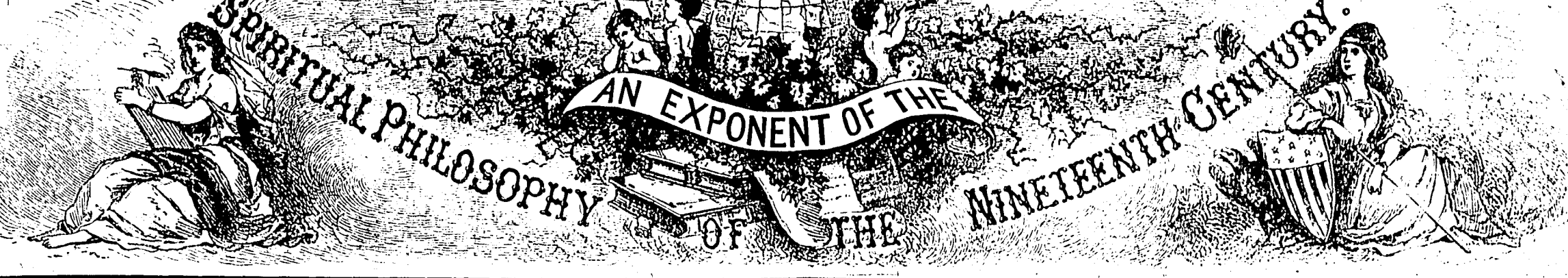


# BANNER OF LIGHT.



VOL. XXXV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 9, 1874.

\$3.00 Per Annum,  
In Advance.

NO. 6.

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## Foreign Correspondence.

### LETTERS OF TRAVEL.

NUMBER TWENTY.

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

#### EDITOR BANNER OF LIGHT—

"The journeying pilgrim's heart is filled  
With holiest themes divine,  
When first he sees the hills of old  
The hills of Palestine."

Jerusalem, literally the city of peace—built and destroyed, buried and resurrected—was plundered by the Egyptian conqueror, Shishak; besieged and taken by Nebuchadnezzar, King of Babylon; robbed 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 over 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. Bethlehem 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 triumphal 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 savants 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."

Anton 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 a 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 Nezikin 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 "indifference to the law of Moses," his "pretended miracles," his "stubborn waywardness," his "kingly ambition," and "repeated blasphemies." These testimonies are befitting addenda 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 "Judeans" 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 loadstone 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, Buraq; 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 circling 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 clog-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—yes, went to hell, and that, too, while seeking Jesus, or rather his foot-paths "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 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 image here standing dedicated to Moloch, to which idolatrous Jews offered human sacrifices, even their own children. After King Josiah had partially purged the land of idolatry, this valley became

the common receptacle of rubbish from the city, and of the dead bodies of notorious criminals, upon which festering filth worms reeled. 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 (Hinnom), 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.

#### BETHSADA'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 porches. Thither came a certain man, and troubled the water: whose ever 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 saline waters was a "trouble"—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 Israeli, 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 Caesar, when the event transpired in the twentieth year of the reign of the Emperor Tiberius, son-in-law and successor of Augustus Caesar. Herr Kalb, the great German *avant*, in a lately published work, shows that—

"There was a total eclipse of the moon, concomitantly with the earthquake that occurred when Julius Caesar 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: 33.)

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. 41. As the vernal equinox of the year fell on March 25, and the Jews ate their Easter lamb, and celebrated their *Frieh Passah*, 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 an *Eid*, the *Parokhet*, 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 but 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 choir—  
While the seraphs sang, the angels sang; and  
They sang, and the angels sang 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 of feasting at the altar is history—the issue, wisdom. But was this Bethlehem 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 visionist, a dreamer of dreams. Pliny and Ptolemy mention *Araks* 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, "wrought 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 were born; but in Syria of stone; a limestone rock underlying if not overtopping most of the country. Bethlehem, 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 Bethlehem 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 Bethlehem 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-hills; 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 *fugate* my mother used to sing in those sunny days of a New England childhood:

"While shepherds watched their flocks by night,  
All seated 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:

"Lo! Bethlehem's hill-side before me lies seen,  
With the mountains around and the valleys between;  
Where his blessing were heard and his lessons were taught,  
The song of the angels rose sweet in the air."

