, the first God produced out of his pure substance." In the Mysteries the God-Sun descends to the underworld in his death. If we take it as Balder, he descends to Hel, or the shadowy realm of Hela; if as Bacchus, he descends to Hades. Then he is raised again and ascends the Heavens in greater power as the first-born of the Father; and from thence we have the descent of fire to vivify the world and renew its life.

It is somewhat startling to find what an amount of the old Sun-worship reappears in the worship of the Son. At first sight there seems to be no room for any other foundations for Christianity than the ancient religion, on account of the facts being forestalled.

This fact the speaker proceeded to prove by evidence showing that the Egyptians celebrated in the winter solstice the birth of the God of Light, holding in honor of their virgin goddess a famous celebration of lights, which was represented in the Christian ceremonies of Candlemas. The Christian Sunday, or Lord's Day, was the day of the Lord, Sun-Adonis, Tammuz, Dominic, Sol, and Mithra, Lord of Light. The hold of the Sun-worship was so strong upon the early Christians that, as late as the fifth century, Leo the Great made complaint that many Christians, on entering the Basilica of St. Peter for early worship, would turn round and make their obeisance to the rising sun. The same thing existed in the English Church to-day, in the custom of turning and bowing toward the East when the name of Jesus occurs in the creed, thus actually making the identification geographical.

The speaker then entered into a further exposition of the connection existing between the leading characteristics of Christianity and the Sun-worship. The constellation Virgo arising in the heavens would naturally appear to be pursued by the Serpent constellation—and from thence came the story in the 12th chapter of Revelations, wherein the great dragon stood ready to devour the child whom the woman in labor was about to bring forth; and the war which Michael waged with said dragon was typical of the fight annually occurring between light and darkness contending for supremacy. "We know," said Albert the Great, "that the celestial Virgin ascended over the horizon at the moment at which we fix the birth of our Lord Jesus Christ. All the mysteries of this Divine incarnation, and all the secrets of his wonderful life, from his conception to his ascension, are to be found in the constellations, and figured in the stars that announced them." And think what you may of it, he said, the fact is that in many nations and

under divers names the Sun, born of the Virgin constellation, was worshipped, and his birth celebrated as the light of the world ages on ages before Jesus Christ was born.

This was proved by reference to the Chronicle of Alexandria concerning the Egyptian mysteries of ancient times. Thus did the Dragon of Darkness, the old Serpent of the Persian Mythology, the Typhon of Egypt, the Crooked Serpent of Job, the Prince and Power of the Air who ascended his throne of the winter world adopted by St. John, become the Man-Serpent Satan, our spiritual adversary on earth, whose name is one with that of the ancient Saturn and Egyptian Set, who was looked up to and feared of old as man's adversary in the heavens. The Serpent has taken spiritual form, and been made to cast its loathsome shadow on the shuddering souls of men.

Catholicism was the later and uglier and most gruesome form of Serpent-worship; it deified and adored the same almighty Moloch, whose anger could only be quenched by a great glut of gore, only propitiated through the offering of innocent blood.

Such was, such is the mystery of the Beast, which the speaker of the Revelation left for us to interpret as best we may. That was the Beast which was, and is not, and yet is, for the Serpent of spiritual darkness still winds about the souls of men and chokes the life out of them and steals their treasures, and has yet to be wrestled with and conquered in struggles as stern as any that are told-of in the stories of the Dragon-slayers of old. Its name is Theology!

The lecturer here introduced what he considered the unwinding of the last coil of the Serpent, whose turnings he had followed through its primal convolutions of darkness and horror, its astro-theologic aspect, and its spiritualistic signification of wisdom, and in so unwinding he proposed to show that in his opinion the last coil of the myth was physical. The early men who set forth their meanings in the myths saw with Darwinian distinctness that what really and truly divided and differentiated them from the animals as a visible fact was the catenational period which marked the creation of humanity. It was their creation—they did not trouble themselves about world-making, as had been assured—and so they formulated it in various ways; among others under the symbol of the Serpent, the Renewer, the Renovator of Life, the Continuer of Being. This catenational period was the preparer for creation—the first form of prophecy to man—its duration was the first direct measure of time, and its methodical close marked the seventh day, the sacred season of rest. Arguments and facts in proof of his theory—in which Egyptian, Sanscrit and Hebrew writings alike were called in as evidence—were advanced by him with cogency and power, and in the light of this hypothesis he declared himself able to intelligently interpret any story related of the Serpent, "whether it originated in the theology that made it typical of good, or emblematic of evil." Orthodox theology, he said, has created its Satan out of the evil Serpent, and its Saviour out of the Procreator called the Sun-God, under various names, the nature of whom he called the Red Dragon and Day of the Dark. These constitute the two halves of his scheme of damnation and salvation. Nothing else in this world has to do with it.

He concluded his lecture with a prophecy that the theological ring would ere long be broken up, and that all sects would see the necessity of abandoning their creeds and embracing the higher revelations of Spiritualism.

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