I tread where the twelve in their wayfaring train;  
I stand where they stood with the chosen of God;  
Where his blessing were heard and his lessons were taught,  
Where the blind were restored and the healing was wrought.  
Oh, here with his flock the sad wanderer came,  
These hills he loved over in grief are the same.  
The founts where he drank by the wayside still flow,  
And the same airs are blowing which breathed on his brow."

#### 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 pillars 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 Bethlehem 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, 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 disobeys the father's commands." 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 Bethlehem, . . . 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 magnetically adumbrated 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 of 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-church structure are not only numerous small chapels, covered with old pictures and Greek inscriptions, but St. Saba's sepulchre 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, newly naked, brought us specimens of bituminous rock; it seemed filled with a species of petroleum. These dark, dismal, piteous cliffs, with the bitumen, sulphur, nitre 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, Zeboim and Zoar—upon purely natural principles. Having seen burning Admah; stood upon sulphurous Vesuvius; walked upon Solfatara's cooled yet tremulous 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 bubbling hot 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. 29th, four o'clock, found us approaching the Dead Sea upon 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 tranquilly 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 ename 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 not within him burned,  
As home his footsteps he hath turned  
From wandering on a foreign strand?"

Palatine, August, 1873.

A clergyman at Springfield 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.



What difference can it make to the late President Lincoln whether he was born in a well-to-do family? There he was, not wrong about the matter, he certainly was not responsible for that. That he was a great and good man, millions of his countrymen are ready to testify, and if that goodness was the result of his birth, it is, perhaps, a pity some others had not been so happy. So, as to his being an infidel and an unbeliever in the truths of Christianity, we know nothing more do we care; but we believe he had reason enough to entitle him to a higher seat in heaven, than was so far reached by his testimony. Therefore they pursue a different course from the others, they say 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 last directly Spiritualistic of my lectures in Boston. But it is a most important part of my work to try and destroy the false bottomed 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 misled. Theology has treated its fables 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 by the notion of a revelation to mankind, given nearly made instead of its being evolved bit by bit through 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 customs or misinterpreted myths, and almost forgotten symbols of effaced facts, and ancient myriads 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 dead and meaningless before began to bud with new life, and blossom with their hidden beauties just as if you found some old picture made in the far past, and the decay of the paper had contained the seed of flowers, and these should spring up into life and exuberant reality 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, as added such a new illumination to the old seeing sense as would make the whole vast field of the past a great old 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 dredging, and now and then a precious pearl. The best way of communicating to you something of my results, will be to carry you partly through my process in an endeavor to get at the significance of the Serpent-Symbol.

So universal has been the worship of the Serpent, and so long like the one religion of a world, its origin 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 coiling about the world and clasping its 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; the Long Serpent of the old Norse Sea Kings; the Lambton Worm; 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 numbers. 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.

At 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 as the Procreator. 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 retaliate? It could have been only the perception and conclusion of a thinking being brutally ridden, that might estimate its rider by the incessant pain of the spur in its side. Fortunately 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 eternal spurring, as it seems, was necessary to set him thinking and have his wits about him, as we say. Hard necessity made him captive to cover up the thorns a little and make a softer bed to lie down upon; made him watch the ongoings of exterior 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 lustreless, 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 do us no harm, he need not be worshiped, he is 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.]

## To Book-Buyers.

At our new location, No. 9 Montgomery Street, corner of Province Street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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Letters and communications pertaining to the Editor's Department of this paper should be addressed to the Editor, and all business letters to Isaac B. Rich, Publisher of the Banner of Light, Boston, Mass.

## Banner of Light.

BOSTON, SATURDAY, MAY 9, 1874.

PUBLICATION OFFICE AND BOOKSTORE,  
No. 9 Montgomery Street, corner of Province Street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,  
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

## COLBY &amp; RICH.

PUBLISHERS AND PROPRIETORS.

LESTER COLBY, EDITOR.  
ISAAC B. RICH, PUBLISHER.

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## Judge Edmunds's Funeral.

Judge John W. Edmunds, 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. Tynge, 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 Edmunds, 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 diametrically 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 Edmunds 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 Orthodoxy, 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 Edmunds 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. Tynge supplied in consenting to officiate at the burial of Judge Edmunds. As for its implying anything like a renunciation of his faith on Judge Edmunds'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. Tynge 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 séance held on Saturday last, at the residence of Mr. J. C. Lummoore, 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 M. S. Crookes and Varley has done much in the scientific world, and the labors of Mrs. Cora L. V. Tappan the same amongst 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 Veneiro, 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. Veneiro 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 who was endeavoring to transfix 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. Babbitt 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-attended 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, is it not time that honest Christians admit the fact, and thus aid in waffling "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 the creative and controlling power.

Heaven 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, etherealized 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 conscious assumption 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 line 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 GERALD 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 of the materialism of this age. Gerald Massey said nothing half or a hundredth part as bad as Calvinism. What I ask is, arguing against a 'personal devil,' compared with making the devil of heaven worse than a devil? I believe the Bible taught any such doctrine, should, in so far as unbaptizingly reject it. If I believed God were such a being, I should respectfully decline either love or worship. I stand able by my moral convictions, and try to keep a 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 auditorium 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 "Edwards" our party saw, recognized and conversed with about twenty-five dwellers in the Summer-Land. Many people from this way have visited the "Edwards," 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 re-incarnated 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 steadily 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 debasing 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 alcohol and 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 'woke 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 their 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 newspaperly, 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 "Revelations," 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 grove 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 séances at present. Address her Banner of Light office.

Capt. H. H. Brown, State Missionary for Iowa, gave four lectures in Nevada, Ia., in the latter part of April; also in Ames, Ia., April 27th, 28th and 29th.

May 1st, 2d, 3d, and 4th, will speak at Milford, Mass., 9th, 10th, at Amesbury, 11th, 12th, 13th, at Malden, 15th; and then go to Fort Dodge during the last of May, to work in that section.

Mrs. S. A. Byrnes of Wollaston Heights, Mass., spoke in Waterville, Oenida Co., N. Y., April 29th; in Danversville, Oenida Co., Sunday morning and evening, May 3d.

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











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[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 of its cavern with eyes of lightning and voice of thunder, and perhaps dart 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 never 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 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 live ring round 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 Brahmanic traditions, Krishna, who is the 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 Lernean 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 victorious in the end, and his heel was *bruhm* for 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 Atlanteans were asked by Father Buteaux, who was among them in 1873 as a missionary, what they thought of the nature of lightning? They replied: "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 engulfs the world, as in the Norse Mid-Gard-Serpent.

Cariss speaks 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 Totole, 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 Polar Dragon is denominated Azah, the Serpent who drowns men and beasts. The world serpent literally means the Destroyer, and with the serpent the original Destroyer was the Winter. In the Zend-Avesta, Ahura-Mazda creates a Summer Dragon which is a perfect Paradise. Then 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 book, 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. Loquin, 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." As from the Hebrew 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 also 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 a crooked serpent like a dragon, which 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 raged furiously. In the Hecate 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 Ophiuchus 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 stirs 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 merely a foul disease of human nature. We see the running sores that resulted in death; but these never were the cause of its living. And Serpent-Worship, which looks so odious in the light of night, was the darkness out of which came 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. Every one 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 Brahmanic Trinity, or Trinity of Gods, given to him by the source of all knowledge and science. He is a deity source of intelligence. He is the personification of wisdom. "He ye wise as serpents." But how came such a beast 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 not in excess of knowledge, and has no admirable faculty of science; but the profound silence is not necessarily wisdom: its hiss, from a critical point of view, is at times imposing, but like that of some other critics, it may be only an imposition; the hiss may not mean that it knows more than we 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 a 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 mainly by the abnormal method, whether he wrought for a 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 receive for money such a deadly veil of 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. By ye wise as serpents, then, may be interpreted as an allusion to the wisdom meant. The magical knowledge, abnormally derived by vision, or divination, which was primarily attained by the serpent-worshippers. By ye intuitive, knowing as the cunningest of the sorcerers 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 mediumistic means by 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 night-time 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 arts 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. When the Israelites were stung by the fiery-fanged serpents in the wilderness, they had to be cured by return to the old worship of the serpent in its milder shape; and the image was secretly 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, 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 healer, the restorer, the saviour, to look on which, in the shape of a brazen image, was to live, which, in the shape of a natural necessity, that if it were a man, Moses, who lifted up the serpent as a goal 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 Semite pair down in spiritual death the goal of restoration to the life of the body, to physical health and life. The Hebrews had, then, their Serpents mixed. The serpent Divinity, then, is the Deity of Divination. The serpent is 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, Hindoo and Egyptian records. He told us of the face and look of the Gorgon, with its hair to turn the beholder into stone, did but symbolize the magnetic influence that could cataleptize 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 "space-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 clairvoyance 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 patriarch, Joseph, was the possessor of this hidden treasure. He was a very great diviner, superior to all the famous magicians of Egypt, unequalled 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-Paaneah, which 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 is life." And to show how inseparably it is associated with the serpent, we find the name given to Joseph represents the serpent as Zephon 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 accords with the serpent, his wisdom, wizardry, to the serpent, the 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 the darkness where it lay long and long concealed. This treasure was the spirit, and 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 fall."

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 to eat the heart—which he did—and he would become the wisest of men. This was the mind and power 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 Draconites, 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 converse of the seer's power possessed by the serpent while in life)—was alluded to, and the speaker said:

One of the latest fables taken by this myth, is the supposed jewel in the head of the toad; the shining preciousness hidden in the dark and loathly evil—a true, even if unconscious recognition of the soul of good in things evil, of the divineness of vision whereby the seer's 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 power be given by the serpent, the wisdom which is 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 mysteries of the unknown, propounded by a sort of serpent Sphinx, and the legend of the serpent, 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 whose name was translated by the old Spanish writers: "The woman of our flesh," is always represented as accompanied by an enormous snake, serpent; and in the Mexican mythology, the serpent is the mother of the human race. The serpent-woman was also called Tonantzi, 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-generatrix. The serpent-woman is not a Woman-Serpent. She is a Serpent-Woman because in the legend of the serpent, the serpent is the mother of the human race. The serpent-woman was also called Tonantzi, 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.

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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 Parmasian Oracles to men instead of the lower spirits, that had kept possession and given the responses under the thimble inspiration. The serpent-worship originated in fear of evil influences, and in dread of darkness; consequently the serpent-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 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 its coils and slink away into the 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 household 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 of 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 given them a new interpretation. "And Lord said, I will put enmity between thee and the woman, and between thy seed and thine; 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 cosmogony, 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 Christ as the Sun of Righteousness, who was to bring 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 Tammuz of Ezekiel. It was one of the abominations mourned over 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 Midra-worship—that is, the so-called serpent-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; humanity being much more interesting to itself as a subject of study than either science or truth or abstract speculation. The speaker proceeded by several extracts from authorities on Arabian, Egyptian and Persian traditions to prove that this shadowy 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 God with festivities and games on the 25th of December—our Christmas Day. "We celebrate," says the Emperor Julian, "some days before the first day of the year, magnificent games in honor of the Sun, to whom we give the title of the Invisible."

"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 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 Candelmas.

The Christian Sunday, or Lord's Day, was the day of the Lord, Sun-Adonis, Tammuz, Domine, 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 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 covering the Egyptian mysteries of ancient times. Thus the Dragon of Darkness, the old Serpent of the Persian mythology, the Typhon of Egypt, the Crooked Spirit 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 lathes shadow on the shuddering souls of men.

Calvinism 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 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 symbols 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 terror. Its astro-theological aspect, and its spiritualistic significance of wisdom, and in so unwinding he proposed to show that in his opinion the basis of the myth was physical. The early men who set forth their meanings in the myths saw with Darwinian instinct 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 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 the 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 natural opponent of the old Red Dragon and Deity of the Dark. These constitute the two halves of its scheme of damnation and salvation. Nothing else in this world have they to go upon.

He concluded his lecture with a prophecy that the theological 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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